

MAHĀBHĀRATA

TRANSLATED IN TO ENGLISH FROM
ORIGINAL SANSKRIT TEXT

M. N. DUTT

MAHĀBHĀRATA

OF

VYASA

yadihāsti tadanyatra

yannehāsti na tat kvacit

VOL. I

ĀDI PARVA

SABHĀ PARVA

VOL. II

VANA PARVA

VIRĀṬA PARVA

VOL. III

UDYOGA PARVA

BHĪṢMA PARVA

VOL. IV

DRONA PARVA

KARṆA PARVA

VOL. V

ŚALYA PARVA

SAUPTIKA PARVA

STRĪ PARVA

VOL. VI

ŚĀNTI PARVA

VOL. VII

ANUŚĀSANA PARVA

ĀŚVAMEDHIKA PARVA

ĀŚRAMAVĀSIKA PARVA

MAUSALA PARVA

MAHĀPRASTHĀNIKA PARVA

SVARGĀROHANA PARVA

COMPLETE IN 7 VOLS.

RS. 3000/- PER SET

PARIMAL SANSKRIT SERIES NO. 28

MAHĀBHĀRATA

TRANSLATED INTO ENGLISH FROM
ORIGINAL SANSKRIT TEXT

Vol. III
UDYOGAPARVA
BHĪṢMAPARVA

TRANSLATED BY

M. N. DUTT

PARIMAL PUBLICATIONS

DELHI (INDIA)

Published by
PARIMAL PUBLICATIONS
27/28, SHAKTI NAGAR
DELHI 110007 (INDIA)
Ph. 712 72 09

Reprint 1994

Complete in 7 vols.
Price Rs. 3000/- per set

Printed at:
New Gian Offset Printers

A PROSE ENGLISH TRANSLATION
OF
THE MAHABHARATA
(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

UDYOGA PARVA.

EDITED AND PUBLISHED BY
MANMATHA NATH DUTT. M.A., M.B.A.S.

RECTOR, KESHUB ACADEMY;

*Author of the English Translations of the Ramayana, Vishnupuranam,
Srimadbhagavatam, Bhagavat Gita and other works.*

THE MARYLAND STATE ARCHIVES

THE MARYLAND STATE ARCHIVES

THE MARYLAND STATE ARCHIVES

THE MARYLAND STATE ARCHIVES

THE MARYLAND STATE ARCHIVES

THE MARYLAND STATE ARCHIVES

UDYOGA PARVA.

CONTENTS.

Sainyaddyoga Parva.

The assemblage of kings in Virata's court; Krishna's speech to the kings regarding the course to be followed on behalf of Yudhishthira; Krishna's proposal of sending a messenger to Duryodhana for soliciting the surrender of Yudhishthira's kingdom; justifies Duryodhana's conduct; Satyaki's indignant reply: Drupada suggesting the despatch of envoys to other courts for military help; Krishna's approval of Drupada's suggestion; Drupada sends his priest to Kuru court; Drupada's instruction to him; Dhananjaya and Duryodhana both start for Dwaraka for securing Krishna's help; Duryodhana goes to Dwaraka first but Arjuna is seen first; Krishna gives the first choice to Arjuna; Arjuna wants him not to fight; Duryodhana wants the Narayani army; Valarama does not join any side; Duryodhana goes to Kritavarman and is given an *Akshauhini* of troops; Krishna's promise to drive Arjuna's car in the battle; Salya starts for his city with a large army for joining the Pandavas; Salya promises to help Duryodhana in the battle; Salya visits the Pandava camp at Upaplavya; Salya tells Yudhishthira how he was met by Duryodhana; Yudhishthira's proposal to Salya about the latter's driving Karna's car in his encounter with Arjuna and depressing Karna to the occasion by skilful speeches; Salya's promise to Yudhishthira to do his bidding; The story of Indra's sufferings for the sin of Brahmanicide; Indra restored to his glory; Salya's departure from the Pandava camp; the arrival of kings at Upaplavya for aiding Yudhishthira; The ditto of ditto at Hastinapura for helping Duryodhana.—P. 1.

Sanjaya-yana Parva.

The arrival of Drupada's priest at the Kuru court; His speech to Dhritarashtra and his ministers; Bhishma's joy at the reappearance of the Pandavas and his eulogy of Arjuna; Karna's insolent interruption of Bhishma; He dismisses Drupada's priest saying that he would send Sanjaya to the Pandava camp; Dhritarashtra's instructions to Sanjaya; Sanjaya sets out for Upaplavya; He sees Yudhishthira and addresses him; Yudhishthira accosts Sanjaya; Sanjaya delivers Dhritarashtra's message appealing to Yudhishthira to observe peace; Yudhishthira's speech wanting back his kingdom; Krishna's ridicule in action; Krishna's account of Duryodhana's conduct towards the Pandavas; Sanjaya's

desire to depart; Yudhishthira's final directions to him and the messages he conveys through him to the Kuru leaders. Yudhishthira's alternative of getting back Indraprastha or fighting. Sanjaya's return to Hastinapura; Dhritarashtra questions Sanjaya regarding the latter's visit to the Pandavas; Sanjaya's reply censuring Dhritarashtra's conduct.—P. 23.

Prajagara Parva.

Dhritarashtra in his anxiety sends for Vidura; Vidura's arrival; Vidura's highly instructive speech to Dhritarashtra; Dhritarashtra presses Vidura to continue his discourse; Continuation of Vidura's discourse; Dhritarashtra's praise of Vidura's discourse; Continuation of Vidura's discourse; Dhritarashtra's question about what constitutes respectability of birth; Vidura's answer; Dhritarashtra seeks further consolation; Continuation of Vidura's speech; Dhritarashtra enquires about the causes that shorten a human life; Vidura's answer and speech on other matters; Dhritarashtra bids Vidura to continue his speech; Vidura continues; Dhritarashtra's inability to abandon his vicious sons; Continuation of Vidura's speech.—P. 41.

Sanatsujata Parva.

Dhritarashtra urges Vidura to continue his speech; Vidura names Sanatsujata as the proper person for removing the king's doubts; Vidura thinks of Sanatsujata and Sanatsujata's arrival; Vidura asks Sanatsujata to explain the king's doubt; Sanatsujata's doctrine of death; Dhritarashtra enquires about the efficacy of religious acts; Sanatsujata's answer; Dhritarashtra enquires about the nature of the Supreme Soul's action and happiness if the universe be nothing else than the Supreme Soul; Sanatsujata's answer; Dhritarashtra enquires about the efficacy of virtue and vice; Sanatsujata's answer; Dhritarashtra enquires about the several blessed regions in their order; Sanatsujata's answer; Dhritarashtra's question about *mauna*; Sanatsujata's answer; Dhritarashtra's enquiry about the efficacy of the *Vedas*; Sanatsujata's answer; Dhritarashtra's enquiry about the different kinds of ascetic austerities; Sanatsujata's answer; The faults that stain asceticism; Dhritarashtra's question about the number of godheads; Sanatsujata's answer; Dhritarashtra's enquiry about *Brahmacharya*; Sanatsujata's answer; Dhritarashtra's enquiry about the nature of *Brahma*; Sanatsujata's answer.—P. 66.

Yanasandhi Parva.

The Kurus assemble in their court to hear Sanjaya; Sanjaya delivers the message of the Pandavas; Bhishma's speech to Duryodhana identifying Nara and Narayana with Arjuna and Krishna; Bhishma's ridicule of Karna; Drona urges Dhritarashtra to accept Bhishma's counsels; Dhritarashtra's enquiries about Yudhisthira's preparations; Sanjaya's answer; Sanjaya's swoon; Sanjaya describes the preparation of the Pandavas; Dhritarashtra's fear of Bhima; His lamentation; Sanjaya rebukes the king for his conduct towards the Pandavas; Duryodhana speaks of his own courage and of the warriors on his side; Duryodhana asks Sanjaya about Yudhisthira's doings; Sanjaya's answer; Duryodhana questions Sanjaya about Arjuna's steed; Sanjaya's answer; Dhritarashtra enquires of Sanjaya about Yudhisthira's allies; Sanjaya's answer; Dhritarashtra's despair; Duryodhana comforts his father by mentioning his allies; Dhritarashtra asks his son to give back to the Pandavas their kingdom; Duryodhana's boast; Dhritarashtra asks Sanjaya about Vasudeva and Dhananjaya; Sanjaya's answer; Dhritarashtra's anxiety at the thought of Arjuna's prowess; Duryodhana boasts of his own prowess and courage; Karna's boast; Bhishma ridicules Karna; Karna's promise not to fight till Bhishma's fall; Karna leaves the court in anger; Vidura's story about the fowler and his net; Dhritarashtra exhorts his son to make peace; Dhritarashtra questions Sanjaya about the final words of Arjuna; Sanjaya's answer; The court breaks; Dhritarashtra's desire to question Sanjaya in secret about the Pandavas; Sanjaya's refusal to answer him except in the presence of others; Gandhari and Vyasa are introduced into the court by Vidura; Sanjaya enlightens the king as to who Krishna really is; Discourse between Dhritarashtra and Sanjaya on the attributes of Krishna; Duryodhana's refusal to make peace; Gandhari's curse on Duryodhana.—
P 77.

Bhagavat-yana Parva.

Janamejaya enquires about the doings of the Pandavas after Sanjaya's departure; Yudhisthira's speech to Krishna; Krishna's willingness to go to the Kuru court for bringing about a peace; Yudhisthira agrees to the proposal; Krishna's speech to Yudhisthira ending with a request to the king for recollecting every thing needed for battle; Bhishma's speech of Krishna: Krishna's jokes at Bhima; Bhima's reply; Krishna's explanations; Arjuna's speech to Krishna; Krishna's answer; Nakula's speech to Krishna;

Sahadeva's speech to Krishna; Satyaki's speech to ditto; Krishna's speech to Satyaki; Arjuna's second address to Vasudeva; Krishna sets out for Kuru court; Yudhisthira's final instructions to Krishna on the way; Krishna meets certain *Rishis* on the way; The omens when Krishna sets out; Dhritarashtra's desire to honour Krishna; Bhishma's approval of Dhritarashtra's desire; Dhritarashtra's speech to Vidura about his intended treatment of Krishna; Vidura rebukes Dhritarashtra for his insincerity; Duryodhana's desire of not giving anything to Krishna; Bhishma's rebuke of Duryodhana; Duryodhana's proposal about imprisoning Krishna; Vasudeva's arrival at the city of the Kurus; Krishna enters Dhritarashtra's palace, is accosted by the Kurus, and accosts them all; Krishna goes to Vidura's abode; Krishna's visit to Pritha; Pritha's lament and enquiry about her sons; Pritha's messages to her sons; Krishna comforts Pritha; Krishna enters Duryodhana's court; Krishna invited to Duryodhana's house; Krishna's refusal and its reason; Krishna's return to Vidura's abode; Discourse between Vidura and Krishna; Krishna's journey from Vidura's abode to the Kuru court; The *Rishis* make their appearance; They are accommodated with seats; Krishna's speech recommending peace; Rama recites the story of king Dambodhava; the story of Garuda's humiliation in connection with Matali's son-in-law; Matali's search for a son-in-law; Matali meets Narada on the way; Selection of Sumukha the grandson of Aryaka by Matali; Aryaka agrees; Matali, Narada, Sumukha, and others visit Indra; Sumukha is granted longevity by Indra; Sumukha's marriage with Matali's daughter; Garuda is angry with Indra for the boon; Kanwa counsels peace; Narada recites the story of Galava and his sufferings in consequence of his obstinacy; The story of Viswamitra's promotion to Brahmanhood; Viswamitra demands eight hundred steeds of a rare kind from Galava as his Dakshina; Galava meets with Garuda and searches for it; Garuda carries Galava to the East; Garuda and Galava got down on an Island and meet with a female ascetic; Garuda deprived of his wings; Garuda regains his wings. Galava meets Viswamitra who renews his demand; Garuda and Galava go to Yayati. Yayati gives Galava his daughter Madhava as the means by which to procure the steeds he wanted; Galava goes with the maiden to king Haryyaca; King Haryyaca gives Galava two hundred steeds for begetting one son (Vasumans) upon the maiden; Galava goes with the maiden to Divadasa the king of Kasi; King Divadasa gives Galava two hundred horses for begetting one son

(Pratarddana) upon the maiden; Galava goes with the maiden to king Ucinara; King Ucinara gives Galava two hundred for begetting one son (Civi) upon the maiden; Galava goes with the maiden and six hundred horses to Viswamitra; Vicwamitra accepts the six hundred horses and the maiden as an equivalent for the remaining two hundred horses: Vicwamitra begets one son (Ashtaka) upon the maiden; The maiden Madhavi goes back to her father Yayati; King Yayati makes arrangements for her self-choice; The maiden retires into the wood and leads the life of a deer; Yayati's ascension to heaven; Yayati's fall among his daughter's sons; Yayati's reascension to heaven through the merit of his daughter's sons; Narada exhorts Duryodhana to avoid obstinacy; Dhritarashtra requests Krishna to exhort Duryodhana; Krishna's exhortation to Duryodhana; Duryodhana's reply to Krishna; Krishna's anger; Dussasana's insolence; Duryodhana leaves the court; Gandhari at the command of the king comes to the court; Duryodhana brought back to court by Vidura; Gandhari's address to Duryodhana; Duryodhana again leaves the court; Duryodhana's consultation with Sakuni, &c., for imprisoning Krishna; Satyaki reports the fact to Krishna; Krishna laughs at it; Dhritarashtra rebukes Duryodhana; Vidura ridicules Duryodhana; Keshava assumes his universal for the Kuru court; Krishna leaves the Kuru court; The disappearance of the *Rishis*; Dhritarashtra's last words to Krishna; Pritha's message to Yudhishthira urging him to observe the duties of his order; The story of Vidura and her son recited by Pritha; Pritha's messages to Arjuna and others; Krishna takes Pritha's leave for departing; Krishna leaves the Kuru city with Karna on his chariot; Bhishma and Drona again address Duryodhana for peace; Dhritarashtra asks Sanjaya as to what passed between Krishna and Karna when they left Hastinapura mounted on the same chariot; Sanjaya reports the conversation between Krishna and Karna; Krishna apprises Karna of the secret of his birth and induces him to come over to the Pandavas; Karna's reply; Karna compares the great battle to a sacrifice; Karna's appeal to Krishna about the battle field; Krishna's forecast of what would happen in the battle; Karna's dream; Vidura visits Pritha after Krishna had left; Pritha's desire to see Karna and enlighten him as regards his birth; Pritha's visit to Karna; Pritha's proposal to Karna; Surya urges Karna to do what Pritha says; Karna's answer; Krishna recites to Yudhishthira and others all that had happened at Hastinapur.—P. 113.

Sainya-niryana Parva.

Yudhishthira's consultations with his brothers about the selection of a generalissimo; Sahadeva proposes Virata; Nakula proposes Drupada; Arjuna proposes Dhrishtadyumna; Bhima proposes Sikhandin; Yudhishthira asks Krishna to name the person; Krishna names Dhrishtadyumna; The march of the Pandava army to Kurukshetra; Yudhishthira's encampment; Duryodhana urges Karna, Sakuni, and Dussasana to make preparations for battle; Duryodhana's preparations; Duryodhana selects Bhishma as the generalissimo; Acceptance of the command by Bhishma; Yudhishthira elects seven leaders for his seven *Akshauhinis*; Dhananjaya elected the chief of the seven leaders; Krishna is installed in the supreme command; Valarama comes to the Pandava court; Valarama's refusal to side with any of the parties; Valarama starts on a pilgrimage; Arrival of Rukmi to the Pandava camp; his offer to aid the Pandavas; Arjuna refuses to accept Rukmi's aid; Rukmi offers aid to Duryodhana; Duryodhana refuses it; Discourse between Sanjaya and Dhritarashtra on the influence of Destiny.—P. 207.

Ulukabhigamana Parva.

Duryodhana summons Uluka to him; Duryodhana instructs Uluka to visit the Pandava camp; Duryodhana's insulting message to Yudhishthira; The fable of the mice and the cat; Duryodhana's message to Vasudeva; Duryodhana's message to Bhimasena; to Nakula; to Sahadeva; to Virata and Drupada; Dhrishtadyumna; to Sikhandin; to Dhananjaya. Uluka arrives the Pandava camp; Uluka discloses the message to Yudhishthira to Arjuna; Bhima's wrath and Uluka asked by Krishna to depart in peace; Uluka repeats his message to Arjuna; Bhimasena's answer to the messages; Sahadeva's answer; Arjuna pacifies Bhima; Arjuna's pithy reply to the message; Yudhishthira's answer to Duryodhana; Krishna's answer; Arjuna's second message to Duryodhana; Bhimasena's second message to Duryodhana; Nakula's second message to Duryodhana. Sahadeva's ditto to ditto; Virata and Drupada's ditto to ditto; Sikhandin's ditto to ditto; Dhrishtadyumna's ditto to ditto; Yudhishthira's last words to Uluka; Uluka leaves the Pandava camp with Yudhishthira's permission; Uluka communicates to Duryodhana the answer of the Pandavas; Duryodhana gives the order for arraying his troops; Yudhishthira moves his army; Dhrishtadyumna selects particular warriors of his army for pitching them against particular warriors of the Kaurava army. P. 219

Rathatiratha-sankhyana Parva.

Dhritarashtra enquires of Sanjaya as to what his sons did after Arjuna's vow to slaughter Bhishma; Bhishma's tale of *Rathas* and *Atirathas* &c. in the Kaurava army; Continuation of the same; Bhishma mentions Karna as an *Ardha-Ratha*; Karna's wrath; Karna's vow of not fighting till Bhishma's fall; Bhishma's reply; Duryodhana pacifies Bhishma; The tale of *Rathas* and *Atirathas* &c. of the Pandava army; continuation of the same.—P. 229;

Amvopakhyana Parva.

Duryodhana enquires of Bhishma the reason of his refusal to strike Sikhandi; The Sayamvara of the daughter of the ruler of Kasi; Bhishma ravishes the maidens before all the kings; Defeat of all the kings by Bhishma; The eldest daughter Amva repairs to Salya; Salya's refusal to accept Amva; Amva leaves Salya's city; Amva repairs to an asylum of hermits; Her resolution to practise asceticism; The ascetics dissuade her; Amva meets with Hotravahana; Hotravahana advises her to see Jamadagni's son; Arrival of Rama's friend Akritavana to the hermitage; Amva introduced to Akritavrana; Akritavrana indicates Bhishma as the person upon whom Amva's vengeance should light; Arrival of Rama at that asylum; Hotravahana introduces Amva to Rama; Amva relates her history; Rama's pledge to slay Bhishma, if the latter refuses to take the maiden; Arrival of Rama at the bank of the Saraswati; Bhishma goes out to meet Rama; Rama urges Bhishma to take the maiden; Bhishma's refusal and his reason; Bhishma's speech to Rama; Rama summons Bhishma to fight naming Kurukshetra as the field; Bhishma accepts the challenge; Rama and Bhishma meet on Kurukshetra; Ganga comes to Bhishma and urges him not to fight; Bhishma's refusal to obey her; The commencement of the combat between Rama and Bhishma; Rama made insensible; Bhishma's self reproach for striking his preceptor; Continuation of the battle; Bhishma made insensible; Bhishma removed from the field by his charioteer; Bhishma regains his senses and comes back to the encounter; Rama is overthrown from his car; Rama regains consciousness; Continuation of battle; Bhishma baffles Rama's fiery darts; Bhishma's charioteer slain; Bhishma overthrown from his car; The Vasus support him in 'mid-air; Ganga holds the reins of Bhishma's steeds; Ganga dismissed by Bhishma; Bhishma joins the combat; Rama deprived of consciousness; Alarming omens; Rama rises up and re-

news the combat; The Vasus appear to Bhishma in a dream and put him in remembrance of the *paraswapa* weapon; The last day's encounter; Bhishma resolves to use the *praswapa* weapon; celestial voices in the sky; Narada dissuades Bhishma from using the *prasmapa* weapon; Rama's ancestors appear on the scene and induce him to desist from the fight; Rama refuses to obey them; They come to Bhishma; Bhishma's refusal to obey them; They return to Rama and make him desist; Rama acknowledges his defeat and tells Amva to do as she pleased; Rama's departure from Kurukshetra; Amva's devotion to ascetic penances; Ganga curses Amva; Mahadeva appears to Amva and gives her the boon she asked, *vis*, change of sex in next life; Amva ascends the funeral pyre; A daughter is born to king Drupada by his first wife; Drupada and his wife conceal the sex of the child; Drupada's daughter (represented as a son) is married to king Hiranyavarman's daughter; Hiranyavarman informed by his daughter of the imposture; Hiranyavarman's resolution to punish Drupada for the imposture; Embassies from and to Hiranyavarman; Hiranyavarman marches with a large army against Drupada; Drupada's daughter Shikhandini enters a forest for suicide; She meets a *Yaksha* named Sthunakarna; The *Yaksha's* promise to serve her; The exchange of sexes; Sikhandi's return to his father's city; Hiranyavarman sends witnesses to ascertain Sikhandi's sex; Hiranyavarman retires with his army from the vicinity of Drupada's city; Kuvera discovers Sthuna's folly and curses him to remain a woman till Sikhandi's death; Duryodhana enquires of Bhishma and Drona &c., as to the period within which each of them could annihilate the Pandava army; Bhishma mentions a month as the period; Drona does the same; Kripa mentions two months; Aswatthama mentions ten nights; Karna mentions five days; Bhishma ridicules Karna; Yudhisthira enquires of the period within which he could annihilate the Kaurava army; Arjuna mentions a second as the time; The march of the Kaurava army to the field; The march of the Pandava army to field;—P. 238.

FINIS.

THE MAHABHARATA

(IN ENGLISH).

UDYOGA PARVA.

CHAPTER I.

(SAINYODYOGA PARVA).

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success !

Vaishampayana said :—

1. Then the heroic sons of Kuru belonging to the party of Abhimanyu pleased at having celebrated his (Abhimanyu's) nuptials and having rested during the night, awoke at break of day and went to the court of Virata.

2. The court of the Lord of the Matsyas was richly decorated and adorned with a collection of precious stones and choice gems, with seats arranged in it, having garlands and filled with fragrance. Those aged kings among men came there.

3. On the front seats sat the two kings Virata and Drupada, aged and revered among the rulers of the earth, and Rama and Janardana also along with their father.

4. Near the king of Panchala sat the brave ruler of Sini along with the son of Rohini and next to the king of Matsya (sat) Janardana and Yudhishthira.

5. (There sat) also all the sons of king Drupada, Bhima and Arjuna, the two sons of Madri, Pradyumna and Samba, who were valiant in battle, and Abhimanyu in company with the son of Virata.

6. And on the best seats wrought in gold sat the heroic sons of Draupadi who were equal to their fathers in valour, beauty and strength.

7. Those mighty heroes, shining in ornaments and clothes, being seated, that assemblage of kings shone like the firmament studded with beautiful stars.

8. Then those kings, heroes among men, having engaged in conversation with one another on various topics, remained for a moment gazing pensively on Krishna.

9. Those lions among kings, having reached the end of their talk, and their attention having been called by Madhava to the affairs of the Pandavas, listened to his lofty speech which conveyed deep meaning.

Krishna said :—

10. It is known to you all how this Yudhishthira was defeated by a trick at a game of dice by the son of Suvala, how he was robbed of his kingdom, and how he made a stipulation regarding his exile in the forest.

11. The sons of Pandu, who are capable of subjugating the world by sheer force of arms, whose chariots go unrestrained to the celestial or the terrestrial regions and who are true to their words, have fulfilled that austere vow for thirteen years.

12. The thirteenth year in the forest has been very hard, but this these great men have passed, unknown to you and suffering various sorts of unbearable hardships.

13. Even they who have been engaged in the menial service of others seek their family and their kingdom ; such being the case, consider what is best for the son of Dharma (Yudhishthira) and for king Duryodhana.

14. (Consider) also what is right, suitable and calculated to redound to the glory of the illustrious Kauravas. The virtuous king Yudhishthira does not want even the kingdom of the gods wrongfully.

15—16. He would rather prefer the rightful lordship of some single village. It is known to all the kings (assembled here) how he has been robbed of his ancestral kingdom with the help of a mean trick by the sons of Dhritarashtra by whom the son of Pritha has not been vanquished through prowess borne by him.

17—19. Still the king Yudhishthira with his friends wishes them prosperity. The sons of Kunti, heroes among men,

and the two sons of Madri, seek only what has been earned by the sons of Pandu by overthrowing the king and winning victory over him. It is also well known to you how, when they were mere boys, their enemies who were cruel, dishonest and who sought to get the kingdom, attempted by several means to kill them. Consider their greediness and also the extreme piety of Yudhishthira.

20. Consider also the relationship between them; consult together and also think each of you yourself. They have always been attached to truth and have always fulfilled their promises.

21. If they are now wrongfully treated let them slay all the sons of Dhritarashtra or let their friends who see the unworthy treatment they get in this matter make them (the sons of Dhritarashtra) desist.

22—23. If they (the sons of Dhritarashtra) oppose them (the Pandavas) in battle the latter thus opposed will kill them; and if you are of opinion that the Pandavas, owing to insufficiency of numbers, will not be able to win victory over them let them combine with all their friends and try to overthrow them. The intentions of Duryodhana are not known nor what he is going to do.

24. The intentions of the other side not being known, how can you determine on what to do yourself. Therefore let a man virtuous, holy, of good parentage and wileless go from here—a capable ambassador who will be able to persuade them into surrendering half of Yudhishthira's kingdom.

25. Hearing this speech of Janardana which was pregnant with meaning and virtue, interesting and impartial, his elder brother accepted the suggestions and after praising the speech addressed him O king, thus.

Thus ends the first chapter, the speech of Krishna, in the Sainyodyoga of the Udyoga Parva.

CHAPTER II.

(SAINYODYOGA PARVA)—Contd.

Baladeva said:—

1. The speech of the elder brother of Gada which is at once marked by a sense of virtue and prudence and which has aimed at the good of both Yudhishthira (one who has created no enemies) and king Duryodhana, has been listened to by you.

2. The heroic sons of Kunti, being willing to forego half of their kingdom, are trying to get the other half; the sons

Dhritarashtra too should give up half and pass his days very happily with us.

3. These heroes among men, having obtained half of the kingdom, will take to a quiet life, if the other party does the same for their quietness means the good of their subjects.

4. I should be glad if some body were to go there to bring about good feelings among the Kauravas and the Pandavas, to know the intentions of Duryodhana and to tell them the views of Yudhishthira.

5. Let him invite Bhishma, the heroic son of Kuru, and the noble minded son of Vichitraviryya, Drona, with his son, Vidura and Kripa, and the king of Gandhara with the son of Suta.

6. And (with) also all the other sons of Dhritarashtra who have under their command the best army and a thorough knowledge of politics, who adhere to virtue, who are heroes among men, and who know the meaning of the Vedas and the signs of the times.

7. Let him tell all these men, and also the citizens and aged men, assembled together what the son of Kunti has said with all deference, and which is fraught with meaning.

8. Though they have taken possession of Yudhishthira's kingdom by force when he was addicted to gambling, still they ought not to be provoked under all situations.

9. This brave son of Kuru, unskilful at the game of dice, though dissuaded by all his friends, challenged this son of Gandhari, an expert in the game, to a match.

10—11. Although there were then at the place a thousand other people whom Yudhishthira could defeat at a game of dice, he took no notice of these and none of Karna and Suyodhana but challenged Suvala's son and was defeated by him in the game. He lost at every step.

12. Having once commenced, he lost through anger, and no blame can for this attach to the son of Sakuni; therefore it behoves him (the messenger) to speak with due deference to the son of Vichitraviryya, and assume a conciliatory tone.

13. By this means can the son of Dhritarashtra be persuaded, to enlist himself in our service, by the messenger. Let him address Duryodhana in a conciliatory tone, and with the desire of the reverse of war.

14. A point gained by peaceful means is really beneficial, that gained by war is not a gain at all—it is only injurious.

Vaishampayana said :—

15. While that valiant son of Madhu was yet speaking, all on a sudden rose the brave descendant of Sini and condemning his speech addressed these words to him.

Thus ends the second chapter, the speech of Baladeva in the Sainyodyoga of the Udyoga Parva.

CHAPTER III.

(SAINYODYOGA PARVA)—*Cont'd.*

Satyaki said :—

1. As the inner nature of a man is, so he speaks. As your inner nature is, so do you speak.

2. There are brave men and there are cowards. Both these well defined divisions are seen among human beings.

3. In the same family are born very powerful men, and powerless ones, as the same forest contains trees that bear fruits and those that do not.

4. O you who have the sign of a plough on your standard, I am not finding fault with your speech; I am, O son of Madhu, only blaming these who are listening to it.

5. How can one, who even in the slightest degree speaks ill of the virtuous king, dare continue in that strain without being checked, in this assembly.

6—7. People, experts at the game of dice, challenged the noble minded one who was unskilful in the game and defeated him; how can this be a defeat in the proper sense? If the son of Kunti had been playing with his brothers at home and those people coming there, defeated him, then that would have been a proper defeat. But they challenged the king who was ever attached to the observance of the rites of a Kshatriya.

8. They won by a mean trick; how can prosperity attend such men? And why should this man here, after fulfilling his vow, approach them in a humiliating spirit.

9—10. Freed now from his exile in the forest he has now attained to the position of his grandfather. Even if this Yudhisthira is seeking property wrongfully, it is not proper that he should beg other people's property though it would be righteous on their part not to surrender the kingdom.

11. Though Bhishma, Drona, and Vidura have passed the prescribed period un-

known in exile, yet have they said that they have been recognized.

12. They would not now consent to give back the ancestral territories of the Pandavas. And I shall persuade them by means of cold arrows in the field of battle,

13. And make them fall at the feet of the noble son of Kunti. If they refuse to fall at the feet of the wise (Yudhisthira)

14. Then must they with their ministers go to the kingdom of death (Yama),; they can not surely withstand Jujudhana (myself) determined to fight.

15. Can the mountains bear the force of the thunderbolt? Who can bear the force of him who uses the Gandiva as his bow (Arjuna) and of him who has the wheel in his hand (Bhimasena)?

16. (Who can bear the force of) myself when in wrath, or of Bhima who is hard to approach or of the twin brothers who firmly grasp the bow and whose effulgence is like that of Yama (who carries away life) and Kala (who cuts the thread of life) and the heroes Virata and Drupada who have the same quality?

17. What man valuing his life can approach the descendant of Preshata, Dhristadumna also the five sons of the Pandavas who have added to Draupadi's glory,

18. And who are the equals of the Pandavas in valour and in every other respect and having the true pride of a soldier, or (who can approach) the son of Subhadra, whose impetus is hard to be borne even by the gods,

19—20. And (who can approach) Gada, Pradyumna and Samba resembling Kala, the sun or the fire. We shall after killing the son of Dhritarastra, with Sakuni, and also Karna in battle appoint (as king) the Pandava. It is no sin to destroy an enemy who would have slain ourselves.

21. It is both impious and shameful to beg from enemies; do speedily, therefore that which is his (Yudhisthira's) heart-felt desire.

22. Let the Pandava get the kingdom surrendered by Dhritarastra. This day either shall Yudhisthira, the son of Pandu get the kingdom or all our enemies fall on the ground slain in battle.

Thus ends the third chapter the speech of Satyaki in the Sainyodyoga of the Udyoga Parva.

CHAPTER IV.

(SAINYODYOGA PARVA)—*Contd.***Drupada said :—**

1. O you with long arms, it will doubtless turn out as you have said. Duryodhana will not give back the kingdom by peaceful means.

2. And Dhritarashtra, fond of his son, will follow him. So will Bhima and Drona out of a false regard for the kingdom and the two sons of Suvala out of folly.

3. In my opinion the suggestion of Bala-deva is not appropriate ; it can certainly be acted on by a man who is desirous of an amicable settlement.

4. The son of Dhritarastra ought by no means to be addressed to in a conciliatory tone ; I think that it is impossible to bring the ill-natured Duryodhana to reason by peaceful means.

5—6. Peaceful means should be adopted for asses ; but severe measures should be resorted to for kins. He who uses mild words to the ill-hearted Duryodhana would be set down as an incapable man by that vicious one, and if a mild course is adopted the fool will think himself to have won.

7. We shall do this ; let us make preparations here and send word to our friends to collect armies for us.

8. Let swift going messengers go to Salya, Dhristaketu, Jayatsena and the ruler of the Kekayas.

9. Duryodhana, too, will certainly send his messenger to all places and good men attend to those who send word first and who ask for help first.

10. Make haste, therefore, in first sending words to these kings among men. I think that some great event is about to come.

11. Send quickly to Salya and to those kings who are under his suzerainty, and the king Bhagadatta and the inhabitants of the Eastern seas,

12. And to Hardikya of unequalled prowess and to the haughty Andhaka and to Rochamana, the hero of good understanding.

13. Invite Brihanta, the king Senavindu and Senajit, Pratibindhya, Chitrabarma and Subastuka,

14. Also Vahlika, Munjakesha and the lord of the Chedis, Suparshwa, Suvahu, and the mighty Paurava,

15. Also those who rule over the Shakas

the Pahlavas and the Duradas and Surari Nadija and the king Karnabeshta.

16. And Nila, Viradharma and the heroic Bhumipala, Dantabakra hard to vanquish, Rukmi and Janamejaya,

17. And Ashada, Vayubega and king Purvapali, Devaka of unusual prowess and Ekalabya with his son.

18. And the kings of the Karusha and the heroic Kshemadhurti, and the rulers Kambaja and the Rishika tribes and the races inhabiting the west.

19. And Jayatsena and the rulers of Kashi and of the land of the five rivers and the invulnerable son of Kratha and the rulers of the hilly districts.

20. And Janaki, Susarma and Manimana and Potimatsyaka, and the king Pansarashtra and the heroic Dhristaketu.

21. And Tunda and Dandadhara and the valiant Brihatsena and the unconquered Nishada and Sreniman and Vasuman.

22. And Bahu of great strength and prowess and Parapuranjaya and Samudrasena with his brave son.

23. And Uddhaba and Kshemaka and the king Batadhana and Srutayu and Dridhayu and the valiant son of Shalya.

24. And Kumara and the Prince of the Kolingas haughty in battle.

25. I think that you should send (messengers) quickly to these and this Brahmin, O king, who is my priest, is a wise man.

26. Send him to Dhritarastra and tell him what he is to say—how Duryodhana is to be addressed, how the king Shantanva, how Dhritarastra, and how Drona, the best among the charioteers.

Thus ends the fourth chapter, the speech of Drupada in the Sainyodyoga of the Udyoga Parva.

CHAPTER V.

(SAINYODYOGA PARVA)—*Contd.***Vasudeva said :—**

1. These words befit the chief of the king of the Pandu race who is unequalled in prowess.

2. It ought to be done first of all by us, who desire to act on the principles of politics and the man who acts otherwise is a fool.

3. But our relations are the same with the sons of Kuru and of Pandu, whatever

at this present moment might be those amongst themselves.

4. We all have been invited here, and you as well, for the wedding, and the ceremony being over we shall go well pleased homeward bound.

5. You are the oldest among the kings both in age and in learning and we doubtless are like your pupils.

6. Dhritarastra too always reveres you much and you are the friend of the preceptors Drona and Kripa.

7. This day, therefore, tutor us in what is to the interests of the Pandavas. None of us shall question what you say.

8. If the chief among the Kurus seek peace on equal terms, there will be no injury done to the brotherly feeling between the Kouravas and the Pandavas.

9. If the son of Dhritarastra does not thus seek peace owing to the ignorance mixed with vanity, summon us after sending word to others.

10. Then the bad man Duryodhana along with his ministers and friends will meet his fate at the hands of him who uses the *Gandiva* as his bow and who will be fired with wrath.

Vaishampayana said :—

11. Then the lord of the earth, Virata, having treated the descendant of Vrishni with due honours, sent him home along with his men and his friends.

12. Krishna having gone to Dwaraka the followers of Yudhisthira, and also the king Virata made all preparations for the war.

13. Then did Virata and his friends and also the king Drupada send word to all the rulers.

14. At the request of those lions among the Kauravas and of the rulers of the Matsya and Panchala, came there cheerfully kings with large armies.

15. Having heard that a large army was being collected for the sons of Pandu, Dhritarastra too brought together many rulers.

16. At that time, O king, the earth became crowded with the throng of kings who had come either for the Kauravas or for the Pandavas.

17. And the earth at that time became thronged with the four elements of the army. The armies of those heroes began to pour in from all quarters.

18. And the goddess earth, with her

mountains and forests seemed as if trembling.

19. And the king of the Panchalas, who was of the same opinion with Yudhisthira, sent to the Kauravas his own priest who was old both in wisdom and in age.

Thus ends the fifth chapter, the mission of priest in the Sainyodyoga, of the Udyoga Parva.

CHAPTER VI.

(SAINYODYOGA PARVA)—Contd.

Drupada said :—

1. Of all beings, those that have life are superior. Of those that have life, those that live with the help of their intelligence are superior, of those that have intelligence man is superior and among men, those that are twice-born are superior.

2. Among the twice-born, those that know the Vedas are superior, and among the Veda-knowing, people whose understanding is cultured are superior, and among people with cultured understanding those living practical lives are superior, and among practical people those that know Brahma are superior.

3. I am of opinion that you are the chief among those who have cultured understanding, you come of a respectable family and you are aged both in years and in learning.

4. Your wisdom is equal to that of Sukra or the son of Angirasa and it is known to you what sort of a man the Kaurava is.

5. Also what sort of a man Yudhisthira and the son of Kunti the descendant of Pandu is. The sons of Pandu were dispossessed (of their kingdom) with the help of the knowledge of Dhritarastra.

6. Though he is advised by Vidura, he follows the instructions of his son and it was at the instigation of Sakuni that he challenged the son of Kunti.

7. Adepts at the play, they robbed the virtuous king Yudhisthira who was holy, attached to the rules of the Kshatriya class and unskilful at the game of dice.

8. On no account whatever will they give back the kingdom voluntarily. You, too, who will speak words of virtue to Dhritarastra,

9—10. Will certainly gain the hearts of his soldiers. And Vidura also by means of your words will try to create disaffection in the minds of Bhishma, Drona Kripa and others. With difference o

opinion among the ministers and disaffection in the soldiers,

11.—12. It will be their duty to make them agree and join one another; and in the meantime the very wise sons of Pritha will easily make preparations for the war and collect stores.

13. While you are still there and their men are delaying, they no doubt will not be able to make preparations. This is necessary and here it seems imperative.

14. Yourself, being virtuous, should behave virtuously with them and Dhritarashtra, on your meeting him, may act in conformity with your virtuous words.

15. By detailing before those that are kind the hardships of the Pandavas and telling before old people the virtuous acts in the family done by their ancestors,

16. I have no doubt you will estrange the minds of the men, and you need not have any fear for them for you are a Vedaknowing Brahmin,

17. And engaged in the post of an ambassador especially as you are aged. You therefore set out quick for the accomplishment of the interests of the son of Kunti at the moment called Jaya and at the position of the planets named Pushya.

Vaishampayana said :—

18. Being instructed in this way by the noble-hearted Drupada the priest went to the city called after the elephant.

Thus ends the sixth chapter the instruction of priest in the Sainyodyoga of the Udyoga Parva.

CHAPTER VII.

(SAINYODYOGA PARVA)—Contd.

Vaishampayana said :—

1. His (Drupada's) priest, having gone towards the city called after the elephant, the Pandavas sent messengers to the rulers in the several parts.

2. Having sent messengers elsewhere, the best among men, Dhananjaya, the son of Kunti, of the race of Kuru himself, went to Dwaraka.

3. The sons of Madhu, Krishna and Valarama, in company with the Vrishni race, and Andhaka and Bhoja by hundreds, having gone to Dwarabati,

4. The son of Dhritrashtra, himself a king, by sending scouts privately, came to know all that had been done by the Pandavas.

5. Having heard that Madhava was on his way he set out for the city of Dwaraka, with a retinue not large, and good horses which could be compared to the wind.

6. That very day had Dhananjaya, the son of Kunti, of the race of Pandu, arrived at the beautiful city of the Anartas.

7. The two sons of Kuru, foremost among men, having reached Dwaraka, saw Krishna asleep and went near him as he lay.

8. And as Govinda lay, Suyodhana entered and sat him down on the floor which he used as a seat near the head of Krishna.

9. Then did enter the large-minded one, wearing a crown and stood with the hands clasped near the foot of Krishna.

10. The son of Vrishni, having awakened, first saw the one wearing a crown, and welcomed them and did them due honours.

11. The son of Madhu asked the cause of their coming and Duryodhana said as if in jest,

12. "It is befitting that you should lend me your help in this war, for your friendship with myself and that with Arjuna are equal.

13. And, O slayer of Madhu our relations with you are the same and this day I have come first to you.

14. From the time of our ancestors, good men have befriended him who has been the first to come; and you, O Janardana, are the best person in this world; therefore act after this good example which has always been followed."

Srikrishna said :—

15. I have not the slightest doubt that you came here first, but Dhananjaya, the son of Pritha has been, O king, first seen by me.

16. O Suyodhana, yourself having come first and he having been seen by me first, I shall help both of you.

17. But the holy books lay down that the younger persons should be aided first, therefore I should first assist Dhananjaya, the son of Pritha.

18. There is that large army of a hundred million of *gopas* who fight in battle, each of whom is capable of slaying me, and who are known as the Narayanas.

19. Let them, who are hard to vanquish in battle, be the army of one party of you and let myself who shall not fight, having put off my weapons, take the side of the other.

20. Of these two, O son of Pritha, choose any one after your liking, for under the law of custom you should have the right of choosing first."

Vaishampayana said:—

21. Dhananjaya the son of Kunti being thus spoken to by Krishna chose Keshava, who was not to fight in the battle,

22. (Who was) Narayana himself, the destroyer of those who were not his friends, who had volunteered a birth among men and who was superior to all the Kshatriyas, the gods and the Danavas.

23. And Duryodhana then chose the whole of that army. And O son of Bharata, having got thousands upon thousands of warriors,

24. And knowing (even) that Krishna was lost to him, he became mightily pleased; And O king, Duryodhana having taken that whole army of fearful strength came to the son of Rohini who was of great strength.

25. He submitted to him the whole cause of his coming, upon which the son of Sura said in reply to the son of Dhritarashtra.

26. "O you best among men, it is fitting that what was said by me at the time of the marriage, should be known to you.

27. O you son of Kuru, for your sake did I speak contradicting what Hrishikesha had said. O king! again and again did I point out that our relations with both of you were equal.

28. And what I said, Keshava did not accept. I cannot for a moment exist separated from Krishna.

29. I am no helper of either the son of Pritha or that of Duryodhana; such is the unalterable resolution I have come to after the opinion formed by Krishna.

30. You are born in the race of Bharata, honoured by all rulers of the earth; O you best among men, go and fight in strict accordance with the rules of honour and those of the military class."

31. Being thus addressed he embraced him who used the plough as a weapon and knowing that Krishna had gone over to the other side he regarded as though a victory had already been achieved in battle.

32. The son of Dhritarashtra, himself a king, then went to Kritavarma, and Kritavarma gave him an army counting an Akshauhini.

33. The son of Kuru, surrounded by all those troops, which were terrible looking, went forward with a light heart causing delight to his friends.

34. Duryodhana having departed, the creator of the world, Janardana, with yellow robes on, said to the wearer of the crown: "Knowing that I shall not take any part in the battle, why have you chosen me?"

35. Arjuna said: "There is no doubt that you can slay all of them. O foremost among men, I too, alone, am able to slay them all."

36. In this world you are an illustrious man and I shall attain to eminence similar to yours by killing them single-handed. I too am a seeker after fame and so will you be surrounded by me.

37. It has been my desire to have the office of the charioteer filled by you, and it is fitting that you should fulfil this desire which has been felt by me for a long time.

Vasudeva said:—

38. "It is fitting, O son of Pritha, that you measure yourself with me. I shall act as your charioteer, let your desire be fulfilled."

Vaishampayana said:—

39. Being thus rendered glad, the son of Pritha, in company with Krishna, and surrounded by the chiefs of the Dasharha race, came back to Yudhishthira."

Thus ends the seventh chapter, the setting out of Krishna in the Sainyodyoga of the Udyoga Parva.

CHAPTER VIII.

(SAINYODYOGA PARVA)—Contd.

Vaishampayana said:—

1. Shalya, having heard the news of hostility between the two parties, went to help the Pandavas, O king, surrounded by a large army and by his friends who were mighty in battle.

2. The encampment of his army occupied one half of a *Yojana*. That foremost among men was the lord of such a large army.

3-5. That man of great prowess and strength was, O king, the lord of an Akshauhini, and heroes—best among the Kshatriyas—with diverse armours, diverse ornaments and all riding diverse cars and animals, with diverse garlands, all putting on diverse dresses—the dresses and ornaments of their respective lands,—counted by hundreds and thousands—became the leaders of his army.

6. He went by slow marches to the place where the Pandavas were encamped,

affording rest to his army, and as if causing pain to the beings and shaking the earth.

7. Duryodhana, having, O son of Bharata, heard that the great-minded one, mighty in battle, was coming, hastened towards him and welcomed him in person.

8. And for his accomodation and honour, Duryodhana had palaces erected in charming spots ornamented with gems and well decorated,

9. And sent there various artists for the amusement (of Shalya and his men) and provided there all sorts of eatables, drinks, meats, and garlands.

10. And he (provided) wells of various shapes calculated to increase the cheerfulness of the heart, and several sorts of streams, fountains and buildings.

11. Being welcomed and honoured by the agents of Duryodhana, as he arrived at these palaces in different countries, with the worship due to the gods,

12. He came to a palace, which would have been suitable even as the resting place for the gods; and being provided with all sorts of things and greeted with honours due to beings superior to man,

13. He thought too highly of himself and too little even of Purandara (Indra) and that, best among the Kshatriyas being pleased, asked the servants, saying:

14. "Where are the men of Yudhisthira who erected these palaces here? Bring them. In my opinion it is proper for these builders of palaces to be rewarded by me.

15. I shall reward them, may it so please the son of Kunti." They all then, surprised, informed Duryodhana of all this.

16. And when Shalya was very highly pleased and did not mind giving away even his life, Duryodhana, who had concealed himself there, appeared before his maternal uncle.

17. Seeing the king of Madra, he knew that all these attentions came from him and embracing Duryodhana said,—Accept what you desire.

18. Duryodhana said: "May thine word be true. Grant me an auspicious boon. It is fitting that you should be the leader of my army."

Vaishampayana said:—

19. Said Shalya "It is done. What else do you desire of me?" and the son of Gandhari kept on repeating "It is done."

Shalya said:—

20. "O Duryodhana, O you best among

men, go to your own capital, I shall go to see that subduer of his enemies, Yudhisthira.

21. Having seen Yudhisthira, I shall come soon, O king. That best among men, the son of Pandu, must be seen by me."

Duryodhana said:—

22. "O king, O Ruler of the earth, come soon after seeing the son of Pandu. I depend on you. O best among kings, remember the boon you have granted me."

Shalya said:—

23. "Soon shall I return. (In the mean time) I wish you well; O king, go to your own capital." Then the two, Shalya and Duryodhana, embraced each other.

Vaishampayana said:—

24. And having thus done honour to Shalya, he came back to his own capital while Shalya went to the sons of Kunti to tell them of that act of Duryodhana's.

25. Having come to Upaplavya and entered the camp, Shalya saw all the sons of Pandu there.

26. And having come there, he, the long armed one accepted the customary water for washing his feet and other gifts including a cow.

27. And then that slayer of his enemies, the king of the Madras, having asked them about their health, embraced Yudhisthira, with great cheerfulness.

28. And having done the same to Bhīma and Arjuna and both the twin brothers—the sons of his sister, Shalya, who had seated himself, said to the son of Pritha:

29. O best among kings, O son of Kuru, is it all right with you? O you victorious one! you have now passed the prescribed period of residence in the forest.

30. O king, great difficulties have been overcome by yourself residing in the forest, in the company, O chief of kings, of your brothers and this lady.

31. Residence unknown and unrecognized was another great difficulty overcome by you. O son of Bharata, naught but misery attends him who has lost a kingdom. Where is happiness for him?

32. After all this great trouble and misery brought on by the son of Dhritarastra, O king, you will get happiness after having slain your enemies, O great devotee.

33. The ways and habits of men are known to you, O great king, O lord of men and therefore, O son, never has the slightest avarice been present in you.

34. O son of Bharata, follow in the path of the great Rishi-king of old, and O my son Yudhisthira, be their equal in liberality, devotion and truth.

✓ 35. O Yudhisthira, forgiveness, power of self-control, truth, absence of desire for harm to anybody, and all other virtues, that are rare in this world, are present in you, O king.

✓ 36. You are mild, generous, religious, liberal, and attached to virtue. O king, all the virtues known among men are also known to you.

37. O son, everything connected with this world is known to you. O king, O you best among the race of Bharata, it is fortunate that this trouble is past.

38. It is fortunate that I see, O king O chief among the kings, O Lord, yourself, the treasury of virtues, and large-minded, come out of your difficulties."

Valshampayana said :—

39. Then, O descendant of Bharata, did the king (Shalya) tell (the Pandavas) all about his meeting with Duryodhana, his promise and his boon.

Yudhisthira said :—

40. "O king, a good act has been done by you in that you have fulfilled a promise made when you were well pleased in the recesses of your heart.

41. But, O lord of earth, I wish you well. I want you to do one thing for me. O King, O you most honest one, though it is improper still must you do it.

42. O hero, listen to what I tell you, you are a great king equal to the son of Bama-deva in battle.

43. O you best among kings, when the two, Karna and Arjuna meet in two chariots (in battle) I have no doubt that the office of charioteer of Karna will be filled by you.

44. O King, if you wish well to me, Arjuna must be protected by you and you should do what kills the energy of the son of Suta, and what is calculated to bring him defeat. Though this is improper, yet must you do it, maternal uncle of mine.

Shalya said :—

45. "Hear me, O son of Pandu, I wish you well: O noble-minded one, what you are telling me is to kill the energy of the son of Suta, when I am with him.

46. I shall most certainly be his charioteer in the battle. He has always regarded me as the equal of the son of Vamadeva.

47. O you best among the race of Kuru, I shall most certainly, when with him who is desirous of battle, speak what will do him harm and go against him.

48. (I shall do this) so that his energy will be killed and his pride gone, O son of Pandu, and then it will be easy to kill him. I speak with all sincerity.

49. O son, I shall do what you have told me and I shall do any thing more can I which is for your good.

50. All the troubles you have encountered with Draupadi after the game of dice and the harsh words you have had, to listen to, through the son of Suta, and all the miseries endured, O illustrious one, through the Asura named Jata and Kichaka—all these unhappiness endured by Draupadi as (unhappiness was endured) by Damayanti—all this trouble, O hero, will give rise to happiness. Do not think that all this is through you, this is done by the Fate which has greater control over such matters.

✓ 53. O Yudhisthira, great minded persons, meet with difficulties. O Lord of the world, difficulties have been met with by the gods too.

54. We are told O king, O son of Bharata that the large minded Indra, the chief among the gods, had to endure great misery with his queen.

Thus ends the eighth chapter, the speech of Shalya, in the Sainyodyoga of the Udyoga Parva.

CHAPTER IX.

(SAINYODYOGA PARVA)—Continued.

Yudhisthira said :—

1. I want to hear how it was, O chief among kings, that the large minded Indra, with his queen met with grave difficulties.

Shalya said :—

2. O king, listen to this old story as related in ancient history, of how Indra with his queen met with difficulties, O son of Bharata.

3. There was a great devotee named Twastri who was the lord of all beings and the chief among gods. Out of pure wrath towards Indra, he created a son with three heads.

4. The place, occupied by Indra, was desired by this mysterious personage, who was as it were the image of the universe, and had three awful faces comparable to the sun, the moon, and fire.

5. With one mouth he read the Veda, with the second he drank wine and with the other he looked as if he would absorb the cardinal points.

6. He was a devotee, mild, having powers of self-control and engaged in religious worship and devotion. And O subduer of foes, the austerities practised by him could not be practised by others, for they were very hard and very difficult to be practised.

7. Shakra was depressed in spirits, at seeing the strength in devotion, and truthfulness of the one with unrivalled power, for fear lest he be the chief among gods.

8—9. O best among the race of Bharata, the skilful Indra thought of many ways by which the one with three heads, whose strength was ever increasing and who threatened to absorb the entire universe, could be made to engage himself in the enjoyment of sensual pleasures and not in that hard devotion.

10. He ordered fairies (to engage themselves) in decoying the son of Iṣṭāstri, so that the three-headed one might, for certain, engage himself in the enjoyment of sensual pleasures saying them

11. "Be quick, go, and delay not in decoying him, (yourself) having beautiful hips, deck yourself in necklaces and beautiful pearls in such a way that his desires may be excited.

12. I wish you well, decoy him with all the gestures of lust marked with every sort of fascination and thus allay my fear.

13. O beautiful damsels, I feel restless in my heart. O ladies, destroy quickly this great fear of mine.

The Nymphs said :—

14. O Shakra, we shall try to decoy him so that, O you slayer of Vala, you may not experience any dread from him

15. The great devotee who now sits, as if scorching with his eyes, O lord, and whom we are going together to decoy. We shall try to get him under our control and thus destroy your fears."

Shalya said :—

16. Being commanded by Indra they went to the three-headed one and the lovely damsels tempted him there with various gestures of lust.

17. They displayed too the beauties of their person but the great devotee, though looking at them, did not at all enjoy the satisfaction (of looking at them).

18. Having brought his senses under his control, he was in point of gravity as the

full ocean. The damsels too, having tried their best, came back to Shakra.

19. Then, with the palms of their hands clasped they all said to the chief among the gods: O Lord, He, whom it is very difficult to subdue, cannot be influenced away from his purpose.

20. O you with great parts, do what you should after this. The great-minded Shakra, having greeted the nymphs with due honours, sent them away.

21—22. O Yudhishthira, he thought of some means to slay him. And the chief among the gods who was valiant, famous as a gifted being of unfailing judgment and intelligent, fixed on a plan for slaying the three-headed one. (Thought he :) I shall this day hurl my thunderbolt on him, and he shall soon cease to exist.

23. A foe who has already grown up must not be made light of by even the powerful, a weak foe though he might be; deciding on this course of action laid down in the books, he firmly resolved on slaying him.

24. And Shakra, wrathful, flung his fearful and dread-inspiring thunderbolt, which could be compared to the fire, on the head of the three-headed one.

25. Being severely struck by the thunderbolt he fell down to the earth, like the loosened summit of a mountain.

26. Seeing him struck by the thunderbolt and lying like a mountain, the chief among the gods got no peace of mind, owing to his lustre which still retained its effulgence.

27. Though killed, his lustre was effulgent, and he seemed as if he were alive. It was strange that the heads of the slain one looked as if alive and for that reason fearful to behold. Shakra remained rapt in thought.

28. Then there came a wood cutter with an axe on his shoulder to that forest, O great king, where he was lying felled down.

29. The Lord of Sachi, who still had fears, saw that wood cutter coming there by chance and the subduer of Paka soon said to him: quickly cut down the heads of this being; do what I tell you.

The wood cutter said :—

30. This man has large shoulders: the axe cannot cut down (the heads) nor shall I be able to do the deed which is regarded to be wrong by honest people.

Shakra said :—

31. You need not have any fears, do quickly what I tell you; through my favour shall your weapon be equal to the thunder-bolt.

The wood cutter said :—

32. I must know who you are and I want to hear why you have done this cruel deed to-day, Tell me the truth.

Indra said :—

33. I am Indra, the chief among the gods, let it be known to you O wood cutter. Do as I have told you. O wood cutter, do not ponder.

The wood cutter said :—

34. O Shakra, how is it that you are not ashamed at this cruel deed? Having killed this son of a Rishi, have you no fear of the sin of killing a Brahmana?

Shakra said :—

35. For the purification of my soul I shall thereafter practise some severe penance. He was my enemy, possessed of great strength and has been killed by my thunder-bolt.

36. To this day, O wood cutter, am I anxious and dread this. Quickly cut off his heads, I shall bestow a favour on you.

37. In sacrificial rites, men will give the heads of the beasts. This is the favour I grant you. Quickly do what I desire.

Shalya said :—

38. Having heard this, the wood cutter, after the speech of Indra, cut down the heads of the three-headed one with his axe.

39. The heads, being cut off, came out from them a good many birds of the *Kapinjala*, (doves) *Tittira* (sparrows) and *Kalabinka* (parrots) species.

40. From the mouth by which he used to read the Veda and drink *Soma* juice, came forth quickly birds of the *Kapinjala* species.

41. From the one by which, O king, he looked as if he would absorb (the cardinal points) came forth, O son of Pandu, birds of the *Tittira* species.

42. And from the mouth of the three-headed one which used to drink wine, came out birds of the *Kalabinka* species, and birds of prey, O best among the race of Bharata.

43. They having come out, Indra became tranquilized and went to heaven

and the wood cutter too, well pleased, went home.

44. The chief among the gods, having killed his enemy, thought himself gratified. Twastri, the lord of all beings, having heard of the slaying of his son by Shakra, said these words with eyes red with wrath.

Twastri said :—

45. My son who was ever devoted to devotion, of a forgiving nature, endowed with self-control and who had brought his passions under his control, has been killed by you without any fault.

46. For this reason shall I create Vritra with a view to destroy Shakra. Let the worlds see my influence and power as also the great strength due to my devotion.

47. Let the chief of the gods also see it who is vile and of a vicious nature. Then the wrathful devotee of very great fame having performed his ablutions

48. And having made his offerings to fire, and having created the hero Vritra said: O you foe of Indra, grow up through the strength due to my devotions.

49. He grew up, and the height of his figure reached beyond the sky, and could be compared with the sun or fire. Like the sun that rises at the time of the annihilation of the universe, he said—What shall I do?

50. And the powerful one, being told to slay Shakra, went to the third heaven. And then there was a fierce battle between Vritra and Vasava.

51. O you the best among the race of Kuru! There was a hot contest between the two, both of whom were fired with wrath and then the hero Vritra caught hold of the chief among the gods who had performed a hundred sacrifices.

52. And opening his mouth the wrathful one threw him into his mouth. And Shakra being swallowed up by Vritra, the lords of the third heaven became very much terrified.

53—54. They highly powerful then created the Yawn which was to destroy Vritra and then the slayer of Vala contracted his limbs and came out of the open mouth of the yawning Vritra. Since that day has the yawn remained in the breath of men.

55. And seeing Shakra come out the gods all became joyful and then Vritra and Vasava again engaged themselves in fight.

56—57. O best among the race of Bharata, the fierce contest between the two, fired with ire, lasted for a long time, when

in battle Vritra, possessed of power, got the victory through the strength due to the inner spirit of Twastri. Shakra turned his back and he turning his back the gods were very much depressed.

58. Being pierced with the spirit of Twastri they united with Shakra and all held a consultation with the Rishis, O son of Bharata.

59. Filled with dread they thought, O king, on what could best be done. Seated at the summit of Mandara, they, all desirous of the destruction of Vritra, went in imagination to Vishnu, who was never to be destroyed.

Thus ends the ninth chapter the defeat of Indra in the Sainyodyoga of the Udyoga Parva.

CHAPTER X.

(SAINYODYOGA PARVA)—Continued.

Shakra said :—

1. The whole of this indestructible universe has been pervaded, O gods, by Vritra. There is nothing equal to opposing him.

2. I was before this capable of (doing this), but at present I am incapable. I wish you well. What can I do? I think he is hard to vanquish.

3. He is spirited, large minded, and of unparalled prowess in battle and he will absorb all the three worlds with all their gods, *asuras* and men.

4. Therefore O ye denizens of the heaven, this is certain that by going to the abode of Vishnu and joining with that large-minded one and consulting with him we shall know the means of slaying the vicious one.

Shalya said :—

5. The gods being thus spoken to by Maghavan the group of Rishis placed themselves under the protection of the god Vishnu of great influence and competent to be a protector.

6. And they, distressed with the fear of Vritra, spoke thus to Vishnu the lord of all gods—In days of yore did you cover the three worlds with three steps,

7. And O Vishnu, robbed it of nectar and killed in battle all the Daityas and after slaying Vali the great Daitya appointed Shakra, as the lord of the gods.

8. You are the Supreme Lord of all the gods and the whole (of this world) is per-

vaded by you; you, O Lord, are the supreme Lord revered by all the worlds.

9. O You best among the immortals, be the means of salvation of the gods including Indra. O you slayer of Asuras, the entire world is pervaded by Vritra.

Vishnu said :—

10. Doing your good is my imperative duty; therefore am I speaking of the means by which he shall cease to exist.

11. In company with the Rishis and the Gandharvas you go to the place where that holder of the universal form is staying; make use of conciliatory policy towards him; then shall you win victory over him.

12. O gods, through my influence, victory will be on the side of Shakra. Being invisible shall I enter the thunder bolt—that excellent weapon of his.

13. O you best among the gods, go in company with the Rishis and the Ghandharvas. Effect a truce without delay between Shakra and Vritra.

Shalya said :—

14. The Rishis and the dwellers, of the third heaven being thus spoken to by that god, went together, with Shakra at their head.

15. Then all those mighty ones came near him, through whose influence the ten cardinal points were on fire and being scorched.

16. Those gods, with Indra, then saw Vritra who seemed as if swallowing the three worlds and looking as the sun or the moon.

17. Then the Rishis came there and said these conciliatory words to Vritra. O you hard to conquer, this world is pervaded by your energy.

18. O you best of powerful beings, you will not be able to conquer Vasava and a very long period has elapsed since you commenced fighting.

19. All beings including the gods, the Asuras and the human beings, are enduring misery. Let there always exist, O Vritra, friendship between you and Shakra.

20. You will gain happiness and ever dwell in the regions of Shakra. Hearing these words of the Rishis, Vritra of great strength,

21—22. The Asura bowed unto all those Rishis with his head and said to them—O ye endowed with good qualities and O ye Gandharvas, what you all have said, I have listened to. O ye stainless beings, hear now what I say. How can there be peace between us two—myself and Shakra? How

can there be friendship between two gods who are both powerful ?

The Rishis said :—

23. The company of virtuous ones is desirable (even for a time); thereafter what is fated will come to pass. The opportunity of friendship with virtuous men should not be lost; therefore is the company of virtuous men desirable.

24. Wise men ever speak of firm friendship with virtuous men as wealth in times of pecuniary difficulties. The company of virtuous men is vast wealth indeed; therefore wise men should not injure virtuous ones.

25. Indra is honoured by virtuous men, and is the refuge of the large-minded. He is also truth speaking, blameless, understands virtue and has refined judgement.

26. Let there be peace, to eternity, with Indra; come to entertain faith in him; let not your opinion be otherwise.

Shalya said :—

27. The being with great lustre, having heard the speech of the great Rishis, said to them! O devotees, O lord, you are, of course, to be honoured by me.

28. O gods, if you do all that I am going to say then shall I do all that you have said to me, O foremost among the twice born.

29. Not by dry thing nor by a wet one, not by stone, nor by wood, nor by a weapon fit for use from a distance, nor by one fit for hand to hand fight, not during the day time nor during the night,

30. Shall I be capable of being slain, O chiefs among the Brahmanas, by Shakra, assisted by the gods. If you ordain this then shall there ever be peace with Shakra.

31. O best among the race of Bharata, the Rishis said—"very well" and Vritra too became pleased with having peace under these conditions.

32. Shakra too became delighted and became constantly engaged in the thought of finding out some means of killing Vritra.

33. The chief among the gods always remained anxious and on the look out for some loop-hole. He one day saw the great Asura at the sea coast.

34. It was evening, and the moment was awe-inspiring and the god thus thought of the boons granted by the large minded one (Vishnu).

35. This is evening, it is not in the sun; it is neither the night nor the day. And Vritra, the enemy who has robbed me of all, must be slain.

36. If I do not this day slay the great Asura, Vritra of great strength, and of a huge body by an artifice, it will not be well with me.

37. Thus thinking Shakra invoked Vishnu and then saw coming out of the sea, foam high as a mountain.

38. This is not wet nor dry nor is this a weapon. I shall fling this which will destroy Vritra in a moment.

39. Quickly did he fling the foam with the thunderbolt at Vritra and Vishnu having entered the foam destroyed Vritra.

40. And Vritra being slain, the cardinal points became divested of darkness, and a pleasant wind blew, and the beings of the earth rejoiced.

41. And then the gods along with the Gandharvas, Yakshas, Rakshashas, and Pannagas and the Rishis propitiated the great Indra with diverse hymns.

42. Being bowed down to by all beings, he encouraged all the beings in his turn. Slaying the enemy, the mind of Vasava became delighted with the gods.

43. The one knowing virtue worshipped the foremost in the three worlds, Vishnu, after the great hero and fierce god Vritra was slain.

44. Now, Shakra became overpowered by false-hood and exceedingly depressed in spirits and also overpowered by the sin of slaying the Brahmana (the three headed one.)

45. Staying at the end of the worlds, he became deprived of his senses and consciousness and the chief of the gods overpowered with the weight of his own sins could not be recognized.

46. He remained as if in disguise under the water restless as a serpent. And then the lord of the gods, struck with the fear of the sin of killing a Brahmana, was destroyed, so to say.

47. The earth became desolate and went to ruins and became treeless and the forests became dry. And the currents of the rivers became stopped and the lakes lost all their water.

48. And there came distress among the beings of the earth, owing to dearth of rain and the gods and the great Rishis remained struck with intense fear.

49. And the entire world oppressed with anarchy became overpowered with all sorts of disasters and the gods became frightened for no body would be their king.

50. And the divine saints in heaven also being deprived of the protection of the king

of the gods became fearful. No body was inclined to be the king of the gods.

Thus ends the tenth chapter the assassination of Vritra in the Udyoga Parva.

CHAPTER XI.

(SAINYODYAGA PARVA)—*Continued.*

Shalya said:—

1. Then did all the gods and Yakshas with the Kinnaras say: Anoint this handsome Nahusha in the kingship of the gods.

2. He is powerful, enjoys fame and is ever virtuous. Going to him they said: O ruler of the earth be our king.

3. Thus, O king, did Nahusha, who wished their welfare, address the gods and the Rishis who were accompanied by our ancestors.

4. I am weak; it is not in my power to protect you. The powerful should make kings, (and) power ever graced Shakra.

5. All the gods and the foremost among the Rishis said to him: Endued with the virtue of devotion, protect our kingdom in heaven.

6. All of us doubtless have grave fears; be annointed our king, O foremost among monarchs, be the king of heaven.

7.—8. You will absorb the power of the gods, the Danavas, the Yakshas. Rishis the Rakshasas, the Pitris, the Gandharvas, and all other beings within the range of your sight as soon as you see them. Setting virtue always above all other considerations be the lord of all worlds.

9. Protect also the Brahmarshis and the gods in heaven. And that chief among the kings being annointed the king in heaven, and placing virtue above everything else became the protector of the worlds.

10. Being granted a rare boon and obtaining the kingdom in heaven, he gave himself up to gratifying every wish of his, though before this he had ever been a virtuous being.

11. In all the gardens of the gods, and in the pleasure gardens, on the Kailasa and on the brow of the Himavat, on the Mandara and on the white mountains,

12. On the Salya, on the Mahendra, and on the Malaya in the seas and in the lakes surrounded by fairies and nymphs,

13. Nahusha, the king of the gods, spent his time in many sorts of sports and hearing many sorts of stories relating to the gods, which were sweet to listen to.

14.—15. (He spent his time also) with all sorts of musical instruments and sweet sounding songs. And Vishwawasu and Narada and Gandharvas and celestial nymphs and the six seasons personified, attended on him. Breezes, fragrant, cooling, and charming too blew on him.

16. The goddess, the dearly beloved Queen of Shakra, caught the gaze of the high-minded Nahusha, given thus to sporting.

17. Seeing her the evil minded one thus addressed his courtiers; why does not the goddess, the queen of Indra, attend on me,

18. As the lord of the gods and the worlds, I am Indra. Let Sachi come to my palace this day at once.

19. Hearing this speech of the evil minded one the goodhess said to Vrihaspati:—Protect me from Nahusha O Brahmana. I throw myself entirely under your protection.

20. O Brahmana, do you speak of me as having all the auspicious marks on my person, as the consort of the king of the gods, and so exceedingly prosperous.

21. Before this have you spoken of me as being (ever) without widowhood, an only wife, and strictly chaste; let this speech of thine be made true.

22. O god, O lord, what you have said has never before proved false, therefore, O you foremost among the twice-born, let this said by you be true.

23. Then did Vrihaspati address the panic-stricken queen of Indra. What has been said by me, O goddess, will most certainly prove true.

24. You will soon see the king of the gods, Indra, come here. Nahusha need not be feared by you. I speak this truly.

25.—26. I shall without delay bring Indra near you. Nahusha heard that the queen of Indra had placed herself under the protection of Vrihaspati the son of Angirasa and the king became very angry.

Thus ends the eleventh chapter the fear of the queen of Indra in the Udyoga Parva.

CHAPTER XII.

(SAINYODYAGA PARVA)—*Continued.*

Shalya said:—

1. The gods and the foremost among the Rishis seeing Nahusha enraged said to the (now) terrible looking king of the gods.

2. O king of the gods, put aside this anger. At your anger the world, with its Asuras, and Gandharvas, and Kinnaras, and the great serpents, is stricken with panic.

3. O virtuous one, put aside this anger. Beings like you never get angry. That goddess is the wife of another. O lord of the gods, be propitious.

4. Turn back your mind from the wish of ravishing the wife of another. You are the king of the gods, we wish you well, protect your subjects by virtuous means.

5. Being thus addressed, he, struck with passion, listened not to those words. The protector of the gods then said to the gods regarding Indra.

6. Ahalya, the wife of a Rishi (herself) of good reputation, was ravished by Indra while her husband was alive. Why was he not then prevented by you.

7. In bygone days, many were the deeds of cruelty done by Indra, as also vicious deeds and deceitful ones. Why was he not prevented by you.

8. Let the goddess attend on me ; this will be of great benefit to her and it will also prove to be your means of safety.

The gods said :—

9. We shall bring here the wife of Indra as you wish, O lord of the heaven ; O hero, put aside this anger and be propitious, O lord of the gods.

Shalya said :—

10. Saying this, the gods accompanied by the Rishis, O on of Bharata, went to tell this unwelcome news to Vrihaspati and the wife of Indra.

11. And they said ; we are aware that the queen of Indra has placed herself under your protection at your abode, O chief among the Brahmanas, and that she has been accorded (your) protection, O chief among the Devarshis.

12. They, the gods with the Gandharvas and Rishis, pray you, O you of great lustre, to make over the Queen of Indra to Nahusha.

13. The king of the gods Nahusha of great lustre is superior to Indra. Let this lady with slender waist and bright complexion, choose him as her husband.

14. The goddess being thus spoken to, became depressed, and sobbed aloud with tears in her eyes and then crying said these words to Vrihaspati.

15. O you best among the Devarshis, I have no inclination for Nahusha ; I have

thrown myself under your protection, O Brahmana, save me from this great calamity,

Vrihaspati said :—

16. It is settled that the queen of Indra, who has thrown herself under my protection, will not be turned out by me. I shall not turn out, O you who know what virtue is, the truthful and blameless.

17. I do not wish to do a wrong thing, especially as I am a Brahmana, who have heard what virtue is, and know the rules of virtue and am truthful.

18. I shall not do this ; go, you best among the gods ; listen to what has before been sung by Brahma, with regard to this matter, in days of old.

19. He that makes over a man, stricken with fear who has sought refuge with him, to the enemy, does not get protection himself when he desires it. His seed can not be sown at seed time nor does he get rain at the time for rains.

20. The gods do not favour the undertakings of him who makes over a man stricken with fear, who has sought refuge with him, to his enemy. The offering made by such a weak-hearted person is refused by the gods and he loses the kingdom of heaven, as if shorn of all power.

21. The gods with Indra will level his thunderbolt on him who makes over a man stricken with fear, who has sought refuge with him, to his enemy. And his children will die untimely deaths and his fathers ever engage themselves in quarrels.

22. Knowing it to be so, I shall not give up this Sachi, the queen of Indra, known in this world as the beloved queen of Shakra.

23. What will be of benefit to her will also be of benefit to me. Do that then, O Chief among the gods. I shall not give up Sachi.

Shalya said :—

24. Then the gods with the Gandharvas said to their preceptor ; O Vrihaspati, deliberate on what will be good policy.

Vrihaspati said :—

25. Let this auspicious goddess ask time of Nahusha ; this will be of benefit to herself and the same to us.

26. O God, Time is full of impediments. Time will lead time (i.e. we are in the dark as to what will happen hereafter). Nahusha is haughty and powerful alike by virtue of the boon granted him.

Shalya said :—

27. Being thus addressed by Vrihaspati the gods became well pleased and said ; O Brahmana, it is well said by you ; this will be of benefit to all the denizens of heaven.

28. O chief among the twice born, this is so. Let us propitiate this goddess. Then all the gods headed by Indra addressed these quiet words to the queen of Indra, through a desire to do good to the worlds.

The gods said :—

29. This entire world, with all its moveables and immoveables, is held by you, you are an only wife and truthful ; go to Nahusha.

30. That doer of vicious deeds Nahusha, desirous of thee, O goddess, will soon be destroyed and Shakra will regain the lordship of the gods.

31. Making herself sure on this point, the queen of Indra went with bashful looks to Nahusha (now) fearful to look at, for the accomplishment of the object.

32. And Nahusha seeing her, possessed of youth and beauty, became pleased ; the consciousness of that vicious soul was stricken with passion.

Thus ends the twelfth chapter, the defeat of Indra, in the Sainyodyoga of the Udyoga Parva.

CHAPTER. XIII.

(SAINYODYOGA PARVA)—Continued.

Shalya said :—

1. Then did Nahusha, the king of the gods, seeing her, address her thus : "I am the Indra of the three worlds, O you of sweet smiles,

2. O you with slender waist, O you with bright complexion, choose me as your husband." The chaste goddess being thus spoken to by Nahusha

3. Literally trembled with fear as the plantain tree does during a storm and bowing her head to Brahma and clasping her hands together

4. Said to the (now) terrific looking king of the gods. "I want time to get information on certain points, O lord of the gods.

5. I do not know where Shakra now is, nor where he has gone to. If after trying to get information on these points, I do not get them, O Lord

6. Then shall I attend on you ; I speak sincerely." Being thus addressed by the queen of Indra, Nahusha became highly pleased.

Nahusha said :—

7. O you with beautiful thighs, let it be as you tell me here ; but remember your plighted word.

Shalya said :—

8. Then did the beautiful one, thus dismissed by Nahusha, came out, and the renowned one went to the abode of Vrihaspati.

9. Having heard her words, the gods with Agni at their head, began to deliberate earnestly on the means of attaining to Shakra's good, O best among kings.

10. Having met the god among the gods, the Lord Vishnu, the anxious ones, who wore adepts at speeches, thus addressed him.

11. Shakra, the lord of the gods, is overpowered by the crime of slaying a Brahmana. You, O Lord, O Lord of the gods, are our refuge, O you born before the universe.

12—13. You assumed the form of Vishnu for protecting all the beings. Vritra being slain through (the aid of) your strength. Vasava, the chief among all the gods, is overpowered by the sin of slaying a Brahmana. Indicate to us the means of his salvation. Vishnu, having heard this speech of the gods said :

14. "Let Shakra offer sacrifice to me, I shall purify the one with the thunderbolt. Having duly worshipped me, by the holy sacrifice of a horse, shall the chastiser of the Paka,

15. Regain the position of the king of the gods without any fear. And the evil-minded Nahusha will meet with destruction, as the effect of his own deeds.

16. For some time, O gods, must you be patient and watchful." Hearing these words of Vishnu which were true, auspicious, and like nectar

17. All the gods, with the preceptors and the Rishis, went to the spot where Shakra lay stricken with fear.

18. There did they perform the sacrifice of a horse on a large scale, capable of absolving one from the sin of having slain a Brahmana, for the absolution of the large minded Mahendra.

19. Then, O Yudhisthira, was the crime of slaying that Brahmana divided among the trees, the rivers and the mountains, and the world and the women.

20. (This sin) being thus divided among all beings and having left the lord of the gods, Vasava was cured of his disorder and getting rid of his sins, came to himself

21. From that place the slayer of Vala saw Nahusha, who was not afraid of him, and who absorbed the power of all beings and who could not be approached through the boon granted him.

22. Then the god, the husband of Sachi again melted himself into the air and invisible by all beings he remained waiting for a fitting opportunity.

23. Shakra having rendered himself invisible, Sachi, being stricken with grief and the goddess, exceedingly sad thus lamented for him : Alas Shakra,

24. If ever a gift has been made by me or an offering (made by me) or my superiors satisfied by me and if there is any truth in me, let me be with one husband only.

25. I bow to this holy, godly goddess Night who is now on the northern solistice ; let my wish be satisfied.

26. Then did she making her body and soul pure, offer due worship to the goddess Night and for the sake of her truth and chastity she had recourse to divination.

27. Show me the spot where stays he the king of the gods. Show me truth by means of truth. Thus did she ask of Upasruti.

Thus ends the thirteenth chapter, the gifts of upasruti in the Sainyodyoga of the Udyoga Parva.

CHAPTER XIV.

(SAINYODYOGA PARVA)—Continued.

Shalya said :—

1. Then did the beautiful Upasruti appear before the chaste one. And seeing the goddess possessed of youth and beauty appear before her,

2. The Queen of Indra became well-pleased and having propitiated her, thus spoke—O you of a beautiful face, I want to know you : Tell me who you are.

Upasruti said :—

3. I am, O goddess, Upasruti, who have come to you. O you of noble mind, I have appeared in your sight through your truthfulness.

4. You are chaste, you observe all the rules of life, and you possess the power of

self control. I shall show you the god Shakra the slayer of Vritra.

5. I wish you well, follow me soon, you shall see the best among the gods. Then did the goddess the queen of Indra, follow her who went in advance.

6. Having gone through many forests of the gods, and many mountains, and having crossed the Himavat, the northern side was reached by them.

7. And having crossed the sea which extended over many yoyanas they came to a large island which was covered by many trees and creepers.

8. They there saw a lake, suitable for the gods frequented by many birds and which extended over a hundred yoyanas in length and a similar space in breadth,

9. And saw there, O son of Bharata, thousands of beautiful lotuses of five colours, full blown, and around which the bees hummed.

10. Having penetrated into a particular lotus, and entered into its stalk, along with her (Sachi) they there saw the performer of a hundred sacrifices who had entered the stalk.

11. Seeing her lord staying there in a diminutive form, the goddess too assumed a diminutive form and so did Upasruti.

12. And the queen of Indra propitiated Indra by reciting the deeds done by him in olden days and the god Purandara, being thus propitiated, said to Sachi.

13. With what object have you come here and by what means came you to know that I was here. Then did she narrate the attempt of Nasusha.

14. Having obtained the lordship of the three worlds and so being vain of his strength and being haughty the evil minded one asked me to attend on him, O performer of a hundred sacrifices.

15. And the evil minded one has granted me time (to do his bidding). If you do not save me, O lord, he will bring me under his sway.

16. For this reason have I come to you so soon O Shakra, O you with long arms slay Nahusha of wicked purposes.

17. O you slayer of Daityas and Danavas, hide no longer your ownself. O lord, assume your own strength and rule the kingdom of the gods.

Thus ends the fourteenth chapter, the prayer of the queen of Indra in the Sainyodyoga of the Udyoga Parva.

CHAPTER XV.

(SAINYODYOGA PARVA)—Continued.

Shalya said :—

1. The god, being thus spoken to, thus addressed Sachi in reply: This is not the time for (showing) strength, Nahusha is stronger.

2. He has grown up to his present position by the virtue of the offerings made him by the Rishis. In this instance, I shall prescribe a politic course, and it is proper that it should be followed by you.

3. It should be done by you with secrecy and on no account should you give it out. O you of slender waist, go to Nahusha and speak thus to him.

4. "O lord of the universe, come near me riding a conveyance suitable for the gods and borne by Rishis. By thus showing yourself attached to me, shall I be pleased with you" speak thus to him.

5. Being thus spoken to by the king of the gods his queen of lotus-like eyes, replied "Be it so" and went to Nahusha.

6. Nahusha surprised at seeing her, spoke these words: Welcome to you, O you of beautiful hips, what shall I do, O you of lovely smiles?

7. Accept me devoted to you; O blessed one, what do you wish, O maiden of independent spirit? O blessed one, whatever can be done for you, I shall do, O you of slender waist.

8. You need not be shy; O you of slender waist, have confidence in me. I swear by truth, O goddess, I shall do your bidding.

The queen of Indra said :—

9. O lord of the world, I only want time—the favour that has already been accorded to me. After that you shall become my husband, O lord of the gods.

10. The subject that is in my mind is this; listen, O lord of the gods; I shall speak it to you, O king, fulfill my desire.

11. The boon, that I demand of you, has connection with your love. Indra had for his conveyance, horses, elephants, and a car.

12. I wish that you, O lord of the gods, should have a conveyance, the like of which was never seen before—which was never owned by Vishnu, nor by Rudra, nor by the Asuras and the Rakshasas.

13. O Lord, to see yourself being borne by the Rishis having good attributes, united together in a palankin, is my wish, O king.

14. You should not be (merely) equal to the Asuras or the gods. By your own strength do you absorb that of all beings the moment you set your eyes on them. No one can stand face to face with you, O you powerful being.

Shalya said :—

15. Nahusha, being thus spoken to, became well pleased and the king of the gods said these words to that blameless one.

Nahusha said :—

16. O you of bright complexion, the conveyance spoken of by you has never before been in existence.

17. I have taken a strong fancy to it O goddess. I am at your disposal, O lovely faced one. The one who makes the Rishis his bearers cannot be of little strength.

18. I am a devotee, strong, and lord of what has been, what is to be, and what is. At my being angry the world will be annihilated; every thing depends on me.

19. The gods, the Danavas, and the Gandharvas, the Kinnaras, the serpents and the Rakshasas, not all of these, not all the world even can stand against me when I am angry.

20. Whoever I see by my eyes, his strength do I absorb; therefore O goddess, shall I do your bidding—there is no doubt about it.

21. Seven Rishis shall bear me—Brahmarshis all; see, O you of bright complexion, my powers and influence,

Shalya said :—

22. Having thus said to that goddess and having dismissed that lovely faced one, he yoked, to his car, Rishis who used to observe all the rules of their class.

23. The habits of his life being unworthy of a Brahmana, having come to the possession of power, vain of his strength, wilful, and of a vicious nature, he made the Rishis carry him.

24. Being dismissed by Nahusha, she said to Vrihaspati. "But little remains to fulfil in its entirety the boon granted by Nahusha.

25. Be quick in hunting out Indra and do me, who am devoted to you, a favour" and the god Vrihaspati said to her—"be it so."

26. The evil minded Nahusha need not be feared by you. He will not exist till eternity; indeed he is already gone.

27. He is regardless of virtue so to say, having employed the great Rishis as his bearers, O lovely lady; and I shall perform

sacrifices for the destruction of this evil minded one.

28. I shall approach Shakra. You need not have any fears, I wish you well. Then having lighted up a fire he offered the best offerings in the prescribed form.

29. Vrihaspati of great strength, in order to get the king of the gods, having made offerings to Agni (the God of fire) said to him : O king search out Shakra.

30. From that place, the god(of fire) the consumer of offerings having himself assumed the wonderful form of a female vanished from sight.

31. Having searched in all countries and provinces, mountains and forest, the earth and the sky, with the speed of the mind, he in a moment came back to Vrihaspati.

The god of fire said :—

32. O Vrihaspati, nowhere, in this world do I see the king of the gods.

33. The waters (alone) remain(to be searched). I have never been able to enter the waters. I have no ingress there O Brahmana, what else shall I do for you.

34. The preceptor of the gods said to him ; O you of great lustre, enter the waters.

The god of fire said :—

I cannot enter the water there I am destroyed. I throw myself under your protection. O you of great lustre, I wish you well.

35. From the waters rose fire, from the Brahmana, the Kshatriya, and from stone, the iron. Its strength penetrates everywhere ; only in its birth-place is it powerless.

Thus ends the fifteenth chapter Agni's speech to Vrihaspati in the UdyogaParva.

CHAPTER XVI.

(SAINYODYOGA PARVA)—Continued.

Vrihaspati said :—

1. O Agni, you are within all beings and concealed there you act like a witness.

2. The poets sang of you as the one, and then again as the three. O you consumer of offerings, bereft of you this world is at once annihilated.

3. The Brahmanas, having bowed down to you, go away along with their wives and sons, to the eternal region, which has been won by the merit of their own deeds.

4. You are, O god of fire, the receiver of offering, and you are yourself the best offering. They worship you in a sacrificial ceremony by the best offerings.

5. O you receiver of offerings, having created the three worlds in due time you again in due time consume them in an enkindled form ; you are, O god of fire, the progenitor of the entire world and you again annihilate it.

6. Wise people called you, O Agni, the giver of water and lightning and flames coming out from you support all beings.

7. Water depends on you, everything and this entire world ; O you purifying element, there is not the least thing unknown to you in these three worlds.

8. Everything accepts that which comes from it, enter the waters without any fear. I shall make you strong by reciting eternal hymns relating to Brahma.

9. Thus propitiated, the bearer of offerings, the god, the best among poets, said to Vrihaspati, these good words indicating satisfaction. "I shall show you Shakra. I speak this truly.

Shalya said :—

10. Agni (the god of fire) thus having entered the waters including the seas, and the small lakes, came to the lake where Shakra lay in disguise.

11. And there searching among the lotuses, O you foremost in the race of Bharata, he saw at last the king of gods, in one of the stalks.

12. And then coming back quickly he gave that information to Vrihaspati, namely that the lord having assumed a diminutive form was lying within a lotus.

13. Vrihaspati, then having gone (there) along with the Devarshis and Gandharvas, propitiated the slayer of Vala by reciting his deeds of olden days.

14. O shakra, the great Asura, Namuchi of great power has been slain by you ; so are Samvara and Vala, both of great prowess.

15. O you performer of a hundred sacrifices, gain in strength, and slay all enemies ; rise up Shakra, and see the Devarshis come to you.

16. O Great Indra, having slain the Danavas, you have saved the worlds. O Lord, having got the foam of the waters and with the assistance of the strength of Vishnu, you have killed Vritra before this ; O you king of the gods, O you lord of the universe,

17. You are the Saviour of all beings and worthy of being propitiated by them. There is no being in this world equal to you. All the beings are supported by you, O Shakra, and you created the greatness of the gods.

18. O great Indra, rule over all three worlds, and grow in strength. Being thus propitiated he, by slow degrees, increased (in strength)

19. Having gained his own form he became endowed with strength and the god thus addressed his preceptor who was standing before him.

20. What is there still remaining to be done. The great Asura, the son of Tvastri, has been killed and so has been Vritra of large stature who destroyed the three worlds.

Vrihaspati said :—

21. The human being Nahusha, through the influence of the Devarshis, having gained the kingdom of gods, is very much inflicting us.

Indra said :—

22. How did Nahusha obtain the kingdom of the gods, which is hard to gain ; with what strength of devotion is he endowed, what is his power, O Vrihaspati.

Vrihaspati said :—

23. Yourself having left the celebrated position of Indra, the gods became anxious and wished for a Shakra ; and at that time the gods, the Pitris, the Rishis and the chief among the Gandharvas all united together.

24. And going, O Sakra, to Nahusha they said : Be you our king, the protector of the world—Nahusha said to them : I am not capable (of being your king) ; infuse in me, strength with the virtue of devotion.

25. The gods being thus spoken to, infused strength into Nahusha (now) of great strength and he became the king ; having got the kingdom of the three worlds, he has made the great Rishis his bearers and the wicked-minded one is now roaming about the worlds.

26. Never do you look at Nahusha who absorbs all energy and whose gaze is as very subtle as poison. The gods too, being very much afraid of Nahusha, do not look at him and roam about in concealment.

Shalya said :—

27. While Vrihaspati, that best among the race of Angira, was yet speaking, Kuvera, the ruler of the world and Yama, the son of Vivaswata, and the aged god Soma and Varuna came there.

28. They having come there spoke thus to the great Indra : ' it is lucky that the son of Tvastri has been killed and Vritra ; it is lucky that we see you, O Shakra, safe and sound and without any wound, with all your enemies slain.'

29. And he, the great Indra, with a glad heart having greeted the assembled rulers of the world each with suitable words, said to them, with a view to outwit Nahusha.

30. " Nahusha, the king of the gods is of a terrible form ; therefore assistance to me must be rendered by you." They too said : "Nahusha is terrible-looking and we fear, O lord, his poisonous gaze.

31. If you overthrow the king Nahusha, then O Shakra, it is only fitting that we too shall be entitled to our share (of the glory)." Indra said : " you, O lord of waters, and Kuvera, and Yama be crowned king along with me.

32. Coming together, shall we this day, with the aid of the gods, win victory over our enemy, Nahusha, of terrific gaze. Then the god of fire said to Shakra : " give me a share, I shall render you assistance," and Indra said to him ; " O God of fire : you too shall get a share ; in large sacrificial ceremonies, there will be but one share for Indra and Agni."

Shalya said :—

33—34. Thus thinking, the god, the great Indra, the chastiser of the Paka, the giver of boons, with due deliberation, gave to Kuvera the lordship of all the Yakshas and treasures and to the son of Vivaswata that over the Pitris and to Varuna that over the waters.

Thus ends the sixteenth Chapter, Varuna and others' news to Indra in the Sainyodyoga of the Udyoga Parva.

CHAPTER XVII.

(SAINYODYOGA PARVA)—*Continued.*

Shalya said :—

1. While the wise king of the gods was fixing on means of killing Nahusha, along with the ruler of the worlds and the gods,

2—3. The ascetic, who had the six attributes of a godly being, Agastya, appeared there, and having duly greeted the king of the gods, said :—It is fortunate that you are gaining in strength, having already killed, the great Asura who had assumed a universal form ; it is fortunate, O Purandara that Nahusha is this day ousted from the

kingdom of heaven ; it is fortunate, O slayer of Vala, that I see you with all your enemies, killed.

Indra said :—

4. Welcome to you, O great Rishi ; I am pleased at seeing you ; be so good as to accept from me water for washing your feet and your face and also the things suitable for your worship and a cow.

Shalya said :—

5. That best among the Rishis being duly worshipped and seated on a seat, the chief of the gods, well pleased, asked that best among the Brahmanas.

6. O you best among the twice born, having the six attributes, narrate how Nahusha of vicious purpose came to be ousted from heaven. I want to hear that.

Agastya said :—

7. Listen, O Shakra, to this story as to how the vicious-souled Nahusha, of bad habits, vain of his strength, has been ousted from heaven.

8—9. The Devarshis of great attributes and the Brahmarshis of spotless fame wearied with bearing Nahusha, the doer of vicious deeds, asked him (Nahusha). O best of victors, if the hymns prescribed to be chanted by Brahma, at the time of sprinkling the cows, were authentic.

10. And also if he believed in their authenticity. The idiot Nahusha, out of vanity, told them that it was not authentic.

The Rishis said :—

11. You are going along the path of vice ; you do not act virtuously. "That they are authentic" has before been said by our great Rishis.

Agastya said :—

12. Then, O Vasava, he began quarrelling with the Rishis and then the one, ruled by vice, touched my head with his feet.

13. By that act did the king lose his strength and became shorn of prosperity ; and then as he was agitated and oppressed with fear and had lost the power of speech, I said.

14—16. Since, O king, you call into question, the hymns authorized by our ancestors and chanted by Brahmarshis, and since you have touched me with your feet and since, O fool, you have your conveyance carried by Rishis equal to Brahma, and unapproachable, whom you have made your bearers, therefore be shorn of your power. O Vice, be destroyed, and turned out of

heaven, go you to the earth where there is little virtue.

17. For ten thousand years, assuming the form of a large snake, shall you roam about, and at the completion of that period shall you again get into heaven.

18. The wicked-souled one was thus turned out of the kingdom of the gods, O you subduer of foes. It is lucky, O Shakra, that we are now on the ascendant and that thorn, of the Brahmanas, has been killed.

19. O you lord of Sachi, go you to heaven and rule over the world, after conquering your senses and subduing your enemies and being propitiated by the great Rishis.

Shalya said :—

20—21. Then the gods were highly pleased, along with the great Rishis and the Pitris and the Yakshas, and the Rakshashas and the Gandharvas and the celestial nymphs and all the fairies ; and all the tanks and the lakes and the mountains and the rivers rejoiced.

22. They all coming there said : it is fortunate, O slayer of enemies, that you are on the ascendant ; it is fortunate that the vicious Nahusha has been killed by the wise Agastya ; it is fortunate that that being of vicious habits has been turned into a snake in the earth.

Thus ends the seventeenth chapter, Agastya's news to Indra in the Udyoga Parva.

CHAPTER XVIII.

(SAINYODYOGA PARVA)—Continued.

Shalya said :—

1. Then Shakra being glorified by the Gandharvas and the celestial nymphs, ascended on the Airavata, the chief among elephants, which bore auspicious marks.

2. The god of fire, of very great strength and the great Rishi Vrihaspati, Yama, Varuna, and Kuvera, the god of wealth,

3. Surrounded by all these gods and by the Gandharvas and the celestial nymphs Shakra, the slayer of Vritra, and the lord of the three worlds, went round.

4. Being united with his queen the great Indra, the king of the gods, the performer of a hundred sacrifices, highly pleased ruled over the gods.

5. Then the god saw there Angira propitiating the king of the gods by chanting hymns from the Atharva Veda.

6. Then the god Indra became highly pleased and he granted a boon to Angirasa who was chanting the Atharva Yeda.

7. To this Veda, there will be given the name of Atharvangirasa; this is an example; and you will also get a share of the offerings in a sacrifice.

8. The god having thus greeted Angirasa, the king of the gods, the performer of a hundred sacrifices dismissed him, O great king.

9. Doing due honours to all, to the thirteen Rishis and those whose wealth consisted in devotion alone, and well pleased, Indra ruled over his subjects with virtue, O king.

10. Such was the trouble experienced by Indra in company with his queen; he had also to remain unknown in exile through his wishing for the downfall of his enemies.

11. You should not, for this reason, mind the troubles that you experienced in the great forest in company with Draupadi, O chief among kings, and your noble minded brothers.

12. O chief among kings, O son of Bharata, you too will get your kingdom in the same way as Shakra got his, by slaying Vritra, O you who cause rejoicing among the race of Kurus.

13. Nahusha, of evil habits, the enemy of Brahmanas, of vicious mind, was overthrown through the curse of Agastya and absolutely ruined for a long period.

14. So shall your evil minded foes, Karna, Duryodhana and others, O subduer of enemies, soon meet with ruin.

15. Then will you come into the possession of this world ending with the ocean, in company with your brothers, O hero, and this lady Draupadi.

16. This story of the victory of Shakra is of the same rank, as the Veda, with regard to its sanctity and it ought to be listened to by a king who is desirous of a victory and who has his army ready for battle.

17. Therefore do I make it listened to by you so that you may gain a victory, O best of victors. The great minded increase (in strength) by being glorified, O Yudhishthira.

18. O Yudhishthira, the destruction of large minded Kshatriyas, through the crimes of Duryodhana and the strength of Bhima and Arjuna, is approaching.

19. He who constantly reads this story of the victory of Indra becomes free from (the effects of) his crimes, and goes to heaven and passes his life pleasantly in this world and in another.

20. He need not have any fear from his enemy and he will never become sonless. He will never meet with any danger and he will live a long life. Everywhere he will get victories and seldom defeat.

Vaishampayana said:—

21. The king being thus encouraged by Shalya, O you best of the race of Bharata, that chief among the supporters of virtue did due honours to Shalya.

22. And Yudhishthira, the son of Kunti, having heard the speech of Shalya, said these words in reply to the king of Madra of long arms.

23. The post of charioteer to Karna will be field by you no doubt and from that position shall you destroy the spirit of Karna by chanting the glories of Arjuna.

Shalya said:—

24. I shall do this, even as you dictate to me; and whatever else that I am able to do I shall do for you.

Vaishampayana said:—

25. The ruler of Madra, Shalya, having bade farewell to the sons of Kunti, that beautiful man went with his army to Duryodhana, O subduer of foes.

Thus ends the eighteenth chapter the departure of Shalya in the Sainyodyoga of the Udyoga Parva.

CHAPTER XIX.

(SAINYODYOGA PARVA)—Continued.

Vaishampayana said:—

1. Then did the hero Yuyudhana of the Satwata race, of great prowess, come to Yudhishthira with a large army containing all the four elements.

2. His warriors of great strength, came from many countries, and heroes, holding many suits of weapons, beautified the army.

3—4. That army was ever beautiful for it had in it, battle axes, missiles, spears, lances, mallets, clubs, staves, cords, stainless, swords, and daggers and arrows of various kinds all of the best sort,

5. The appearance of that army with those weapons was like the clouds with lightning.

6. And that army, numbering an Akshauhini when it became incorporated with Yudhishthira's army, vanished as it were, O king, as does a small river when it falls into the sea,

7. And in the same way did Dhristaketu, who was powerful as the best of the Chedis come with an army, an Akshauhini in number, to the Pandavas, of immeasurable strength.

8. And Jayatsena of great strength, son of Jarasindhu, king of Magadha, came to the virtuous king with an army counting an Akshauhini.

9. In the same way, Pandya, O chief among kings, came to Yudhisthira surrounded by many warriors who had colonized along the sea.

10. And all his troops being assembled, the army with its fine dress and which was very strong became an object worth seeing, O chief among kings.

11. And the army of the king of Drupada, assembled from several countries, was graced by heroic men and also by his sons of wonderful valour.

12. In the same way did Virata, the king of the Matsya, the leader of an army come to the sons of Pandu, accompanied by a large body of soldiers, inhabiting hilly tracts.

13. And from several directions came for the noble minded sons of Pandu seven Akshauhini carrying flags of various sorts.

14. All of them were desirous of a fight with the sons of Kuru, and so caused the sons of Pandu to rejoice. In the same way increasing the delight of the son of Dhritarashtra,

15. The king Bhagadatta gave an army numbering an Askshauhini. And the army was filled with Chins and Kiratas as also with gold.

16. The invulnerable army looked beautiful like a forest of Karnikaras. In the same way, Bhurisravas and the hero Shalya, O son of Kuru,

17. Went to Duryodhana, each with an army counting an Akshauhini separately. Kritavarman, the son of Hridika in company with the Bhojas, the Andhas and the Kukuras,

18. Went to Duryodhana with an Askshauhini of troops; and his army, with those foremost among men, graced with garlands of wild flowers,

19. Looked charming as a forest run about by wild elephants. And others, the people of Sindhusouvira, under the leadership of Jayadratha,

20. And also other rulers of the earth, came as if shaking the mountains; and their large army looked beautiful at that time.

21—22. Like various sorts of clouds shaken by the winds. And Sandakshina, the ruler of Kamboja with the Yavanas and the Shakkas came to the son of Kuru, with an Akshauhini of troops. His army looked beautiful like locusts.

23—24. And having entered the Kaurava army it vanished at the time, so to say; and so did Nila, the resident of Mahismati, a king of great strength along with the residents of the southern countries with blue weapons. And so did the two kings of Avanti surrounded by large forces,

25. Each with an Akshauhini of troops came to Suyodhana, and the five rulers of the earth, the sons of the same mother, the best among men, the Kekaya princes,

26. Causing delight to the son of Kuru, came there with an Akshauhini. And from the large minded kings of other countries,

27. There came three other armies, O you foremost among the race of Bharata. In this way Duryodhana was surrounded by an army eleven Akshauhini strong.

28. All of them were desirous of a fight with the sons of Kunti and filled with banners of various sorts. In the city of Hastinapura, there was not space,

29—33. Even for the principal leaders of the king's own army, O son of Bharata; for this reason the country of the five rivers, Kritsna, Kurujangala, and the forest of Rohitaka, and the desert of Kevala, and Ahichhatra, and Kalkuta and the bank of the Ganges, O son of Bharata, and Varana and Vatahdhana, and the mountains of Jamuna, all these extensive tracts containing large quantities of corn and wealth became exceedingly crowded with the army of the Kauravas. There the priest saw the army of this description—the priest who was sent by the king of Panchala to the Kauravas.

Thus ends the nineteenth chapter, the mission of the priest in the Sainyodyoga of the Udyoga Parva.

CHAPTER XX.

(SANJAYAYANA PARVA)—*Continued.*

Vaishampayana said :—

1. The priest of Drupada, having arrived near the son of Kuru, was greeted by Dhritarashtra, Bhishma and Vidura.

2. Having asked him if everything went well with him and also made enquiries about his health in the midst of all the leaders of his army he said these words.

3. It is known to all, what the duty of a king is as it obtains since a long long period back, but though known, yet shall I speak, as a preface to my speech proper.

4. It is known that Dhritarastra and Pandu are the sons of one and their paternal kingdom must be shared by them equally—there is no doubt about it.

5. Those who are the sons of Dhritarastra have obtained the position of their father; why have not the sons of Pandu obtained the paternal kingdom?

6. It is known to you, how in former days, the sons of Pandu, did not obtain their ancestral wealth which was wrested from them by the son of Dhritarastra.

7. They sought (to remove them) by several means, calculated even to bring their lives to an end, but they have not yet reached the terminations of their lives, so they were unable to send them to the palace of the king of Death (Yama).

8. Then again, the kingdom gained by the noble-minded ones through their own strength was taken away from them by a trick by the mean sons of Dhritarastra united with the son of Suvala.

9. Even this act, undesirable as it was, was approved of by him and they lived for thirteen years in the great forest.

10. In the court too serious troubles were experienced by the heroes along with their wife and in the forest diverse troubles of great magnitude were met with by them.

11. And in the same way in the town of Virata, hard troubles were met with by the large minded ones as great pains are endured by wicked souls, when they transmigrate into other beings.

12. Forgetting all these troubles gone through by them in past times those foremost, among the race of Kuru, are desirous of peace with the son of Kuru.

13. Knowing their nature and the nature of Duryodhana, the well wishers (of the latter) should, properly speaking on this occasion, lead the son of Dhritarashtra (to an amicable settlement).

14. These heroes do not (want to) wage war with the son of Kuru. The sons of Pandu do not want (to get back) their own by ruining the world.

15. The reason, which the son of Dhritarashtra brings forward for war, can not be regarded as a reason for they are the stronger.

16. Seven Akshauhini have been collected for the son of Dharma (Yudhishthira),

they, all desirous of fighting with the sons of Kuru, are waiting for his permission.

17. There are others, best among men, who are, each of them, equal to a thousand Akshauhini: for instance, the son of Satyaki, Bhimasena, and the twin brothers of very great strength.

18. On one side are united those eleven (Akshauhini) and on the other, Dhananjaya of great strength and of many forms.

19. As Kiritin surpasses the entire army, so does Vasudeva of long arms and of great lustre.

20. What man will fight against an army superior in number, the prowess of Kiritin and the wisdom of Krishna.

21. Therefore do you, as dictated by virtue and as agreed to in the stipulation, give back that which should be returned. Don't you let go this opportunity.

Thus ends the twentieth chapter, the arrival of the priest in the Sanjayana of the Udyoga Parva.

CHAPTER XXI.

(SANJAYANA PARVA)—Continued.

Vaishampayana said:—

1. Having heard these words of his, Bhishma, of great lustre and old in wisdom, did him due honours and spoke these words to him as suited the occasion.

2. It is lucky that they all along with Damodara are doing well; it is lucky that they have secured aid and it is lucky that they are intent on acting virtuously.

3. And it is lucky that our cousins, the sons of Kuru, desire peace, it is lucky that the sons of Pandu are not desirous of war with their relations.

4. Truth has been spoken by you; it is so; no doubt your words are very sharp; in my opinion that is so because you are a Brahmana.

5. Kiritin the son of Pritha is strong, well coached in handling weapons and of mighty prowess; who is there to stand against Dhananjaya the son of Pandu?

6. These sons of Pandu, have doubtless borne much troubles here and in the forest and rightly speaking they are doubtless entitled to the wealth of their fathers.

7. Even the holder of the thunderbolt himself (can not withstand him) how can others bearing the bow? He is capable of standing against the three worlds; this is my opinion.

8. While Bhishma was speaking Karna, having interrupted his words in anger and insolence and looking at Duryodhana, said.

9. O Brahmana, what you say is not unknown in this world nor by any being; why do you repeat it again and again?

10. In days of old, Shakuni on behalf of Duryodhana defeated (Yudhisthira) at a game of dice and it was according to a stipulation that Yudhisthira the son of Pandu went to the forest.

11. He now, like a fool disregarding that stipulation, wants his paternal wealth depending on the armies supplied him by the Matsyas and by the king of Panchala.

12. O learned one, Duryodhana will not yield even one foot of ground through fear, but responding to the call of virtue he will yield even the entire world to his enemy.

13. If they want back the kingdom of their forefathers let them, as stipulated, reside in the forest to the end of the period (agreed on).

14. Then may they come to seek refuge with Duryodhana without any fear; let them not through folly adopt an unrighteous course.

15. If the sons of Pandu, bidding adieu to a righteous course, desire war, then will they, after coming face to face with these foremost among the race of Kurus, have occasion to remember my words.

Bhishma said:—

16. O son of Radha, why do you talk so much? it is fitting that you should remember his deeds; alone the son of Pritha vanquished in battle six charioters.

17. You have seen the deeds of him who had been victorious on many occasions; if we do not do what this Brahmana has said, most certainly shall we be killed by him.

Vaishampayana said:—

18. Then Dhritarashtra, having pleased Bhishma by approving of his words and having rebuked the son of Radha, said these words.

19. What Bhishma, the son of Shantanu, has said is calculated to promote our interests, and those of the entire world.

20. After mature deliberation, shall I send Sanjaya to the sons of Pritha, therefore do you go back at once this day to the sons of Pandu.

21. And the son of Kuru, having done him honours, sent him to the sons of Pandu, and having summoned Sanjaya to the council, said these words.

Thus ends the twenty first Chapter, the arrival of the Priest, in the Sanjayayana of the Udyoga Parva.

CHAPTER XXII.

(SANJAYANA PARVA)—Continued.

Dhritarashtra said:—

1. It is said, O Sanjaya, that the sons of Pandu have reached Upaplavya; going out do you find out (if) this (is true), do due honours to the one who has created no enemies (Yudhisthira); it is fortunate that you are present here.

2. To all do you, O Sanjaya, communicate our well being. Having resided in the forest and met with troubles, they who are inclined to do good to others without deceit and honest still entertain friendly feelings towards us.

3. Never did I, O Sanjaya, observe any falsehood in the sons of Pandu. Having gained all their wealth through sheer strength of their own, have they made over the same to me.

4. Never did I observe any questionable act in them. Though I was always on the look-out, yet never did I find anything done by these sons of Pritha for which we could blame them. They always work for the sake of virtue and their own interests and never request others for their own well-being.

5. Having by their patience and wisdom subjugated heat, cold, hunger, thirst, sleep, laziness, anger, pleasure and folly, the sons of Pritha always try for virtue and their own interests.

6. On suitable occasions, do they give away wealth to their friends and friendship with them does not decrease through long residence together. The sons of Pritha honour others and promote their interest according to their deserts. They have no haters in the side of Ajmida,

7. Except the great weak-minded fool, Duryodhana and the still meaner Karna. These two alone are increasing the energy of these large-minded souls who do not desire for their own happiness.

8. Duryodhana who is strong in the beginning only and who is accustomed to every sort of indulgence thinks that he does well (increasing their energy). The boy thinks too that he is capable of robbing the living son of Pandu, of their share,

9. He who is followed by Arjuna, Kesava, Vrikodara, Satyaki, the two sons of Madri (Nakula and Sahadeva) and Srinajaya; it is best to give up his share before the war.

10. Savyasachin, holding the Gandiva bow, is alone capable of subjugating the earth from his chariot and in the same way is the noble-minded Keshava, accustomed to get victories and unapproachable, the ruler of the three worlds.

11. In all the worlds, he is the only worthy man. What man could stand against his flight of arrows which roar like the clouds and which fly with the swiftness of locusts.

12. Seated on one car, with the help of the Gandiva bow, Savyasachin, having subjugated the Kauravas of the North and the Northern country as well, took away their wealth and turned the people of Dravida into his soldier followers.

13. Savyasachin, with the help of the Gandiva bow, having subjugated the gods with Indra at their head, in the Khandava forest, made an offering to Agni, and thus enhanced the honour and renown of the sons of Pandu.

14. There is none equal to Bhima in wielding the mace, none too equal to him in riding elephants, and it is said that as a car-warrior he is not inferior to Arjuna and in strength of arms he has the prowess of ten thousand elephants.

15. Well-trained and strong, being rendered an enemy and inspired with wrath he would burn down the sons of Dhritarashtra. Being always very wrathful and strong he is incapable of being defeated even by Vasava (Indra) himself.

16. The two brothers, the sons of the king of Madri, of good heart, strong quick-handed and well trained by the sons of Falguna, will leave no vestige of the enemies as a pair of birds of prey destroy a flight of birds.

17. I regard this vast army of ours, as being not in existence, when it encounters them. Among them is the powerful Dhristyadumna who is regarded as one of the Pandavas.

18. I understand that the foremost, among the Somakas with his ministers, has devoted his soul to the cause of the sons of Pandu; who else can withstand him who has made no enemies (Yudhisthira) whose army is led by that best among the Vrishnis.

19. Virata, the lord of the people of Matsya, who is of mature age, who has lived

with the Pandavas, and whose desires have been fulfilled by them, with his sons is there ever interested in the cause of the sons of Pandu and a staunch adherent of Yudhisthira.

20. And the five brothers, the eminent and mighty princes of Kekaya, have been deprived of their kingdom (by us) and they follow the sons of Pritha, desirous of the kingdom of the Kekayas and waiting for an opportunity of fighting (with us).

21. And all the heroes among the lords of the Earth have been brought together and are interested in the cause of the sons of Pandu. I hear that these heroes worthy of respect have become followers of the virtuous king out of love.

22. Heroes who live in the hills and in fortresses, who are of good lineage in the world, and aged and many Mlechas who are adepts in handling various weapons have been brought together and made interested in the cause of the sons of Pandu.

23. And king Pandya too, in battle an equal of Indra, who is noble-minded, a hero among men and of unequalled strength and energy, accompanied by many heroes, has come, espousing the cause of the sons of Pandu.

24. That Satyaki, who has learnt the use of arms from Drona, Arjuna, Vasudeva, Kripa and Bhima, and who is said to be the equal of the son of Krishna, Pradyumna, is enlisted in the cause of the sons of Pandu.

25. Formerly did assemble the kings of the Chedis and the Karushas with all their preparations and among them stood the king of Chedis, with his blazing beauty and scorching (sight) like the sun.

26. He was regarded as being incapable of being vanquished in battle and the foremost among all the users of the bow. Krishna at once killed him by force of his own strength and thus destroyed all the hopes of the Kshatriyas.

27. In days of old did Krishna merely by looking at him (Sishupala) who was honoured by the kings, at whose head stood the king of the Karushas thereby increasing the fame and honour of the Pandavas.

28. Seeing that Keshava was incapable of being vanquished in his chariot drawn by white horses they fled leaving the ruler of the Chadis as small animals do at the sight of a lion.

29. He, who out of impudence, engaged in a fight in chariots with Vasudeva, lies killed by Krishna like a karnikara tree uprooted by the wind.

30. Remembering what has been brought to my notice regarding the might of Keshava, and the deeds of Vishnu I got no peace of mind, O son of Gavalgani.

31. No enemy whatever can withstand them whose leader is that best of the Vrishnis. My heart trembles with fear at hearing that the two Krishnas are united together on one and the same chariot.

32. If the dull-headed one does not fight with these two then may my son fare well, otherwise will they burn up the Kurus as Indra and Vishnu did the army of the Daityas.

33. In my opinion Dhananjaya is equal to Shakra himself and the hero of the Vrishni race is Vishnu himself. The son of Kunti has his refuge in virtue, is brave and avoids shameful deeds and the son of Pandu has created no enemies.

34. He, who has been banished by Duryodhana, is not evil-minded otherwise being wrathful he would have consumed all the sons of Dhritarashtra. I do not fear Arjuna, Vasudeva or even Bhima or the twins as I, in the same measure, fear,

35. The wrath of the king, O Suta, when he is angry; having practised great austerities and Brahmacharya vows his desire will be fulfilled.

36. Seeing his wrath and knowing that the cause is just, I am now very much afraid; therefore as an emissary from me do you quickly go to the encampment of the king of Panchala on a swift-going car.

37. Repeatedly will you ask him who has created no enemies in affectionate terms about his health; and going, O son, near Janardana also, who is possessed of great qualities, heroic and noble-minded,

38. Will you ask about his welfare, on my behalf and say that Dhritarashtra is desirous of peace with the sons of Pandu. There is no request of his that the son of Kunti will not comply with, O Suta.

39. Krishna is as dear to them as their own selves and being wise he is ever engaged in their interest. Also of the assembled sons of Pandu, and the Srinjayas and Janardana, and Yuyudhana and Virata,

40. Will you enquire about their health on my behalf and in the same way of all the five sons of Draupadi. And whatever you think fit to be said to the foe, as occasion arises and also whatever you think to be conducive to the interests of the race of Bharata must you say, O Sanjaya, among those kings. And do not utter anything which may give cause for hostility.

Thus ends the twenty second chapter, the misson from Dhritarashtra in the Sanjayayana of the Udyoga Parva.

CHAPTER XXIII

(SANJAYAYANA PARVA)—

Continued.

Vaishampayana said :—

1. Sanjaya, having heard the words of king Dhritarashtra, went to Upaplavya to see the sons of Pandu of illimitable strength.

2. And having reached the presence of king Yudhisthira the son of Kunti, the son of Suta (caste) first made his obeisance and then said.

3. And Sanjaya the son of Gavalgana and the son of a Suta (caste) cheerfully said to him who had created no enemies. It is fortunate, O king, that I see you without disease, having friends, and equal to the great Indra.

4. The aged and wise king Dhritarashtra the son of Amvika, asks about your health. Is Bhima the foremost among the sons of Pandu well and is Dhananjaya so and are these two sons of the king of Madri,

5. How is the princess Krishna, the daughter of Drupada, who is truthful, wife of a hero, with her sons, that spirited lady for whose benefit you pray for (the accomplishment of your fondest wishes) O son of Bharata, O you of good desires?

Yudhisthira said :—

6. O son of Gavalgana, O Sanjaya, you are welcome. We are delighted at seeing you. In return I want to know about your health. I am well with my younger brothers O you learned man.

7. Having, after a long time, heard the news of the health of the aged king of the Kurus, O Suta, and having seen you, O Sanjaya, am I so pleased that I regard as having seen the king himself.

8. Our grandsire is aged, wise, great in wisdom, and endued with every virtue. Is this Bhisma, the son of Kuru, in health? Is he of the same habits, as in days of old?

9. Is the large-minded king Dhritarashtra, the son of Vichitravirya, well along with his sons. Is the great king Valhika, the son of Pratipa, well, O you learned son of Suta (caste).

10. Is Somadatta, well? How are Bhishrava, Satyasandha, Shalya, Droha,

and Kripa, the twice born with his sons, all endued with great qualities? How are these? Are they without illness?

11. All the foremost bowmen in the world have, O Sanjaya, sided with the Kurus and so have the foremost of all those who are endued with great wisdom and know all sciences and can wield the bow in the world.

12. Do these wielders of the bow get honours? Are they without disease in whose kingdom worth seeing lives the well-behaved son of Drona endued with great qualities?

13. Is the very wise prince Vuyutsu, the son of (Dhritarashtra by) the Vaisya lady in health? Is the minister Karna in health whose advice the dull-headed Suyodhana follows?

14. Are the aged ladies the mothers of the sons of Bharata and the slave-wives of the great one, O Suta, and his daughter-in-law, sons, sisters' sons and daughters' sons in peace?

15. Does the king grant suitable annuities to the Brahmanas as in former days? Have the sons of Dhritarashtra discontinued the annuities granted by me to the twice-born, O Sanjaya?

16. Does the king Dhritarashtra, with his sons, treat with contempt the Brahmanas when they commit breaches of law? Does he treat with lightness the provision for Brahmanas which is the road to heaven?

17. This light has been instituted by Providence for the good of beings in this world. If those dull-headed ones do not treat with forbearance their short-comings then will the sons of Kuru meet with ruin.

18. Does the king Dhritarashtra with his sons make provisions for his group of ministers. Are there no enemies in the disguise of well wishers combined for their ruin?

19. Do all those sons of Kuru talk of crimes committed by the sons of Pandu? Do Drona and hero Kripa with his sons speak of our crimes.

20. Do all the sons of Kuru speak of Dhritarashtra, with his sons as their king? Do they, when they see a band of highway-men assembled, remember the son of Pritha who was the leader in battle (Arjuna).

21. Do they remember, the arrows shot from the Gandiva bow by means of the string of the bow and the dexterity of the hands, the former shaking often and again and making a noise like the roaring of the clouds and flying swiftly.

22. I have not seen in this world any warrior who is superior to Arjuna or even

equal to him, who, with one single effort, can send out sixty one whetted arrows with good feathers and with sharp edges.

23. Bhimasena is strong indeed with the mace in hand and makes a large number of enemies in an army tremble with fear as an elephant does in a place abounding with reeds. Do they remember him?

24. Sahadeva, the son of the king of Madri, conquered the combined Kalingas and Dantakura by (shooting arrows with) his right and left hands; do they remember this strong one?

25. In days of old was Nakula sent to conquer the Sivas and the Trigartas. This is within your knowledge. O Sanjaya, they subjugated the western countries. Do they remember these sons of the king of Madri.

26. The defeat that they met with in the forest named *Lalitabana* when ill advised they went there and when Bhimasena and Arjuna faced these dull headed ones who were imprisoned by the enemy,

27. Where I protected Arjuna, in the rear and Bhimasena protecting the rear of the two sons of the king of Madri and where the wielder of the *Gandiva* bow issued out uninjured after rendering the enemy depressed do they remember?

28. It is not by a single good deed that we can be happy in this world, O Sanjaya, when with all our endeavours are we unable to win over the son of Dhritarashtra.

Thus ends the twentythird Chapter, the queries of Yudhisthira in the Sanjayayana of the Udyoga Parva.

CHAPTER XXIV.

(SANJAYAYANA PARVA)—*Continued.*

Sanjaya said:—

1. It is exactly as you say, O son of Pandu. You enquire, dear sir, about the Kurus, and the foremost among them. Those whom you enquire about, O son of Pritha, *viz.* the foremost among the race of Kuru, those wise ones are doing well.

2. Know then that the son of Dhritarashtra is surrounded by aged men and true and also by wicked men, O son of Pandu. To the enemy even would the son of Dhritarashtra give away, why then should he discontinue what is due to the Brahmanas?

3. The rule that obtains among you (Kshatriyas) *viz.* to harm those that do not

injure you is a rule fit for butchers. It is not good, if Dhritarashtra, with his sons like a bad man, speaks ill of you who follow good practices, they would be guilty of conspiring against friends.

4. He does not approve of it (the injury done to you) ; he is very sorry for it and the old man on his own part repents for it. O you who have created no enemies, having consulted the Brahmanas he has come to know that conspiring against friends is the worst of all sins.

5. They remember, O god among men, your might in battle and remember also the one who always gets victories and is the leader in battles (Arjuna). They remember Bhimasena with the mace in his hand when there is the sound of conch shells and drums.

6. They remember too the two mighty sons of the king of Madri who, in battle, fell (the enemies) in all directions showering on the (hostile) army continuous flight of arrows and whom it is hard to cause to tremble in battle.

7. I think that we cannot know what is yet to befall a man—what futurity has in store for him. For this reason have you, O son of Pandu, though endowed with all the virtuous, met with very hard troubles.

8. You will no doubt, by means of your wisdom, make up for all these, O you who have created no enemies. The sons of Pandu, all equal to Indra, will not leave virtue for the sake of pleasure.

9. You will, O you who have created no enemies, so make it up with your wisdom so that they all will obtain peace—the sons of Dhritarashtra the sons of Pandu, the Srinjayayas and all the other kings who have assembled here.

10. Listen to what Dhritarashtra, who is equal to your father, has said, O you who have created no enemies, in consultation with his ministers and sons. O king attend to these words.

Thus ends the twenty-fourth Chapter, the speech of Sanjaya in the Sanjayayana of the Udyoga Parva.

CHAPTER XXV.

(SANJAYAYANA PARVA)—Continued.

Yudhishthira said:—

1. Here are assembled the sons of Pandu, the Srinjayas, Janardana, Yuyudhana, Virata ; speak the words, you have been in-

structed to say by Dhritarashtra, O son of Gavgana, O son of Suta.

Sanjaya said:—

2. I make my obeisance to him who has created no enemies, to Vrikodara, Dhananjaya, and the two sons of the king of Madri and also the son of Sura, the son of Vasudeva, Yuyudhana, Chekitana and Virata.

3. And also to the aged lord of the people of Panchala, Dhristadyumna the son of Prishata and Jaynayasena. All of you listen to these words which I speak, being desirous of the welfare of the Kurus.

4. King Dhritarashtra had my car speedily got ready for he welcomed the chance of peace. Therefore may the king, with his brothers, sons, and friends, find these words acceptable to them. Let there be peace.

5. With all virtues are the sons of Pritha endowed—with steadiness, with mildness and with frankness. They are born in a good family, the reverse of cruel, and generous, they avoid all deeds that one should be ashamed of and know for certainty the nature of each deed.

6. A mean act does not befit you for you are noble-minded and have a terrible army. If you act mean, it will get undue preponderance as does a black spot on a white cloth.

7. An act which on the very face of it will cause destruction to all and which is sinful and leading to hell—who will do such an act consciously, an act which gives the same result in case of victory and defeat alike.

8. Blessed are they who promote the interests of their cousins. They are the sons, friends and well-wishers indeed (of the Kurus) who, in order that prosperity may ever attend the Kurus, would sacrifice their life which is of small value.

9. If after subjugating the Kurus, O you sons of Pritha, and defeating all, you destroy those who despise you, then the succeeding portion of your life will be equal to death, since what is life after killing all your cousins ?

10. Who is capable of withstanding you who are assisted by Keshava, Chekitana and Satyaki and protected by the arms of the son of Prishata even after getting Indra and all his divine followers on his side.

11. Who, on the other hand, can withstand with a view to conquer in battle, the Kurus, who are protected by Drona, Bhishma, Ashwathaman, Shalya, Kripa and others, and also protected by the son of Radha along with other kings.

12. Who is capable of slaying, without any loss to his own army, the large force of the royal son of Dhritarashtra? Therefore do I see not the slightest good in either victory or defeat.

13. Why should the sons of Pritha do an wicked act like mean people and those born in low families? Therefore having approached you, do I bow to the son of Vasudeva and the aged lord of the people of Panchala.

14. With hands clasped, do I throw myself under your protection so that it may go well with the Kurus and the Srinjayas. Why should not the son of Vasudeva and Dhananjaya act in the manner indicated by me?

15. If so requested they would give away their lives; why should not they do this which is, I say, O learned man, for the preservation of others.

Thus ends the twenty fifth Chapter, the speech of Sanjaya in the Sanjayayana of the Udyoga Parva.

CHAPTER XXVI.

(SANJAYAYANA PARVA)—Continued.

Yudhisthira said:—

1. What words, of mine, O Sanjaya, have you heard meaning ever, that you fear war. The reverse of war, is better than war. Who having got that (peace) goes to war, O Suta?

2. If what a man desires in his heart is fulfilled, O Sanjaya, without doing anything then he will not do anything even if that be very much easier than war.

3. Wherefore should a man go to war; who is there cursed by the gods who would chose war? The sons of Pritha do acts which bring on happiness and at the same time are conducive to the well being of the world and not inferior to virtue (i.e. virtuous acts).

4. They are men desirous of only such happiness as has its source in virtue. He, who being desirous of happiness and of destroying misery, follows the pleasant dictates of his senses, adopts a way which leads to misery.

5. Seeking pleasure he pains his own body as fuel to a burning flame increases its force; and when a man has freed himself from this longing he does not bring misery on himself.

6. In the same way, by the satisfaction of our sensual desires we are not satiated

but are like fire with clarified butter added on to it. Compare this great source of enjoyment of the king Dhritarashtra with ourselves.

7. Deserted by the goddess of fortune people never win victory in battle; unfortunate people never hear the sound of music, unfortunate people never enjoy garlands and fragrance and unfortunate people (never enjoy) unguents.

8. Also, unfortunate people never get fine sheets to wear, (we are unfortunate) otherwise why should we have been exiled from the country of the Kurus. It must be so. The desires of an unwise man give trouble to his body as well as to his mind.

9. The king himself in trouble wants to get strength from others; this is hardly fair. As he sees himself surrounded (by friends) so let him see others surrounded (by friends).

10. A man having thrown burning fire, at midday, at the end of winter, on a thick wood of reeds, and which fire spreads with the wind, repents his act when he is desirous of escape.

11. Having got wealth why does the king Dhritarashtra now grieve for his lot O Sanjaya? Simply because he had accepted the secret advice of his dull-headed son of vicious soul and addicted to dishonest ways.

12. Suyodhana treated with contempt the words of Vidura, whom he regarded as his enemy though he was his friend and the king Dhritarashtra, desirous of meeting the wishes of his son, consciously deserted virtue.

13. The king Dhritarashtra, from a desire to please his son, remembered not that Vidura was a wise man among the Kurus, and wished for the well-being of the Kurus, of very great learning, adept at speech and well behaved.

14. He, (the son) though himself desirous of honour, seeks to deprive others of honour, is jealous, wrathful, goes beyond the limits of virtue for his own interests, haughty in speech, led by spite, has his soul full of sensual desires and is endued with a bad heart.

15. He leads a bad life, is deserted by the Goddess of Fortune, cherishes wrongs for a long time, conspires against friends and has a vicious mind. For meeting the wishes of such an one did king Dhritarashtra, with his eyes wide open, forsake virtue and pleasure.

16. At that time, O Sanjaya, when I was playing at dice did it occur to me that the destruction of the Kurus was come

for Vidura speaking these wise words did not obtain praise from Dhritarashtra.

17. When they no longer followed the instructions of Vidura, troubles overtook the Kurus, O Suta. So long as they followed his wisdom, did their kingdom prosper.

18. Hear now from me who are the ministers of the son of Dhritarashtra for the promotion of his interest, O Suta. They are Dhritarashtra, Shakuni and the son of Suta (Karna). O son of Gavalgani, look at his folly.

19. Therefore even when I consider, do I not see how it can go well with the Kurus and the Srinjayas, Dhritarashtra having usurped the wealth of others and the far seeing Vidura having been banished to a foreign country.

20. Dhritarashtra, with his son, hopes for an undisputed suzerainty over this world. Absolute peace therefore is unobtainable. Whatever wealth is under his possession he regards as belonging to himself.

21. Karna considers Arjuna capable of being vanquished when the latter takes up his weapons in battle. In former days there were many great battles. Why were they not benefitted by Karna.

22. Karna knows, so does Suyodhana, Drona knows so does our grandsire, and so do the other Kurus that there is no wielder of the bow superior to Arjuna.

23. All the Kurus, know and so do all the other kings that are assembled, how this kingdom came under the possession of Duryodhana, during the life-time of Arjuna, the subduer of foes.

24. With that precedent in their mind, the sons of Dhritarashtra think that they are capable of depriving the sons of Pandu of what is their own though they are aware, having been present there, of the deportment of Arjuna in a battle when the only weapon he had was a bow.

25. Not yet having heard the twang of the Gandiva when fully stretched out, the sons of Dhritarashtra are yet alive. So long as he does not see Bhimasena inspired with wrath, Suyodhana thinks that his object is gained.

26. Indra even would not be able to stand against him, for robbing us of our wealth, during the life time of Bhimasena and Dhananjaya, O Suta, and the patient Nakula and the hero Sahadeva.

27. The old king with his son, O Suta, still entertains the thought that the sons of Dhritarashtra will not be killed in battle consumed by the son of Pandu, O Sanjaya.

28. You know what troubles have overtaken us. For my respect for you, I would forgive them, (you know as well) that which has taken place between ourselves and the sons of Kuru and what our treatment towards the son of Dhritarashtra was at the time

29. Even let that treatment be the same, I shall make peace, as you ask me to do. Let Indraprastha be my kingdom. Let the foremost of the race of Bharata, give it back to me.

Thus ends the twenty sixth chapter the speech of Yudhishthira in the Sanjayayana of the Udyoga Parva.

CHAPTER XXVII.

(SANJAYAYANA PARVA)—Continued.

Sanjaya said :—

1. That you are attached to virtue, O Pandava, is known in this word and I see also that it is so, O son of Pritha. The life that is full of great deeds, also is unstable; considering this, you should not destroy (the Kurus),

2. If the sons of Kuru do not give back to you your share without war, O you who have created no enemies; but I consider that living as a beggar in the kingdoms of Andhaka and Vrishni is better than a kingdom (attained) by means of war.

3. Since a man's life lasts but for a short time, and is ever subject to sufferings and is unstable and since again it is not comparable to fame, therefore should you not do, O son of Pandu, a sinful act.

4. Desires adhere to a man and they are the source of all impediments to virtue, O king of men. A wise man, having killed them beforehand, gains unspeakable praise in the world.

5. Thirst for wealth is a bond in this world, O son of Pritha. Those, who desire it, go against virtue as it were. He who chooses virtue is wise. The man, who desires pleasure, becomes degraded for the sake of pleasure.

6. A man, who makes virtue his prime duty, gains great fame and shines like the sun; and the man, of vicious intellect, devoid of virtue, is ruined even if he obtains the earth.

7. The Vedas have been read by you; the hard austerities of *Brahmacharyya* have been practised by you and in sacrificial ceremonies the desires of Brahmanas have been fulfilled by you and with the

other world before your mind, your soul has been devoted to happiness for a series of years.

8. He, who having devoted himself excessively to pleasures, does not do any deed leading to religious meditation, becomes extremely devoid of happiness after his wealth is gone and remains liable to be led by the force of his desires.

9. In the same way, the fool, who desisting virtue and without practising religious meditation, gives himself up to vice, shows no regard (for the Supreme Being). The soul, after leaving the body and reaching the other world, comes to grief.

10. Here (*i. e.* in the other world) there is no absolute annihilation for either virtuous or for vicious deeds. The good and evil deeds go before and the agent only follows them.

11. Your deeds are famous, as the offerings of savoury and delicious victuals, rendered holy with the respect (with which they are offered), made to Brahmanas accompanied by gifts with perfect propriety, on the occasion of religious ceremonies.

12. During this life deeds are done, O son of Pritha, and and after death, no act whatever is done. And virtuous deeds that are valuable in the next world, and so belauded by the great and the honest, have been done by you.

13. Death does away with decrepitude, fear, as also hunger and thirst, and all that is disagreeable to the mind. There is no duty there but delighting in one's senses.

14. Such is the fruit of our deeds, O king of men; therefore do not, in this world, carry the load of doing what is pleasing to the heart, O son of Pandu, do not (by your action) go for ever either to the region that is full of causes begetting wrath (hell) or to the one that abounds with causes begetting delight.

15. Having got to the end of your deeds, do not however, put truth, self-conduct, candour and humility. You may perform the Ashwamedha and Rajsuya sacrifices, but do not come again near the limits of sinful acts.

16. If now, actuated by malice, you sons of Pritha, do vicious deeds, you have, in vain, for a series of years, resided in in forests undergoing all sorts of troubles like virtue itself.

17. In vain did you also roam about in the forests, parting with this army, which was formerly subject to your control and also (parting with) these followers of yours, namely Janardana and the hero Yuyudhana,

18. And also (your followers) the king of the Matshya, Virata of the golden car with his son at the head of his soldiers. And the kings who were formerly vanquished by you, all have come over to your side.

19. With all these great resources, with great fame (which then attached to your name) and possessing an army at the head of which were the son of Vasudeva, and Arjuna, you might after having slain the most valorous among your despisers, in the field of battle, have destroyed the pride of the sons of Dhritarashtra.

20. Why after having increased the strength of your enemy and after weakening your own friends, and after having lived in exile in the forest for a series of years, are you now desirous of fighting, O son of Pandu, after the proper time.

21. An unwise man, O son of Pandu, or one that does not know virtue, may obtain prosperity by fighting or a wise man and virtuous, may lose his prosperity by not fighting.

22. Your instinct does not urge you to an unrighteous act, O son of Pritha, and never did you, out of wrath, do a sinful act. Tell me, therefore, what the reason is which makes you desirous of doing this sinful act, which is against the dictates of wisdom.

23. Wrath is a bitter remedy for evils, it causes malady in the head, destroys fame, and is a source of sinful acts. It ought to be controlled by a good man and those that do not control it are bad men. O great king, control your wrath. Incline to peace.

24. Who would desire wrath which leads to sin. Forbearance is good for you, not enjoyments where Bhishma and the son of Shantanu will be killed and Drona with his son slain.

25. Kripa, Shalya, the son of Soma-datta, Vikarna, Vivinsati, Karna and Duryodhana—having killed all these, what sort of happiness is it that you will get after that, tell me, O son of Pritha.

26. Having gained even this Earth bounded by the sea, you will not get rid of decrepitude or death, desirable results or undesirable, happiness or misery. O king knowing this, do not wage war.

27. If you are desirous of doing this deed, attended with such results, simply because your advisers wish it, then abdicate everything to them and go away. You should not now forsake the path leading to the region of the gods,

Thus ends the twenty seventh Chapter, the speech of Sanjaya in the Sanjayayana of the Udyoga Parva.

CHAPTER XXVIII.

(SANJAYAYANA PARVA)—*Continued.*

Yudhisthira said :—

1. Undoubtedly, O Sanjaya, it is as you say namely that virtuous acts are the best among deeds ; and knowing, O Sanjaya, whether it is virtue or vice that I follow should you blame me.

2. Where vice assumes the appearance of virtue and virtue appears completely as vice, and virtue appears in its own form wise men should distinguish it from virtue) by their intelligence.

3. A man should follow the profession of the order among which he is born, but similarly in times of distress these occupations which are fixed, follow the rule of virtue and vice. Hear now, O Sanjaya, what constitutes our profession in times of distress.

4. With his means of livelihood gone, a destitute man ought to desire for such means as may enable him to perform such duties as are laid down for him, O Sanjaya ; both the man whose means of livelihood is not gone and the one who is in distress, are culpable (if they act as if they are not what they are) O Sanjaya,

5. Since expiation has been prescribed by the creator, for those Brahmanas who without wishing for ruin to themselves (do actions sinful for them to do). With due regard to this fact, O Sanjaya, should you find fault with those whose means of livelihood is gone and those who are not in that position.

6. For the acquirement of the knowledge of our inner self and for bringing the mind under control is always prescribed accepting alms from good men. For those that are not Brahmanas and do not want to know about the inner self, the practices prescribed for their respective orders are considered to be the best.

7. That path has been followed by our fathers and grandfathers and also by others and all those who are wise adopt the same path. For this I do not consider that they were not orthodox.

8. What little wealth there is in this world, what in the possessions of the gods and what is beyond them, or the region of the Prajapatis, the heaven, or the region of

Brahma, I do not desire even unrighteously, O Sanjaya.

9. Krishna, is the lord (as it were) of virtue, well versed in every science, politic, wise and has been attended by Brahmanas, and by him are instructed many kings of great prowess.

10. If I am to blame by not making peace and if I swerve from the duties of my order, let Keshava, the son of Vasudeva, of great fame, who desires the welfare of both parties, say.

11. This Shini, and the king of the Chedis, and the king of the Andhakas and of the Vrishnis, of the Bhojas, of the Kukuras and of the Srinjayas, all by following the counsels of the son of Vasudeva slay their enemies and thus please their friends.

12. The kings of Vrishini and Andhaka, and Ugrasena and others, led by Krishna, are all the equals of Indra and are spirited, attached to truth, of great prowess and happy.

13. The king, of Kashi having obtained Krishna, the giver of boons, as his brother, has attained to great prosperity ; on him the son of Vasudeva, showers blessings as the cloud on earthly beings at the close of summer.

14. Such is this learned Keshava. Know him to be aware of the ethics of actions. The good Krishna is moreover our friend and I shall not act against the advice of Keshava.

Thus ends the twenty eighth Chapter, the speech of Yudhisthira in the Sanjayayana of the Udyoga Parva.

CHAPTER XXIX.

(SANJAYAYANA PARVA)—*contd.*

Vasudeva said :—

I desire, O Sanjaya, the continuance of the existence of the sons of Pandu—their prosperity and their good and in the same way, O Suta, do I desire the prosperity of king Dhritarastra who has many sons.

2. It has ever been my desire, O Sanjaya, to say to them "Be peaceful" nothing else. I hear that this is also the wish of the king (Dhritarastra) and I consider this to be equally to the good of the sons of Pandu.

3. Peace, of a rare sort, indeed, has been shown, O Sanjaya, by the son of Pandu, when Dhritarastra with his sons is avaricious ; why should the quarrel between these two parties rise to good proportions.

4-5. Ye do know, O Sanjaya, the nature of right or wrong better than myself or Yudhisthira; then for what reason, O Sanjaya, do you find fault with the son of Pandu, who is energetic, mindful of his own duties, whose duties towards his relations have been such as have been laid down from the days of yore. Why do you say that their goodness is vanished? With regard to the matter at present under discussion the opinions of the Brahmanas differ.

6. One school say that it is by work that we obtain salvation and again another school say that it is by putting aside work, and through knowledge, that we attain to salvation. It has been so laid down by the superior beings that a man, even knowing all the properties of good, will not be satisfied without eating.

7. That knowledge alone bears fruit, which does work, not others. In this world the result of action admits of ocular proof; one oppressed by thirst is satisfied by drinking water.

8. Therefore it has been ordained by the creator that through work results, O Sanjaya, work. Therefore the opinion that anything other than work is good, is nothing but the uttering of a fool and of a weak man.

9. Elsewhere (*i.e.* in the other world) the gods are resplendent through work, the wind blows through work. Causing day and night, through work, the sleepless sun rises every day.

10. The sleepless moon, too, goes through half months and months and certain peculiar positions of the moon (through work) and the sleepless fire enkindled (by work) burns, doing good to the creatures of the Earth.

11. The goddess Earth, sleepless, carries this great load through her strength and the sleepless rivers carry their waters with speed, satisfying the desire of all beings.

12. The sleepless one of mighty strength (Indra) showers rain, resounding every corner and the cardinal points; and desiring kingship among the gods he practised the austerities of a Brahmacharyya life, being sleepless.

13. Giving up pleasure and the satisfaction of his desires, the position of a chief was obtained by Shakra by means of work. He strictly observed truth, virtue, self-control, forbearance, impartiality and amiability.

14. Devoting himself to all these, Indra got the high position of the king of the gods. Vrihaspati too practised the austerities of a Brahmacharyya life, with his mind shut up from everything else, and controlling his self as usual.

15. Giving up pleasure, and controlling his senses he obtains glory from the gods and similarly like the planets and Rudra and Aditya and the Vasus in the heaven shines resplendent through works.

16. King Yama, the son of Visravana, Karna, the Gandharvas, the Yakshas and the celestial nymphs, O Suta, and the Rishis in the other world shine resplendent practising the austerities of a Brahmacharyya life and seeking the knowledge of self.

17. Knowing all these truths regarding this world and knowing the duties of the best among Brahmanas, and the Kshatriyas and the Vaisyas, why do you, who are wise, plead on behalf of the sons of Kuru.

18. Yudhisthira is ever attached to the study of the Vedas and know him also to be attached to Aswamedha and Rajsuya sacrificial ceremonies and again riding on cars and on horses and elephants; he also acts with the bow and weapons and puts on armour.

19. If the sons of Pritha can see some means, not involving the slaughter of the sons of Kuru, their virtue would be saved, and a virtuous deed would be done by them by forcing Bhimasena to adopt a more honourable course of life.

20. And if by the ordination of fate they should meet with death, while engaged in the work which their ancestors did, then too doing all that lies in their power towards the fulfilment of their duty their death would be praiseworthy.

21. If you approve of peace, I want to hear your answer to this question: Does the duty of kings lie in fighting or does it lie in not fighting.

22. Having considered the principle on which the four divisions were originally based and the duties of each, O Sanjaya, and having fully ascertained the proposed line of action of the Pandavas, praise or blame it, as you may think fit.

23. A Brahmana should be steady, perform sacrificial ceremonies, give alms and go to the principal places of pilgrimage; he should also teach and officiate as priest in the ceremonies performed by others who need his help and should accept donations from well-known persons.

24. In the same way, having protected his kingdom and his subjects, making donations to persons leading a holy life, and performing sacrificial ceremonies, and studied all the Vedas, and taken a wife (a Kshatriya) should become a house-holder continuing to do virtuous deeds.

25. The virtuous soul, doing virtuous deeds, roams at his will in the region of Brahma. A Vaisya should study and accumulate wealth by agriculture, keeping cattle, and commerce. He should observe these duties intently.

26. And pleasing the Brahmanas and Kshatriyas, of virtuous habits, he should become a house-holder, doing virtuous deeds. He should serve the Brahmanas and worship them; he should not study; sacrifice is forbidden to him; he should ever be wakeful and sleepless in doing good to beings; such are the duties of a Shudra as laid down in the ancient religious books.

27. The king, protecting all these intently and employing all these orders in their respective spheres should himself be without any service, impartial to all his subjects and should never give himself to the promptings of his unholy desires.

28. If there is any body superior to him (the king) and known to be endued with all virtues, he should instruct his subjects to see him. A bad king will not however observe all this.

29. When he is desirous of obtaining the wealth of others, growing inhuman and gifted with strength and through the wrath of the creator,

30. There comes into being war, for which again was created armour, weapon and bow. For the purpose of slaying robbers were created armour, weapon and bow by Indra.

31. In such cases a virtuous deed is done by slaying such a robber and this weakness appears in a large measure in the sons of Kuru. They have been overpowered by a too slight knowledge of virtue and by non-observance of law and religion; O Sanjaya, this is not right.

32. The king Dhritarashtra with his sons all on a sudden robbed the sons of Pandu of their just inheritance and thus has set at naught the duties observed by kings from times immemorial. And all the Kurus follow him.

33. A thief, when he steals wealth unseen and when he steals it by force, in both these, O Sanjaya, he is to blame; what difference (redeeming feature) has the son of Dhritarashtra?

34. What he is desirous of following through anger is considered as virtuous by him through avarice. Then again the share of the sons of Pandu is fixed, why should that which is ours be taken away by others?

35. Under these circumstances, to be killed while fighting would be praise-

worthy for us. Ancestral wealth is better than the kingdom of another. Lay these ancient principles before the sons of Kuru amidst the assembled chiefs,

36. The chiefs, that is to say, the fools that have been brought together by the sons of Dhritarashtra and are thus very near the kingdom of Death. Then again look at this sinful act, of the Kurus in the council hall.

37. The Kurus with Bhishma at their head stood by without interference while the Draupadi, the dearly beloved wife of the son of Pandu—that lady of fame and endued with good behaviour, stood weeping in the clutches of that slave of lust.

38. If at that time the sons of Kuru, who were assembled there, old and young, had prevented this, Dhritarashtra would have done what would have pleased me and such behaviour would also have been to the benefit of his sons.

39. Dushasana brought Krishna by force into the council chamber where there were her fathers-in-law at the time. Brought there she expected kind treatment, but she found there no protector save Vidura.

40. The kings, who were assembled there, could not say anything against such treatment, in the council hall, through idiocy; and there was only one Kshatriya, who from a sense of righteousness spoke words indicating virtue and calculated to secure the interest of Krishna, to the one of little intelligence. (Duryodhana).

41. You did not, then in the council hall, speak one word, but now you want to preach sense to the sons of Pandu. Krishna however accomplished something, in that council, which was right and hard to do.

42. By this (i.e., the deed of Krishna) she took the sons of Pandu out of their difficulty and herself out of hers, as a sailor takes (a ship) out of the sea waves. There, in that council hall, where was standing Krishna in the presence of her fathers in law, the son of Karna thus addressed her.

43. O daughter of Yajnasena, no other course is left open to you; be a slave in the house of the son of Dhritarashtra. Your husbands vanquished (at a game of dice) no longer are husbands for you, and O you of a romantic soul, choose some other husbands for yourself.

44. The (speech) frightful and sharp as it was, went deep into the heart cutting the very bones. This arrow, of words, proceeding from Karna, possessed the power of fire and is buried in the heart of the son of Phulguna.

45. Dushasana also spoke these harsh words when they were about to put on garments made of the skin of black deer. "All these eunuchs vanquished and ruined are going to hell for a long period."

46. The king of Gandhara, Shakuni, also thus spoke by way of jest to the son of Pritha (Yudhisthira) at the time of playing at dice: "Your younger brother being defeated, what else have you but Krishna, the daughter of Yaynasena. Stake her."

47. You know, O Sanjaya, all these objectionable words, that were said, at the game of dice. I want to go there myself to settle this.

48. If I can bring about peace without injury to the interests of the sons of Pandu, a virtuous act shall have been done by me resulting in great good and at the same time I shall have freed the Kurus from the clutches of death.

49. I hope that the sons of Dhritarashtra will attend to me when I speak to them words of wisdom, based on the principles of virtue and humanity and that the Kurus will treat me when I go there, with respect.

50. If it is otherwise, you may be sure, that the sons of Dhritarashtra who are being consumed by their own vicious deeds, will be rendered devoid of all prosperity by Arjuna in his car and Bhima equipped for fight.

51. The son of Dhritarashtra spoke harsh and rude words to the sons of Pandu when they were defeated (at the game of dice). At the proper time Bhima, with the mace in his hand, will remind Duryodhana (of his language).

52. Suyodhana is a big tree, full of malice Karna the trunk, and Shakuni the branch. Dushasana presents its numerous fruits and flowers while the wise king Dhritarashtra is the root.

53. Yudhisthira is a big tree full of virtue, Arjuna the trunk and Bhimasena its branch. The two sons of Madri represent the numerous fruits and flowers while myself and the Supreme Being and the Brahmanas are the roots.

54. The king Dhritarashtra with his sons is the forest, and the sons of Pandu, O Sanjaya, the tigers. The forest with the tigers cannot be cut down nor the tigers in the forest destroyed.

55. The tiger without the forest (to protect it) is easily killed and so is the forest without tigers in it (to overawe people) easily cut down. The tiger therefore protects the forest and the forest the tiger.

56. The sons of Dhritarashtra are the creepers of virtue, while, O Sanjaya, the sons

of Pandu are like Sala trees. The creeper cannot grow without the support of a big tree.

57. The sons of Pritha are ready to attend on Dhritarashtra; the subduers of foes are ready for fight. Let the king (Yudhisthira) do what Dhritarashtra is going to do.

58. The noble-minded and virtuous sons of Pandu, though ready and in a position to fight, are yet in peace. Tell them, O wise one all these things as they are.

The ends the twenty-ninth, chapter, Krishna's words in Sanjayayana of Udyogo Parva.

CHAPTER XXX.

(SNJAYAYANA PARVA—Continued.)

Sanjaya said:—

1. After bidding you adieu, O god among men, shall I go away O lord, O son of Pandu, may it be well with you. Has any objectionable language been uttered by me, in the heat of the moment.

2. After bidding adieu also to Janardana, Bhimasena, Arjuna, the two sons of Madri, Satyaki and Chekitana, shall I go away. May happiness and prosperity be yours. May the king look upon us with an eye of good will.

Yudhisthira said:—

3. Permitted by ourselves, go away O Sanjaya, May you fare well. Do not, O learned man, think ill of us. They and ourselves all know you to be a pure-souled man, in the midst of (their) court.

4. As an envoy sent (by them) O Sanjaya you have made yourself dear to us and you are of peaceful speech, well behaved, and satisfy every body. You are not ill disposed towards us and though spoken to harshly you are never angry.

5. You are not a speaker of cutting and rude words, nor of harsh or false words. We are aware that your words are based on the principles of virtue, pregnant with meaning and humane, O Suta.

6. You are our favourite; Vidura is the only other envoy that can come here. In former days you were often seen by us and you are our friend like Dhananjaya.

7. Departing from here, O Sanjaya, you should speedily wait on these Brahmanas, who are endued with the practice of pure energy, born in high family, and endued with all the virtues,

8. And those Brahmanas who are devoted to study, and devotees living on alms and those who always dwell in the forests. Greeting all these on my behalf, you should enquire the health of these old people and of others as well.

9. You should also meet the priest of Dhritarastra and all his preceptors, and *Ritwikas* and ask them about their health, O Suta,

10. And those, who though not of good blood, are aged, spirited, endued with behaviour and strength, who remember and expect us and practise the slightest virtue, according to their means.

11. Inform them of my good health and enquire of them about theirs, as also those who live in the kingdom carrying on the trades, and those who live in the kingdom maintaining it (by filling offices of the state).

12. Our preceptor Drona, who is well versed in the code of morality and who practised the *Brahmacharya* life wishing for a knowledge of the Vedas and who made the four *padas* (viz. *mantra*, *upachara*, *prayoga* and *Sanhara*) his weapon, should be pleased by you after being duly greeted.

13. You should also enquire about the health of Aswathama who is endued with the practice of studying and who has read the Vedas and also again has made the four *Padas* his weapon, and who is strong as the son of a Gandharva.

14. Going too to the residence of the son of Saradwata, of mighty prowess and the chief among those who have a knowledge of self, you should again and again greet him on my behalf and touch the feet of of Kripa, O Sanjaya, with your hands.

15. You should also, touching the feet of that chief among the Kurus, Bhishma in whom are centered heroism, humility, devotion, wisdom, good behaviour, great learning, goodness and prowess, submit my proposals to him.

16. Saluting the aged king too, who sees by the eyes of wisdom, is the leader of the Kurus, of great learning, who waits upon the old and wise, you should tell him that I am without any disease.

17. You should also enquire, about the health of Suyodhana, the eldest son of Dhritarastra, who is dull-headed, ignorant wicked and addicted to vice, and, by whom, O Sanjaya, all this world is being ruled over.

18. You should also enquire, about the health of his younger brother Dushasana, who is dull-headed, and of the same behaviour (as his elder brother) and who is a

great bow man, and one of the best heroes among the Kurus.

19. The one who has no other wish except that there should be peace among the Bharata race,—the best among the Valhikas, a wise and honest man, should also be saluted by you.

20. In my opinion Somadatta too should be saluted by you who is endued with many good qualities, wise and merciful and who always subdues his anger towards the Kurus out of affection for them.

21. The most venerable among the Kurus is the son of Samadatta; he is our brother, O Sanjaya, and my friend as well. He is a good Bowman and a car-warrior as well and with his councillors, worthy of the highest respect. You should enquire about his health.

22. Those others, who are high among the Kurus and young, and those who are as sons, grand-sons and brothers to us, should also be asked, O Suta, regarding their health, in terms which you consider suitable for each.

23. Those kings who have been brought together by the son of Dhritarashtra for fighting with the Pandavas, the Vasais, the Salwakas, the Kekayas, the Ambarthan, and the chief among the Trigartas,

24. Those that have come from the East and the North, from the South and the west and all those heroes that have come from the hilly districts, you should ask O Suta, regarding their welfare; (and specially) those among them that are human and endued with good behaviour.

25. Of those who ride on elephants and chariots, and horses, and those who fight on foot, of that assemblage of great and honourable men after informing my welfare, you should ask regarding their health collectively.

26. In the same way you should enquire about them that are the financial ministers of the king, and the door-keepers, and those that lead the army, and those that calculate the revenue and expenditure and the great men who ever think about the welfare of the kingdom.

27. You should also enquire about the health of the son of Dhritarastra by his Vaisya wife, who is the best among the Kurus, and one among them, not a fool, of great wisdom and endued with all virtues. By no means is he inclined to fight.

28. The one who has no rival in the tricks of dice, whose tricks cannot be detected, who plays dice, and who can handle the dice cleverly, who is hard to defeat in the

game, viz. Chitrasena, should also be asked concerning his health.

29. The King of Gandhara, Shakuni, who comes from the hills, and who too is unrivalled in the tricks of the dice, and who contributes to the honour of the son Dhritarashtra, of false intelligence, should, O Suta, be asked concerning his health.

30. The heroic, who above from his car, expects to defeat the sons of Pandu who are hard to vanquish, the one who is without a rival in befooling the fools (sons of Dhritarashtra) viz. (Karna) the son of Vikartana should also be asked concerning his health.

31. He who is devoted to our interests, who is our preceptor and lord, who is our father, mother and friend—Vidura of immeasurable wisdom and of good foresight—he who is our adviser, should also be asked concerning his health.

32. The aged ladies, and those among them who being endued with good qualities are regarded by us, O Sanjaya, as our mothers, should be greeted when they are all together.

33. "O you with living sons, do your sons treat you properly" saying this, O Sanjaya, afterwards tell them that he who has created no enemies is doing well with his sons.

34. Those who are like our wives, O Sanjaya, should all be asked regarding their health and address them thus: "Are your leading careful lives in your houses, well protected and with fragrant fame and unblameable conduct?"

35. O gentle ladies, is your treatment towards your fathers-in-law gentle and considerate? You should secure for yourself such behaviour as will make your husbands kind towards you."

36. Going to those who are like our daughters-in-law, endued with good qualities who have been brought there from good families, and with issues, tell them that Yudhishthira who is well disposed towards them sends his greetings.

37. The daughters of your house, O Sanjaya, should be embraced by you, and after asking them about their health on my behalf you should thus address them: O blessed ones, may your husbands be favourably disposed towards you, and may you be favourably disposed towards your husband.

38. You should also, enquire about the health of these ladies who wear ornaments and good cloths on their person, use perfumery, live without any fear, are made happy and in the enjoyment of comforts and whose looks are mild and speech is low.

39. The maid-servants and the male servants, and the many hunch-backed and lame men who have been sheltered by them too should after being informed of my welfare be asked regarding their health and spoken to in these terms:

40—41. Does the son of Dhritarashtra continue the stipend granted you in old, and does he allow you comforts. Those persons of defective limbs, idiots and dwarfs whom the humane Dhritarashtra supports and the many blind persons, and decrepit ones, and those who live by their hands (having no legs) that are there should be first told of my welfare and then asked about theirs.

42. Do not be sorry for this uncomfortable life; sins must surely have been committed by you in the life before; after destroying my enemies I shall support them with food and clothes and favour my friends.

43. Ask the king (Duryodhana) if the stipends made by me to Brahmanas are the same (as before); I shall see them properly rewarded and attain to their objects.

44. And those weak persons who have no body to protect them and those that are vainly striving to earn bread for themselves and also those that are ignorant and imbecile should also be asked, regarding their health on my behalf.

45. Those also, that have taken refuge with the sons of Dhritarashtra, coming from different directions, should be asked concerning their health.

46. In the same way all the ambassadors, of the king (Dhritarashtra) who have come there from all directions, should first be asked about their health and afterwards they should be told that I am doing well.

47. There is not in the world anything equal to the warriors that have been gained by the son of Dhritarashtra on his side. Virtue is even on my side and virtue is my great strength for the destruction of my enemies.

48—49. You should, O Sanjaya, make Suyodhana, the son of Dhritarashtra hear these words: The desire which is tormenting your heart, to rule the Kurus without any rival, has no justification for it. We shall do nothing that will not be agreeable to you. Either give me back the city of Indra, or fight, O you chief hero among the race of Bhatata.

Thus ends the thirtieth chapter, the words of Yudhishthira in the Sanjayanā of the Udyoga Parva.

CHAPTER XXXI.

(SANJAYAYANA PARVA)—

*Continued.***Yudhisthira said:—**

1. The creator has, under his control, the good and the bad, the young and the old the weak and the strong.

2. The supreme lord gives wisdom to the child and childishness to the wise, developing the seed in a being.

3. To him (Dhritarashtra) desirous of knowing our strength should you say how matters really stand, having cheerfully held a consultation with a view to knowing the true information.

4. O son of Gavalgani, going to the Kauravas, you should greet king Dhritarashtra of great strength and touching his feet ask him regarding his health.

5. And you shall say to him, who will be seated surrounded by the Kurus: The sons of Pandu are living happily solely through your prowess.

6. It was through your grace, O subduer of enemies, that they though mere boys obtained a kingdom. First establishing them in the kingdom, do not treat them with carelessness or they would be ruined.

7. All this kingdom is too much, O Sanjaya, for any body. You should say this speaking on our behalf: Sire, we shall live united; do not go into the clutches of despisers.

8. In the same way should you bow down your head, on my behalf, to the grandsire of the race of Bharata, Bhishma, the son of Shantanu.

8. After being greeted, our grandsire should thus be addressed: By you was the race, of Shantanu when about to be involved in ruin, was extricated.

10. You, who have done this, now do what according to your own opinion, O Grandsire, will enable your grandsons to live in peace and amity with each other.

11. In the same way should you thus speak to Vidura, the adviser of the Kurus "O you peaceful one, advise peace, O you well-wisher of Yudhisthira."

12. And then speak to the wrathful prince Duryodhana seated in the midst of the Kurus entreating him again and again:

13. "The insults you have offered to the blameless Krishna who had been brought to

this council hall, we will quietly endure so that the Kurus may not be slaughtered.

13. The Pandavas will quietly bear similar insults offered before and after that though they are strong enough. All this the Kauravas know.

15. O amiable one, you sent us into exile with raiments made of deer skin on. This hardship shall we quietly bear so that the Kurus may not be slaughtered.

16. O Dushasana, it was at your bidding that Krishna was dragged here by the hair setting at naught the protest of Kunti. That too is forgiven by us.

17. But O repressor of enemies, we want our due share; O best among men, turn away your avaricious inclination from what belongs to others.

18. By this means, O king, there shall be peace and good will among each other; give back to us, who are desirous of peace, even one province out of the kingdom.

19. Give us Krisasthala, Brikasthala, Makandi and Varunavata, with any other village for a fifth and let there be an end of our quarrel over this matter.

20. O Suyodhana, give but five villages to your five cousins and let there be peace among ourselves and our cousins, O Sanjaya of great wisdom.

21. Let brother follow brother and let father unite with son. Let the Panchals join the Kurus with a smiling face.

22. I desire that I shall see the Kauravas and the Panchalas, without any wounds and we shall all establish peace with cheerful hearts, O you best among the race of Bharata.

23. I am surely ready for peace and to war as well, O Sanjaya. For the acquirement of wealth, am I surely prepared to mild measures and harsh ones.

Thus ends the thirty first chapter, the words of Yudhisthira in the Sanjayaya of the Udyoga Parva.

CHAPTER XXXII.

(SANJAYAYANA PARVA)—*contd.***Vaishampayana said:—**

1. Then did Sanjaya, permitted by the son of Pandu, depart, doing all the behests of the great-souled Dhritarashtra.

2. Having reached Hastinapura, he entered it quickly and standing at the gate (entrance of the) inner apartments of the palace said these words to the gate-keeper.

3. Tell Dhritarastra, O gate-keeper, that, I, Sanjaya, have returned from the presence of the sons of Pandu, delay not.

4. If he is awake, tell him this, O gate-keeper and make the ruler of the earth acquainted with (the news of) my entrance (into the city); I have business to submit to him. Hearing this, the gate-keeper went to the king.

The gate-keeper said :—

5. O you lord of the earth, I bow down to you. Sanjaya is come to your door, desirous of an audience. He is arrived here as an envoy from the presence of the sons of Pandu. Command, O king, as to what he should do.

Dhritarastra said :—

6. Inform him of my well-being. Let him enter. Welcome to Sanjaya. I am never unwilling to receive him, why does he, who can enter at any moment, stand at my door.

Vaishampayana said :—

7. Then with the king's permission, the son of Suta having entered that large hall with clasped hands, approached the royal son Vichitravirya, seated on the throne and protected by wise men, heroes and honourable men.

Sanjaya said :—

8. I am Sanjaya, I bow down to the lord of the earth. Setting out from here, I reached the sons of Pandu, O god among men. The spirited Yudhishthira having sent his greetings, to you, afterwards asked me about your health.

9. And he gladly enquired about the health of your sons and asks you if you are pleased with your sons and son's sons, and friends and ministers and all those who live dependent on you.

Dhritarastra said :—

10. Blessing you, I say, O Sanjaya, is the son Pritha, he who creates no enemies, in happiness? Is that king of the Kauravas well with his sons, ministers and younger brothers.

Sanjaya said :—

11. With his ministers, the son of Pandu is in health; he desires that which was formerly his own,—he who acquires virtue and wealth, and commits no wrong deed, who is spirited, of great learning, of great fore-sight and of good behaviour.

12. With the sons of Pandu humanity is superior to virtue and in his opinion

virtue is superior to the accumulation of wealth. He is inclined to the thought, O son of Bharata, that happiness and joy are essential to virtue.

13. Led by the will of God, a man acts like a wooden doll moved about by a thread. Seeing the sufferings of the son of Pandu I think that the ordinations of the gods have greater force than the exertions of man.

14. Seeing again your sinful deeds which will give rise to misery and which are eminently indescribable, (I am of opinion) that so long as a mighty foe waits for an opportunity, the other obtains praise.

15. The hero Yudhishthira, who has created no enemies, casting away all sins as a snake does its worn out slough, which cannot remain on it, shines resplendent having transferred (the effects of) his sins to you.

16. Reflect, O king, the suicidal (effects of your) acts which are the reverse of the acts of honourable men, and unproductive either of virtue or of wealth; you have obtained blame, O king, in this world and again will you get misery in another.

17. Now following the whims of your son, you expect to obtain the wealth which it is hard to gain; you want to enjoy without them to share it. This act has been loudly proclaimed to be vicious in this world, and this act is not worthy of you, O you foremost of the race of Bharata.

18. Those who are devoid of wisdom, who are born in low families, who are cruel, who cherish feelings of enmity for a long time and who are not steady in the acquisitions of a Kshatrya, who are devoid of heroism, and who are vicious—those who answer this description are overtaken by ruin.

19. It is through luck that one is born in a high family, is mighty, is renowned, is vastly learned, is happy in this life, tries to subdue his soul or supports virtue and vice which have a close connection between them.

20. The Kurus will prematurely cease to exist, if through your sins, he who has created no enemies wishes you misery. He will transfer (effect of) his sins to you and you will be blamed in the world.

21. Why should a man who is advised by the best of ministers, who is wise and who is master of actions producing virtue and interest in times of distress and who has not lost his senses—why should such a man do a cruel deed like a man who is devoid of all advice.

22. All these ministers of yours, ever devoted to work, wait together. It is through their firm determination (that they will not give back to the Pandavas their share of the kingdom) that the destruction of the Kurus will be accomplished.

23. What else is it but divine that the son of Pritha left this world to behold the other and was there honoured like one having the privilege of roaming about both the worlds. This is not the doing of a man. There is no doubt about it.

24. Seeing that the growth of these attributes (*viz.*, heroism &c.) depended on action and that wealth and poverty were transient, king Vali, in his search about the cause of this, came to the conclusion that god and nothing else was the cause thereof.

25. The eye, the ear, the nose, the touch and the tongue, these are the sources of the knowledge of animals. These are gratified if thirst is destroyed; therefore should a man cheerfully bring these under control.

26. Others put it in a different way. (They say) that the desired effect must come out of one's acts when done properly. (Thus) the child is the outcome of the act of its father and mother and it grows by proper diet.

27. O king, man is subject to good and bad, happiness and misery, praise and censure. He wins praise when he does any good act and blame when he commits any wrong.

28. I blame you; for, the result of this struggle between the sons of Bharata will surely be the destruction of innumerable human lives and if peace be not concluded the Kurus will be consumed by Arjuna like a heap of dried grass by a blazing fire through your fault.

29. O Lord of men, you, alone of all the world having come under the influence of your head-strong son, regarded success as sure and did not prevent the dispute at the time of the game; now, see the result of this.

30. O king, O lord of men, you will not be able to retain this broad domain on account of your weakness, in listening to the counsels of false ministers and rejecting that of faithful advisers, O son of Kuru.

31. O best of men, being very much fatigued by the speedy motion of the car I solicit your permission to retire to rest; for in the morning the sons of Kuru assembled in the council chamber will listen to the message of him who has created no enemies.

Dhritarastra said :—

32. O son of Suta, being permitted by me go you to your house and retire to rest. In the morning will the sons of Kuru in the council chamber be hearers of the message of him who has created no enemies, alluded to by you.

Thus ends the thirty-second chapter, the words of Sanjaya to Dhritarastra, in the Sanjayayana of the Udyoga Parva.

CHAPTER XXXIII

PRAJAGARA PARVA.

Vaishampayana said :—

1. The Lord of the Earth Dhritarastra, of great wisdom, said to his attendant :—I desire to see Vidura. Bring him here without delay.

2. Being sent by Dhritarastra the messenger said to the Kshatriya : O you of great wisdom, my lord, the king, wants to see you.

3. Being thus addressed, Vidura, having come to the royal palace, said to the gate keeper : Announce me to Dhritarastra.

The gate keeper said :—

4. O chief among kings, Vidura, having come here at your command, desires to behold your feet. Command me what he is to do.

Dhritarastra said :—

5. Let the very wise Vidura endued with great foresight enter. I am always willing and prepared to see Vidura.

The gate keeper said :—

6. O Kshatri, enter the inner apartments of the wise king; the king told me that he was never unwilling to see you.

Vaishampayana said :—

7. Then Vidura having entered the palace of Dhritarastra said with clasped hands to the lord of men who was absorbed in thought.

8. O you of great wisdom, I am Vidura, come here by your command, if there is anything to be done; here I am; command me.

Dhritarastra said :—

9. O Vidura, Sanjaya has arrived here and having found fault with me gone away; the message of Yudhishthira; he will deliver in the council.

10. This day was I unable to know (the nature of) the message of the hero among the Kurus ; therefore is my body burning, which has caused sleeplessness.

11. What you consider good for a man who gets no sleep and whose body is burning, tell (me) you are versed in what is religious and what leads to profit.

12. Since Sanjaya has come back from the Pandavas, I have not my usual calmness of mind ; all my senses are in disorder ; I am thinking what he will say.

Vidura said :—

13. Sleeplessness overpowers one attacked by a stronger man, the weak, those who have failed to attain an end, those whose wealth has been stolen, those fired with desire and thieves.

14. I hope, O Lord of men, you have not been affected by any of these grave evils nor are you possessed by covetousness at other people's wealth.

Dhritarastra said :—

15. I desire to hear words from you that are at once moral in spirit and beneficial ; in this race of royal devotees ; you are the only one honoured by the wise.

Vidura said :—

16. Yudhishthira is a king graced with auspicious marks ; is fit to become the lord of the three worlds ; and though he ought to have been kept near you, he was exiled.

17. Though you are virtuous and know virtue, yet are you regarded as possessing qualities quite opposite to this owing to the loss of sight.

18. Owing to his inoffensiveness, kindness, virtue, love of truth and prowess, he bears in mind your supremacy and patiently endures many hardships.

19. Having conferred the lordship over the people on Duryodhana, the son of Suvala, Karna, and Dushasana, how can you desire for prosperity.

20. He is said to be a wise man, whom for a consciousness of the power of one's own self, exertion, forbearance and constancy in religion does not draw aside from the acquisition of the high ends in life.

21—22. He is said to be a wise man whom anger, exultation, pride, shame, stupefaction and vanity cannot draw aside from the acquisition of the high ends in life. Attachment to praiseworthy persons and objects and keeping away from those blameable, faith, and reverence are the signs of a wise man.

23. He is said to be a wise man whose proposed acts, and line of action agreed on are not known to others and known only after they have been put into execution.

24. He is called a wise man whose acts are not hampered by cold, heat, fear, lust prosperity or adversity.

25. He is called a wise man whose wisdom naturally follows both religion and profit and who chooses such course of life as is of use in both the worlds and not acts immediately resulting in pleasure.

26. Wise men exert to the best of their ability and also act to the best of their ability and they disregard nothing.

27. It is the wisdom of the foremost wise man to understand quickly, listen pertinently and having understood the effects of action not to follow them from desire to get pleasure (but from judgment) and not to connect one's self with other peoples' affairs unsolicited.

28. Men with the wisdom of a wise man do not strive for the unattainable, do not grieve for what is lost and do not lose their senses in calamities.

29. He is said to be a wise man who exerts after having decided on a course of action, and who does not stop in the middle, who does not waste his time and who has his self under control.

30. Wise men rejoice in virtuous deeds and do those that tend to their prosperity and look not with contempt on what is good.

31. He is said to be a wise man who does not exult in honours to himself, and grieves not at insults, and who remains unagitated like a lake near the Ganga.

32. That man is said to be wise who is cognisant of the nature of all creatures (their ultimate destructibility), of the connections (causes and effects) of all acts and the means of human beings (employed in the attainment of their ends).

33. He is said to be a wise man who speaks boldly, can talk on diverse subjects, can argue well, has genius, and who can explain the meaning of what is written in books at once.

34. He gains the reputation of a wise man who regulates his studies by wisdom and whose wisdom follows the books, who is ever ready to respect those that are good.

35. Wise men call them fools, who though not learned are haughty, though poor are vain and who are desirous of attaining prosperity by wrong acts.

36. He is said to be a fool who neglecting his own interests looks after those of others, and who resorts to deceit for (serving) his friends.

37. He is said to be foolish-minded who desires what ought not to be desired and forsakes those that are fit to be desired and who treats stronger parties with contempt.

38. He is said to be foolish-minded who makes friends of those that are foes and who hates and slays those that are well-wishers and who commits wicked acts.

39. He is a fool who gives out his intended acts, who has doubts in every case, and who delays in doing things that ought to be done quickly.

40. He is said to be foolish-minded who does not give offerings to his ancestors, (Pitris), who does not worship gods, and who does not (manage to) get good-hearted friends.

41. That fool is the worst of men who enters unasked, speaks much unsolicited and has confidence in those that are untrustworthy.

42. That man is the worst of fools who throws the blame on others, though himself is to blame and who is angry though unable to do anything.

43. He is said to be foolish-headed in this world who is desirous of an object hard to gain without knowing his own strength, without employing adequate means for it, and the object if gained securing him neither merit in heaven nor profit in this world.

44. He is said to be foolish-minded who punishes, O king, him who deserves not punishment, who flatters big people without their knowledge, and who attends on misers.

45. He is said to be a wise man who, having acquired immense wealth, learning or power, conducts himself without any haughtiness.

46. Who is meaner than he who though possessed of riches eats, and wears pretty looking dresses alone without sharing them amongst his dependants.

47. One man does wicked deeds while the fruit is enjoyed by many; others enjoy while the doer alone is blamed.

48. Only one may or may not be killed by a bowman who has shot an arrow but when a wise man employs his wisdom (viciously) a kingdom may be destroyed along with the king.

49. Discriminating the two (right and wrong or the transient and the permanent effect of actions) by means of the one (intellect), bring under your control the three

(friend, foe, and one who is indifferent in these respects, or desire, anger, and greed) by means of four (Conciliation, gift, dissension and punishment) and subjugating the five (senses) and knowing the six (treaty, war, hunger, thirst, calamity, imbecility, old age and death or desire anger, greed, &c) and keeping yourself away from the seven (women, dice, hunting, drink, harshness of speech severity of punishment and misuse of wealth) be happy.

50. Poison kills but one, and also one is slain by a weapon, while disagreement between ministers destroys a king with the kingdom and the subjects.

51. Alone one should not taste a delicious dish, alone one should not think of profitable undertakings, alone one should not go on a journey, and alone one should not be awake amidst those that are asleep.

52. The Being, who has no rival, whom you have not been able to comprehend, is Truth, and the Way to Heaven, like a boat in the ocean.

53. There is but one defect in persons of a forgiving disposition; since people consider this man of a foregoing nature to be weak.

54. This defect in such a man need not be made too much of; forgiveness is a great power. For the weak, as well as for the strong forgiveness is an ornament.

55. Forgiveness subdues (every thing) in the world. What is there that cannot be accomplished by forgiveness? What can a wicked man do to one who has the sword of pacification in his hand?

56. Fire, falling on ground devoid of vegetation, is extinguished of itself. The unforgiving poison defiles himself with grave defects.

57. Virtue is the only highest good, forgiveness the supreme peace, knowledge the deepest satisfaction and benevolence the one cause of happiness.

58. The earth devours these two, as a serpent destroys those living in holes viz., a king who is not a warrior and a Brahmana who has never been away from home (to holy places).

59. By doing two things a man can attain to renown in this world—by not indulging in harshness of speech and by disregarding the slightly his honest.

60. These two, O best of men, place confidence in others viz. the women who desire men (only because the latter are) desired by other women, and the men who

worship another (only because the latter is) worshipped by others.

61. These two are like sharp thorns consuming the body viz the man, who being poor, has desires and one, who though powerless, is yet wrathful.

62. These two cannot shine owing to the inconsistency of their acts with their station viz the householder who does not exert and the beggar who is busy.

63. These two men, O king, are placed above heaven, viz the powerful man graced with forgiveness and the poor man with charity.

64. Of things earned by just means these two must be looked upon as abuses viz gifts to the unworthy and refusal to the worthy.

65. These two are fit to be thrown into the water with stones firmly bound to their necks viz the wealthy man who does not make gifts and the poor man who is a devotee.

66. These two, O best of men, pierce the orb of the sun viz an itinerant versed in *yoga* and one slain when engaged in battle.

67. Men are known to have three means (for attaining of their ends) O best the race of Bharatas ; they are known to people versed in the Vedas as the bad, the middling and the good.

68. Men too, O king, are of three denominations viz., the good, bad, middling ; they should therefore be employed in their respective avocations—in three sorts of work.

69. The three are without wealth, O king, viz., the wife, the slave and the son ; what ever they earn belongs to him to whom they belong.

70. Robbing other people of their wealth, outraging other people's wives, and forsaking a friend—these three sins are consuming.

71. These three are the ways to hell and destruction of self viz., desire, anger and greed ; therefore should these three be renounced.

72. These three viz., a follower, one who seeks your protection saying *I am thine* and one who has come to your house should never be forsaken, even in times of grave danger.

73. The grant of a boon, of a kingdom and the begetting of a son, O son of Bharata,—these three are equalled by the release of a foe from difficulty alone.

74. These four should be excluded from counsels even by a greatly powerful king

—the learned men have said—men of little sense should not be consulted—nor men who make unnecessary delays, lazy men, and flatterers.

75. Let these four dwell at your house, O sire, who are a householder crowned with prosperity, viz., aged and worn out cousins, men of noble families, destitute friends, and childless sisters.

76. Four things, O great king, were declared to bear fruit instantaneously by Vrihaspati on being asked by the chief of the celestials ; they are these, listen to me :—

77. The resolve of the gods, the intellect of the wise, the humility of the accomplished and the destruction of wicked deeds.

78. Four things, calculated to remove fear, cause fear when improperly done—Agnihotra, the vow of silence, the vow of study and that of sacrificial ceremonies.

79. Five fires should be worshiped by a man with care viz., father, mother, *Agni*, self and spiritual guide, O best the race of Bharata.

80. By worshipping these five viz., the gods, the ancestors, men, beggars and gues a man obtains renown in this world.

81. These five follow you wherever you go viz., friends, foes, those that are neither, dependents nor those who ought to be supported by you.

82. Of the five senses in this world, if one has a hole, then from that hole gets out the wisdom of an intelligent man like water, from a pot.

83. These six defects should be shunned by a man in this world who desires for prosperity viz., sleep, drowsiness, fear, anger, laziness and procrastination.

84—85. These six should be avoided by a man like a broken boat in the sea ; a tutor that cannot interpret the meaning of the holy books, a priest that is not well read, a king that cannot protect a wife given to the use of disagreeable words, a cowherd that desires always for the village (and not the pasture) and a barber that desires for the wilderness.

86. The six qualities should never be renounced by a man viz., truth, charity, the reverse of laziness, benevolence, forgiveness and patience.

87. These six are destroyed through a moment's neglect viz., cows, service, agriculture, wife, book learning and the prosperity of a Sudra.

88—89. These six always cease to care those who have previously done them good

viz., a learned pupil, the tutor, he who has got a wife, the mother, one whose desire has been satisfied, the woman, one whose wants have been removed, the giver, one who has crossed a river, the boat, and the diseased (who has been cured) and the physician.

90. Immunity from malady, unindebtedness, the reverse of exile, coming in contact with good men, confidence in one's own livelihood, and life without fear—these six, constitute the happiness of men, O king.

91. The curious, the malicious, the discontented, the wrathful, the ever suspicious and those living on other people's fortunes—these six are always miserable.

92. The attainment of prosperity being always healthy, a beloved wife of sweet speech, an obedient son, and knowledge tending to prosperity—these six constitute the happiness of men, O king.

93. He who attains lordship over the six (desire, anger, grief, stupification, pride and vanity) that master of the senses never commits sins—how can he be smitten by grief.

94—95. These six live on six (others) and not on a seventh viz., thieves live on the absent-minded, physicians on the diseased, women on those affected with desire, priests on them that perform sacrifices, kings on persons that quarrel and wise men on the ignorant.

96. Seven defects which are the sources of calamity should also be avoided by a king, since they always accomplish the destruction of even the firmly established king.

97. (They are) women, dice, game, drink, harshness of speech,—these five and the great severity of punishment and abuse of wealth.

98—100. Eight preliminary causes ruin a man; despising the Brahmanas, the struggle with the Brahmanas, the acquirement of a Brahmana's wealth, taking the life of Brahmana, rejoicing at reviling them, disapproval of praise to them, not remembering them on occasions of festivity, and finding fault with them when they ask for anything. These defects should a wise man understand and understanding them, should avoid.

101—103. These eight are the creams of rejoicing, O son of Bharata, and are obtained this world viz. union with friends, acquirement of immense wealth, embracing a son, intercourse in union, agreeable conversations at proper times, the advancement of the members of one's party, the attainment of desired results and honour and respect among men,

104. Eight qualities shed lustre on a man, viz. wisdom, noble blood, Self-restraint, burning prowess, moderation of speech, charity to the best of one's own power and gratitude.

105. This house has nine doors, three pillars and five witnesses presided over by the soul. That learned man who knows this is the best of the wise.

106—107. These ten know not what virtue is, O Dhritarastra, listen (as I name them, the intoxicated, the absent-minded, the insane, the weary, the angry, the hungry, the hasty, the covetous, the frightened, and lustful, these are the ten; therefore should a wise man shun the company of these all.

108. In this connection people cite the old story that is related about what passed between Sudhanwan and the chief of the Asuras for the sake of his (the latter's) son.

109. The king, who shuns desire and spite and distributes wealth among worthy parties, is discriminating, learned, active, and is regarded as an authority by all men.

110. One who knows how to make other people confident on him, who awards punishment after guilt has been established, knows its proper degree, and knows also forgiveness is attended with great prosperity.

111. He is a wise man, who does think lightly of the weak (foe), who proceeds with intelligence in respect to a foe waiting for an opportunity, who does not quarrel with the strong and who shows prowess only at the proper time.

112. That illustrious man, who does not grieve when a calamity is already on him, and who (then) exerts with his senses about him, and who also patiently bears calamities (when they are unavoidable), is a noble-minded one, and his opponents are always subdued.

113. He who never remains away from home for nothing, who does not mix with wicked people, never outrages another's wife, who is not arrogant, who does not steal, is not ungrateful and does not drink, is always happy.

114. He who never pursues the three objects (virtue, profit and desire) in a spirit of boastfulness, who when appealed declares the truth, who does not sow discussions even for friends and who though insulted is not angry is the reverse of a fool.

115. He, who is not malicious towards others, and who being weak does not quarrel, who does not speak haughtily and who always forgives quarrels, wins renown.

116. One, who is never haughty, who never speaks ill of others, praising himself and who in a moment of self forgetfulness never speaks harshly, is loved by all men.

117. One, who does not revive disputes that have been settled and who behaves not with too much arrogance, nor with excessive humility and who does not do a wrong deed, because he is in distress, is said to be a man of good behaviour by very good men.

118. One, who exults not in his own happiness nor is glad at another's distress and who does not repent after having given away, is said by good men to be of good conduct.

119. He, who desires knowledge of the the manners and customs of different countries and of the different languages and of the duties of the different castes, knows every thing, high and low ; wherever he goes, he attains to lordship over great men.

120. The wise man who keeps away pride, folly, impertinence, sinful deeds, disloyalty towards his sovereign, roguery enmity with many, speech with the drunk, the insane, and the wicked, is a chief among men.

121. Charity, worship of the gods, auspicious ceremonies and the several penances laid down by men—the gods exert themselves for the advancement of him who practises these daily.

122. One, who forms matrimonial relationship with a man in equal station and not with those who are below him, and who forms friendships with his equals, and converses and treats with them, who puts those that are graced with accomplishments before him—performs acts after the best policy.

123. One who eats with moderation after doing excessive work, who gives away, (even) to foes when asked, is never beside himself ; and evils always avoid him.

124. He, whose proposed acts and acts put into execution are seldom known to others and whose intentions are kept secret and put into practice suitably, does not fail in his objects even when trifling.

125. He, who is engaged in doing good to all creatures, who is attached to truth, not haughty, of a good mind and not a miser, is known very well among his cousins like a gem of the purest ray obtained from a good mine.

126. The man, who is ashamed of his faults unknown to others, is respected by all men, being of illimitable lustre, of an excellent mind ; and his mind is intent on his inner self, and his lustre shines like the sun.

127. The king Pandu, burning under the influence of a curse, begot in the woods, five sons each equal to Indra ; under your supervision did the boys grow up and were instructed and you have been rearing them up to now, O son of Amvika.

128. Giving back to them their rightful kingdom, O Sire, be happy with your sons and pass your time agreeably ; O Lord of man, then will you not be mistrusted by the gods, nor by the men.

Thus ends the thirty third chapter, code of morality of Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXIV.

PRAJAGARA PARVA)—Continued.

Dhritarastra said :—

1. Tell me what you think ought to be done by a sleepless man and burning (with anxiety) ; you alone among us, are accomplished, both in the codes of morality and policy.

2. Tell me, O Vidura, as suits the occasion, after exercising your wisdom, all that you consider to be beneficial for Ajatasatru ; tell speak also what conduces to the good of the Kurus.

3. Committing sin, and looking back on my misdeeds, I ask you with anxious heart, O wise one, all that is in the mind of Ajatasatru.

Vidura said :—

4. Good or bad, agreeable or disagreeable should one speak out, though unasked, to one whose downfall he does not wish.

5. Therefore shall I say to you, O king, what is good for the Kurus, listen to me, (while I am) speaking words that are conducive to your interests and consistent with morality.

6. The misdeeds, that are attainable only by dishonest means, do not set your mind on, O Bharata.

7. If an object cannot be attained, O king, even with proper means, an intelligent man does not distress his mind about it.

8. The reasons of an act, and its result should be carefully considered before it is done without due deliberation.

9. A wise man does or does not do an act after reflecting on the reasons of an act and its results if done, as also the energy of his own self.

10. One (a king) who does not know the measure of his territory, population and

punishment, cannot continue in (the enjoyment of) his kingdom.

11. He who knows these measures as prescribed (in books) is versed in the science of morality and earthly good and retains his kingdom.

12. One (a king) should not live a haughty life considering that he has already obtained a kingdom; for haughtiness destroys kingly prosperity, as old age (destroys) good appearance.

13. A fish out of greediness does not think about the result of an action and swallows up the iron hook concealed in a dainty morsel.

14. One, who desires worldly prosperity, should swallow only that which can be swallowed and which, being swallowed, can be digested, and may contribute to benefit in the end.

15. He, who plucks unripe fruits from trees, does not get the juice out of it; and moreover he destroys the seeds.

16. And he, who gets ripe fruit in the proper season, gets the juice of the fruit as well as other fruits reproduced from the seeds.

17. As the bees suck honey without injuring the flowers, so should wealth be taken from men (by kings) without injuring them.

18. Carefully plucking the flowers, one should not hurt the roots of the plants, like a maker of garlands in a garden and not like a seller of charcoal.

19. Having carefully considered what will befall me after doing an act or not doing it, a man should do things or not do them.

20. Acts should not be commenced, which can not be done for certain and which, if commenced, render the exertions of a man fruitless.

21. Whose favour is useless, and whose ire is impotent, the people do not wish that sort of man for a lord; as a woman does not wish an impotent man to be her husband.

22. A wise man does not wait, but quickly commences doing such acts, as involve little labour but produce great results.

23. He (the king) who looks affectionately, as if drinking with his eyes, on all, though only sitting without any exertion—can inspire affection in all his subjects.

24. If a tree is full of blossoms though the king looks affectionately on this let it not be fruitful; and if it is fruitful let the tree be inaccessible; and if the

fruits are unripe let them appear as ripe. A king, who acts thus, is never weakened.

25. Society favours him, who pleases all in four ways viz., by the eyes, by the mind, by words, and by the act.

26. He, whom all creatures dread as deers fear the hunter, loses it in the end even after acquiring the earth (for his kingdom) having the sea round it.

27. He (the king), who is addicted to unfairness, destroys by his own acts the kingdom inherited from his father and grandfather; even as the wind scatters away the clouds by touching them.

28. The earth full of wealth increases the worldly prosperity of the king who practises virtue, followed by good men from the ancient time.

29. Again, the territories, that of king who leaving virtue, practises unrighteousness, contract like a piece of leather thrown into the fire.

30. The care, that is bestowed on despoiling another of his kingdom, should be spent in protecting one's own kingdom.

31. By means of virtue should a kingdom be attained; and by means of virtue should it be governed. The kingly prosperity, that has virtue for its basis, is never lost, nor it flies away.

32. Enlightenment should be sought for from every thing—even from the ravings of a lunatic, and the prattles of a child, as gold from stones.

33. A wise man should live, picking out good manners, good sayings and good deeds, even as one given up to the Sita mode of life picks grains of corn from the field.

34. Kine see by means of smell, Brahmanas see by means of the Vedas, kings see by means of scouts, and other people through eyes.

35. The cow that is difficult to milk gets great trouble; but one that is easy to milk, O king, gets nothing.

36. That which bends without being heated is not heated at all; the wood that bends of itself is never heated.

37. Following this example, a wise man should bend to one stronger than himself and he who bends before the stronger bows down to Indra himself.

38. Creatures depend on clouds; kings have the counsellors for their friends; husbands are the friends of women, and the Brahmanas have the Vedas for their friends.

39. Virtue is preserved by truthfulness ; learning is preserved by exercise ; beauty is preserved by toilet ; and noble birth is preserved by good manners.

40. Corn is preserved by measure ; exercise preserves steeds ; strict and constant supervision preserves horses ; and women is preserved by ragged garments.

41. It is my opinion that noble birth in one who is not of good behaviour does not mean virtue ; and that good manners in one born low should command respect.

42. He who is envious of other people's wealth, beauty, prowess, good birth, happiness, luck and reward, suffers a disease which has no cure.

43. He, by whom is feared the doing of improper acts, or the omission of proper acts, or the premature disclosure of his intentions, should not drink that which inebriates.

44. Pride of learning, pride of wealth, pride of connections—the pride in these the good people should restrain.

45. Bad people, asked by honest ones to do something for them, consider themselves as honest after doing very little of that, even though they are well-known to be dishonest.

46. The righteous are their own refuge, and that of other righteous men. The righteous, too, are the refuge of the unrighteous ; and the unrighteous are never the refuge of the righteous.

47. In (a debate in) an assembly, he who is well dressed, comes off victorious ; he who is owner of kine triumphs over the desire to eat sweets ; and the road is triumphed over by one who has conveyances ; and everything is subjugated by one of good behaviour.

48. Good manner is the prime thing in a man ; and he that has not got it in this life gains nothing by life, by wealth, or by friends.

49. O bull of the race of Bharata, flesh is the chief food of the rich, milk that of the middle classes and oil that of the poor.

50. The poor however ever take the most delicious food ; for hunger imparts sweetness of taste to it ; it (hunger) is ever rare among the opulent.

51. In this world, the opulent mostly have no capacity, for eating, while O Lord of the earth, pieces of wood are digested by the poor.

52. Loss of livelihood is feared by men of the lower classes ; death is feared by the middle classes and insult is greatly feared by good men.

53. The devils who are proud of their wealth are worse than those intoxicated with wine ; for he, who is intoxicated with the pride of wealth, is not brought to his senses unless he meet with the reverse.

54. This world is affected by the senses directed to their own objects without any control in the same was as stars (are affected by the planets).

55. In the life of one, who is subjugated by the five senses in their natural state ever impelling him towards action, calamities ever increase like the moon after the new moon.

56. He, who desires to bring his advisers under control without controlling himself, who desires to control his enemies without controlling his advisers, at last yields, deprived of strength.

57. He, therefore, who brings himself first under control thinking that his senses are his prime enemies, in the end subjugates as a matter of certainty, his advisers and his enemies.

58. Great prosperity comes up on him who has controlled his senses, or subjugated himself, and who can hold the rod (of punishment) against all offenders without partiality, and who acts with circumspection and who is patient.

59. The body of a man, O king, is like the car ; the soul, the driver ; and the senses, the horses. Drawn by those excellent steeds when well trained, he that is wise and patient performs the journey in peace.

60. These (the senses) when untrained lead one to destruction ; in the same way the untrained horses lead the unskillful drivers (to destruction.)

61. The inexperienced man, who wants to select evil from good and good from evil with the aid of his senses which he has not mastered, considers great misery to be happiness.

62. He, who having forsaken both virtue and worldly gains, follows the lead of his senses, very soon comes to lose prosperity, life, wealth and wife.

63. The lord of riches, who is a slave of his senses, loses his riches through his want of control over the senses.

64. A man should try to see and know himself by mastering his mind, intelligence and senses ; for, he himself is his own friend, and himself is his own enemy.

65. He, by whom self has been subjugated by self, and has himself for his friend ; for himself is ever his friend and himself is ever his enemy.

66. In the same way, as a big fish breaks through a net of thin chords, so, O king, desire and anger cast wisdom in the shade.

67. He, who having paid due regard to virtue and worldly gains seeks the acquirement of success, gets what he wants and ever is in happiness.

68. He, who without subjugating the five enemies within that have their origin in the mind, desires to subdue other enemies, is vanquished by these enemies.

69. Instances are seen in which noble-hearted kings, out of lust of territory, are destroyed by their own acts solely through the want of control over their senses.

70. Equal punishment overtakes the sinless with the sinful, when these two constantly associate; even as the wet fuel burns with the dry. Therefore friendship should not be established with the sinful.

71. Misery overtakes the man, who does not subdue his five soaring foes out of ignorance which have five different objects.

72. Guilelessness, simplicity, sanctity, contentment, sweetness of speech, self-control, truthfulness and steadiness are never the attributes of the wicked.

73. Spiritual knowledge, steadiness, patience, constancy in virtue, secret counsels and charity—these are not to be found in men of the lower classes, O descendant of Bharata.

74. The ignorant seek to injure the wise by malice and back-biting; and the speaker takes upon himself the load of his (wise man's) sins, which he (the wise man) casts off by forgiving the ignorant.

75. Malice is the strength of the unrighteous; the penal code is the strength of the kings; ministration to the sick is the strength of women; and forgiveness is the strength of the virtuous.

76. The control over speech, O lord of men, is thought to be most difficult; and it is not possible to speak much full of meaning in an entertaining way.

77. Words spoken sweetly bring on several of the blessings; and the same (words) spoken harshly, O king, generate evils.

78. A forest, pierced by arrows or cut down by scythes, grows again; but the heart pierced with words, harsh and rude, never recovers.

79. Arrows and darts can be extracted from the body; but the darts of words cannot be extracted from the depth of the heart.

80. Arrows of words are shot from the mouth, wounded by which one grieves night

and day; for they touch the innermost recesses of the hearts of others? Therefore a wise man should not fling them on others.

81. That man, to whom defeat has been sent by the gods, has his senses lost; and, therefore, he does stoop to mean acts.

82. On the intellect becoming dim, and on the approach of ruin, wrong, in the disguise of right, does not remove from the mind.

83. The same dim intellect has now overpowered your son, O bull of the Bharata race; you do not clearly see it owing to your enmity against the Pandavas.

84. A king with auspicious marks, and the ruler of the three worlds,—Yudhishthira waits on thy commands, O Dhritarastra; let him be the ruler of the earth.

85--86. Endued with good qualities, he is, to the exclusion of all your sons, the foremost among your heirs; he is endued with energy and wisdom and versed both in the codes of morality and earthly good. Out of kindness and simplicity that chief among virtuous men has patiently borne many a trouble in order to uphold your story.

Thus ends the thirty-fourth chapter, the principles of morality explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXV.

(PRAJAGARA PARVA)—Continued.

Dhritarastra said :—

1. O you of great wisdom, repeat these sayings, that are consistent with morality and worldly benefit. What you say is most interesting; my desire for hearing them has not been satisfied.

Vidura said :—

2. Bathing in all the holy places and kindness to all beings—both these are equal. Perhaps kindness is better.

3. O Lord, always show kindness to your sons; and thus you will attain to heaven after having gained great fame in this world.

4. As long as a man's deeds are spoken of in this world, so long, O foremost among men, he is glorious in heaven.

5. As an instance of this is cited the old story about the conversation between Virochana and Sudhanwan, suitors of Ke-hini's hand.

6. A maiden named Keshini, of peerless beauty, O king, with the desire of a good

husband, resolved to choose one in a *Swayamvara*.

7. Then Virochana, a son of Diti, came there with the desire of winning her. Then did Keshini address that chief among the *Daitays* thus :

Keshini said :—

8. Are the Brahmanas superior, or are the sons of Diti superior, O Virochana ? Why should not Sudhanwan sit on the sofa ?

Virochana said :—

9. We, the descendants of Prajapati, O Keshini, are the best among creatures. This world is ours. Who are the gods, and who are the twice-born persons ?

Keshini said :—

10. Even in this very pavilion shall we wait, O Virochana. Sudhanwan will come in the morning to-morrow ; I shall see both of you together.

Virochana said :—

11. O gentle maiden, I shall do as you say, O timid one ; you will see in the morning myself and Sudhanwan together.

Vidura said :—

12. The night had passed away and the solar disc had appeared, there came to that country, O best of kings, Sudhanwan, where, O Lord, Virochana was staying with Keshini.

13. Sudhanwan came to the son of Prahrada and Keshini ; the latter, O best among the race of Bharata, having observed the approach of a Brahmana, rose up ; and gave him water to wash his feet, and the Arghya (mark of respect).

Sudhanwan said :—

14. (When asked by Virochana to sit on the sofa he occupied) O son of Prahrada, how can I touch that excellent gold seat occupied by you ? I shall then come down to the same level with yourself. I shall not sit with you.

Virochana said :—

15. You are fit for (sitting on) a plank, a skin, or a mat. O Sudhanwan, you are not fit for a seat equal to mine.

Sudhanwan said :—

16. Father and son, two Brahmanas, two Kshatriyas, two old men, and two Sudras can sit together. Excepting these, no others can sit together.

17. Your father used to respect me and occupy a seat lower than mine. You are a

child bred in luxury at home ; and do not know anything.

Virochana said :—

18. The gold, kine, horses and all other wealth that we Asuras have—staking all these, O Sudhanwan, let us ask this question to them that know.

Sudhanwan said :—

19. O Virochana, let alone your gold, kine and horses. Let us stake our very lives, and ask them the question that are able to answer.

Virochana said :—

20. Where shall we go after staking our lives. I shall not stand before any of the gods and never before any among men.

Sudhanwan said :—

21. We shall go to your father after staking our lives. Prahrada will not tell a lie even for the sake of his son.

Vidura said :—

22. In this way having laid wagers, Virochana and Sudhanwan, enraged at each other, then went to the place where Prahrada was staying.

Prahrada said :—

23. These two now appear, who have never before been together, like two enraged serpents coming by the same road.

24. Is it that friendship has now been established between you, among whom these was no friendship before ? O Virochana, I ask you why this friendship with Sudhanwan.

Virochana said :—

25. There is no friendship between myself and Sudhanwan. (the Truth is that) we have wagered our lives. O sire, I shall ask you a question ; do not answer it untruly.

Prahrada said :—

26. Let water, honey, and curds be brought for Sudhanwan. O Brahmana, you ought to be respected by me. A white and healthy cow is ready for you.

Sudhanwan said :—

27. Water, honey, and curds have been presented to me on the way. O Prahrada, I ask you a question ; answer truly what I ask you. Are the Brahmanas superior or is Virochana superior ?

Prahrada said :—

28. I have got only one son ; and you

ere a Brahmana present here in person. How can one, situated as I am, answer the question, which is a matter of dispute between yourselves.

Sudhanwan said :—

29. Keep your cow and whatever wealth you hold dear for yourself ; but, O wise man, you should speak the truth in a matter, on which we two are disputing.

Prahrada said :—

30. Who does not answer, truly or falsely ; I ask you, Sudhanwan, where does that wrong user of his tongue live ?

Sudhanwan said :—

31. One who makes a wrong use of his tongue lives passing his nights like a woman having her husband sleeping in the arms of a co-wife or like one who has been defeated at a game at dice or like one whose body is burning with troubles.

32. The man, who in giving evidence tells lies, stays starving at the outer gates, shut out from the city ; and he always sees his enemies.

33. A lie for the sake of an animal means the degradation from heaven of five of one's ancestors ; one for the sake of a cow means the downfall of ten ; one for the sake of a horse means the downfall of a hundred ; while one for the sake of a man means the casting away of a thousand.

34. A lie for the sake of gold means the destruction of one's race born and unborn ; and one for the sake of land means the ruin of everything. Therefore do not tell lies for the sake of land.

Prahrada said :—

35. Superior to me is Angirasa ; and superior to you is Sudhanwan, O Virochana. His mother, too, is superior to (your) mother. Therefore you have been vanquished by him.

36. O Virochana, this Sudhanwan is now the lord of your life. O Sudhanwan, I desire it (the life) to be restored by you to Virochana.

Sudhanwan said :—

37. Since you have chosen virtue and have not I spoken an untruth from temptation ; therefore I give back your dear son his life, O Prahrada.

38. This son of thine, Virochana, who is given to you by me, O Prahrada, should wash my feet before the maiden.

Vidura said :—

39. Therefore, O chief among kings, you should not speak an untruth for the sake of land. Do not ruin yourself with your sons and ministers by refraining from speaking the truth.

40. The gods do not look after men with club in hands, like the herdsmen. To those they want to protect, they give intelligence.

41. In proportion as a man is inclined towards virtue, his wishes meet with success—there is no doubt about it.

42. The Vedas do not rescue one who is deceitful and lives by deceit from sins. Indeed, the Vedas, when the end approaches, forsake him, as the full-fledged birds forsake their nests.

43. Drinking quarrels, enmity with many, separating husband from wife (by sowing dissensions), family quarrels, disloyalty to the king, causing quarrels between husbands and wife ought, it is said, to be avoided, as well as the sinful ways of life.

44. A palmist, a merchant who has formerly been a thief, a cunning fowler, a medical man, an enemy, a friend, and one who is of bad habits—these seven should not be cited as witnesses.

45. An Agnihotra ceremony performed out of vanity, silence, study out of vanity and pride based upon haughtiness,—these four though not fearful of themselves, become fearful when performed unduly.

46—48. An incendiary, one who imprisons other persons, a pander, a wineseller, a manufacturer of arrows, an astrologer, one who injures friends, one who violates other's wives, one who causes miscarriage, one who violates the wife of his elders and superiors, a twice-born who drinks wine, one who uses excessively harsh words, one who opens up old hostilities, an atheist, one who speaks ill of the Vedas, one addicted to taking bribes, one whose holy-thread ceremony has not been performed even though the time has come, one who secretly poisons cattle, and one who injures a person who says "protect me"—all these are on the same level with those who slay Brahmanas.

49. Gold is known by fire, one of good birth by his behaviour, an honest man by his conduct, a hero in times of panic, a patient man during the time of poverty, and friends and enemies during the seasons of difficulties and dangers.

50. Old age destroys beauty ; patience hope ; death, life ; envy, virtue ; passion,

prosperity; association with the vulgar, good manners; lust, modesty; and vanity, everything.

51. Prosperity has for its source good deeds; it increases owing to activity, and takes root owing to skill, and continues its existence owing to self-control.

52. Eight qualities glorify a man, viz., wisdom, good birth, self-restraint, learning, strength, littleness of speech, gift to the best of his power and gratitude.

53. But, O dear, one thing alone can make all these great qualities come together. When a king honours a man, all the qualities shed lustre on him.

54. These eight, O king, in this world of human beings, are considered as the marks of heaven. Of these, four are the attributes of the good; and the honest men follow the other four.

55. Sacrificial ceremonies, gifts, study, and devotion,—these four are followed by the good. Self-control, truth, kindness, and humanity—these four are also the attributes of the good.

56. Sacrificial ceremonies, study, gift, devotion, truth, forgiveness, mercy, and contentment—these are the eight ways to virtue, according to the Smṛiti.

57. The first four of these may be followed from motives of vanity; but the last four do not exist in those that are not great.

58. That one is not an assembly where there are no old men. Those are not old men who do not speak of virtue. That is not virtue where truth does not exist; and that is not truth where deceit pervades.

59. Truth, beauty, learning, knowledge, good birth, good manners, strength, wealth, heroism, and ability to talk on diverse topics,—these ten have their origin in heaven.

60. A man, who is notoriously sinful by doing sinful acts, gets evil fruits; and one, who is reputed to be virtuous by doing virtuous acts, gains great happiness.

61. There should a man firmly resolve not to do sinful acts. The sinful acts being committed again and again destroy wisdom.

62. The man who has lost his wisdom constantly commits sin. The virtuous acts being done again and again increase wisdom.

63. An old man and wise always does virtuous acts. By doing virtuous acts he gains a good reputation and goes to a holy place (hereafter). Therefore should a man intently practise virtue.

64. A man that is envious, one that gravely injures another, one who is cruel, one who is always making enemies of others, and one who is deceitful by committing sins, soon meets with grave difficulties.

65. He that is not envious, and he who is wise by always doing graceful acts, never meets with any grave difficulties; and shines with lustre everywhere.

66. He that assimilates the wisdom of the wise is himself wise; and he who is wise by doing acts, both virtuous and conducive to worldly benefits, succeeds in gaining happiness.

67. That act should be done by one during the day, which will enable him to live in comfort during the night; and that should be done in eight months which will enable one to live in comfort throughout the year.

68. That act should be done during the early years of life, which will enable one to live in comfort during the old age. That act should be done in this life which will enable one to live in happiness after death.

69. People speak well of that food which has been digested. They speak well of that wife whose youth has passed away, and of that hero who has come off victorious in the battle, and of that ascetic who has gone over to the other side (of life).

70. The hole, that one seeks to stop by wealth acquired by foul means, remains uncovered; and others come into existence in other places.

71. The preceptor is the controller of those who have their souls under restraint; the king is the controller of those who have bad souls; and Yama, the son of Vivaswata, is the controller of those who sin in secret.

72. The greatness of Rishis, of rivers, of the banks of rivers, and of the noble-minded can not be concealed, as also the wickedness of a woman.

73. One attached to the worship of the twice-born, one that makes gifts, one who behaves generously towards his cousins and the Kshatriya of good manners, rules the earth for ever.

74. These three, viz., the brave, the wise, and these who know how to protect others, pluck flowers of gold from the earth.

75. Acts performed by means of the intellect are the best; those performed by the arms come next; O Bharata, those by the thighs are bad; while those performed by carrying loads are the worst.

76. Having entrusted your kingdom to Duryodhana, Shakuni, and the fool Dushasana and Karna, how can you hope for prosperity?

77. The Pandavas who are possessed of every virtue, O best among the race of Bharata, depend on you as their father. Do you also depend upon them as your sons.

Thus ends the thirty-fifth chapter, the moral lessons as explained by Vidura, in the Projagara of the Udyoga Parva.

CHAPTER XXXVI.

(PROJAGARA PARVA)—Continued.

Vaishampayana said :—

1. In this connection is quoted the old story of the conversation between the son of Atri and the Saddhyas as heard by us.

2. While the great Rishi of rigid vows was wandering as a mendicant, the deities called Saddhyas, in days of old, asked him of great wisdom.

The Saddhyas said :—

3. We are the deities called Saddhyas. O great Rishi, seeing you, we are unable to guess who you are; but it seems to us that you are possessed of self-control, and thorough acquaintance with the holy books. It is, therefore, most proper that you should discourse to us in the magnanimous words full of wisdom.

The mendicant Rishi said :—

4. O immortals, it has been heard by me that tranquillity, self-control and the observance of true religion practised until all the knots of one's heart be loosened bring for the agreeable and disagreeable to the level of one's own self.

5. The man who is reviling should not be reviled; for, the pain that is felt by him who endures (the revilings) patiently consumes the reviler and draws away and assimilates the effect of his good deeds.

6. Do not revile others, nor insult them. Do not quarrel with friends, nor associate with the vulgar. Do not be vain, nor of bad manners; and avoid words that are harsh and those that proceed from passion.

7. Harsh words burn the very vitals, bones, heart and the life of men. Therefore he that has virtue for his refuge should always avoid harsh and angry words.

8. The luckless man who pierce the hearts of others by thorns of harsh words touching their vitals bears on his face the misery and death of all men.

9. A wise man pierced by sharp arrows of words from another, and blazing like the fire or the sun should, though wounded and

burning with extreme pain, bear all with patience, remembering that the effects of the slanderer's good deeds become his own.

10. According as a man serves a saint, or as he is wicked, or virtuous, or a thief, so he becomes endued with the habits of his associates; even as a cloth comes to be of the same colour with the dye in which it is soaked.

11. The gods court the company of one who when reviled does not return nor induces others to return, and who when struck does not strike in return or make others strike, and who does not wish to injure his assailant.

12. Not to speak at all is better than speaking. Secondly, if you have to speak, tell the truth. Thirdly, if you have to speak the truth, speak what is agreeable; and fourthly, if you have to speak what is agreeable, speak what is conducive to morality.

13. A man becomes like him with whom he associates, or him whom he serves, or him like whom he seeks to be.

14. Those things one keeps himself away from; then he is freed from everything; and the slightest misery vanishes away.

15. (Such a man) does vanquish others nor is vanquished by them; he never appears as other's enemy, nor their assailant; his mind remains calm at praise or blame; and he is moved by praise or blame.

16. He desires prosperity for all, and does not set his heart on their adversity. He is truthful, mild, and can keep himself under control. And also he is the best of men.

17. He who does not seek to solace another by telling untruth, and who having promised performs, and who knows the weakness of others, is a man of the middling type.

18. Hard to get under control, unable to wear a soft look, owing to rage, when wounded by arms, ungrateful, and incapable of being anybody's friend—these are the signs of an inferior man in this world.

19. He, who does not appreciate benefits coming from others, and who drives away all his friends, is an inferior man.

20. He [who desires prosperity for himself should serve good men, and, on suitable occasions, men of the middling type; but he should never serve people of the inferior type.

21. An unrighteous man obtains wealth by force, by incessant efforts, by intelligence and by prowess; but he does not win fame, properly so called, nor the wealth (virtues) of those born in high families.

Dhritarastra said :—

22. The gods prefer those born of high families ; and so also those who equally recognise virtue and worldly good, and those that are deeply learned. I ask you, O Vidura, this question—"Who are those born in high families?"

Vidura said :—

23. Devotion, self-control, knowledge in the Vedas, sacrificial ceremonies, marriages in proper form, and incessant gift of food—the families, in which these seven practices exist in proper forms, are considered to be high.

24. Those, who do not deviate from the right path, whose forefathers are never pained (at their wrong doings), who practise virtue with cheerfulness of heart, who desire the increase of pure fame of their families, who avoid untruths, come from high families.

25. By the non-performance of sacrifices and by the performance of impure marriages, by the leaving off of the study of the Vedas, high families become degenerated, as also by insults to the Brahmanas.

26. By speaking ill of the Brahmanas, and by insulting them, O Bharata, the high families become degenerated, as also by the misappropriation of what has been entrusted to them.

27. Families, even possessing cows, members and wealth, are not reckoned among families, who are of bad manners.

28. Families, that are not of bad manners, though possessing but little wealth, are reckoned among families ; and they win great fame.

29. Good manners should be preserved with care for wealth comes and it goes. Those who are weak in wealth, are not poor ; but those who are weak in good manners are considered to be so.

30. Families well possessed of knowledge, horses and other animals and agricultural produce are not worth regarding, if they are wanting in good manners.

31. Let none in our family be a creator of enemies ; let none be a minister to the king ; none, a thief stealing other's property ; none, an enemy of his well-wisher ; none, deceitful ; none be addicted to falsehood ; and none eat before making offerings to his ancestors, gods, or guests.

32. None in our family who kills the Brahmanas, none in our family who injures the Brahmanas, and none in our family who impedes agriculture, should associate with us.

33. A straw seat, room to sit in, water, and sweet words—these are never wanting in the house of the good.

34. These things, O king, the wise and virtuous men attached to the performance of pious acts ever keep ready for offering with reverence to their guests.

35. As the *Syandana* tree, though thin, O king, can still bear weights which other large trees can not ; so persons of high families can bear the load of mental anxiety, which others can not.

36. He whose anger inspires fear or he who must be waited upon with fear is not a friend ; but the friend whom one can trust as a father is a true friend. Other kinds of friendship are merely contracted in name.

37. That friend who, though not related in any way, yet acts as a friend ; and he is a true friend, a refuge and a protector.

38. The making of friends by that man is not certain, who is of an unsteady mind, or who does not serve old men, or who is not constant in his opinions, or who is of a frickle disposition.

39. Prosperity forsakes those who are of unsteady minds, those who have no souls, and those who are under the control of their senses ; even as the swan forsakes the dried up lakes.

40. To be angry all on a sudden, and to be generous without cause are the signs of unrighteous men like clouds that are inconstant.

41. The dead bodies of those, who, served and benefited by friends, show them ingratitude, are eaten up with disgust even by the birds of prey.

42. Poor or rich, one should serve his friends. Unasked to do some service, a friend can not make known the sincerity or incincerity of his heart.

43. Sorrow destroys beauty. Sorrow destroys strength. Sorrow destroys knowledge ; and sorrow brings on disease.

44. Though one's object is not gained, yet the body is consumed by grief, which makes one's enemies glad ; therefore do not give way to grief.

45. A man again and again both dies and is born ; a man again and again withers and grows ; a man again and again asks and is asked ; and a man again and again laments and is lamented for.

46. Happiness and misery, prosperity and adversity, gain and loss, death and life come to all by turn ; therefore he that is wise should not be glad nor sorry.

47. The six senses are not constant. The understanding flows out in proportion to their strength, even as water flows out of a full pot through its holes.

Dhritarastra said:—

48. The king (Yudhisthira), who resembles the flame of fire, and who has been played false by me, will put an end to the life of my wicked sons in battle.

49. Everything seems to be a source of anxiety. Hence my mind is constantly filled with anxiety. O you of great intelligence, speak to me what is calculated to remove my anxiety.

Vidura said:—

50. In nothing but knowledge and devotion, in nothing but the control of senses, in nothing else but the perfect abandonment of avarice, do I see your good.

51. Knowledge removes fear, and greatness is attained by devotion; and by serving one's elders and by application both knowledge and happiness are secured.

52. Those, desirous of attaining salvation without securing the merit obtainable by gifts, and by the study of the Vedas, roam in this world liberated from anger and jealousy.

53. At the end of a good course of study, or at the end of a battle well fought, or at the end of asceticism well performed, does happiness increase.

54. Those who are not in good terms with their blood relations get no sleep, though lying on beds well prepared; nor do they, O king, obtain pleasure from women or from the laudatory songs of professional eulogists.

55. Those who are not in good terms with their blood relations cannot practise virtue; nor can they enjoy happiness in this world; nor they can win fame; nor do they derive pleasure from peace.

56. They are not pleased with what is spoken for their benefit; they cannot get what they do not possess; nor they can retain what they have. O chief among men, there is no other end of those that are not in good terms with their blood relations save destruction.

57. Milk is possible in cows, devotion is possible in the Brahmanas; unsteadiness is possible among women; and cause of fear may be expected from blood relations.

58. Several thin threads of the same length collected together can bear the weight of the shuttle-cock constantly passing over them easily owing to their numerical strength.

59. Separated pieces of burning wood produce only smoke; but united they blaze. The same is the case, O Dhritarastra, with blood relations.

60. Those who are harsh towards the Brahmanas, women, blood relations, and cows fall, O Dhritarastra, like ripe fruits from their stalks.

61. A large tree standing by itself, though strong and firm, can in a moment be brought down with its trunk by a strong wind.

62. But those trees that grow close together firmly can bear the force of stronger winds owing to their mutual support.

63. In the same way people consider a man, who is alone though endowed with many virtues, capable of being vanquished, like a tree standing alone by the wind.

64. Owing to mutual assistance and mutual support, blood relations grow like lotus stalks in a lake.

65. The Brahmanas, cows, blood relations, infants and women must not be killed, as also those whose food we have eaten, and who have come under our protection.

66. In a man no quality can develop, O king, without wealth; but you can gain your object owing to immunity from disease. Those that are suffering from diseases are like the dead.

67. Anger is a drink which the unrighteous cannot swallow. It brings on pain in the end, which is bitter, pungent and hot. It ought to be swallowed up by the good. You, great king, swallow it and be pacified.

68. They that are affected with disease do not appreciate enjoyments; nor do they gain any pleasure from wealth. Those that are affected with disease and so filled with sorrow do not know what enjoyment, proceeding from wealth, is.

69. I told you before, O king, when I saw Draupadi won at dice—'Stop, Duryodhana; for they that are wise avoid excess at play'. You did not act accordingly.

70. That is not strength which is opposed to softness. That policy should be pursued which is fraught with virtue. The policy having crookedness at its basis is soon destroyed; but the prosperity derived from a policy, at once strong and soft, descend to one's sons and grandsons.

71. Let the sons of Dhritarastra, therefore, make friends of the sons of Pandu; and let the sons of Pandu make friends with your sons; let the Kurus and Pandus live having the same friends and foes, O king, being happy and prosperous.

72. You are now the refuge of the sons of Kuru. The race of Kuru, O Ajamida, is dependent on you. O dear, preserve your fame and protect the sons of Pritha who are mere boys, and who are afflicted with the troubles of exile.

73. O descendant of Kuru, make peace with the sons of Pandu ; let not your enemies pry into your internal relations ; they are all attached to truth. O god among men, O king among men, make Duryodhana renounce his ways.

Thus ends the thirty-sixth chapter, morality explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXVII.

PRAJAGARA PARVA)—Continued.

Vidura said :—

1. O chief among kings, Manu, the descendant of the self-create Being, has spoken of the following seventeen kinds of men as those who strike the air with fists, O son of Vichitravirya ;

2. (Or as) those who seek to bend the bow of Indra, composed of vapour, and to touch the rays of the sun, which cannot be touched.

3. (The seventeen kinds of men are)—he who seeks to control one incapable of being brought under control ; he who is satisfied with trifling gains ; he who serves his enemies ; he who controls women ; he who asks favours that ought not to be asked ; he who boasts, having done very little good ;

4. He who, well born, does improper acts ; he who though weak is always struggling with one who is powerful ; he who talks to one listening with disgust ; he who desires what ought not to be desired, O chief among men ;

5. He who being a father-in-law cracks jokes with his daughter-in-law ; he whose fears being dispelled by his daughter-in-law desires to be respected ; he who sows his own seeds in the ground of another ; and he who speaks very ill of his wife ;

6. He who having obtained a favour from another says he does not remember it ; he who having promised something makes empty boasts when asked to perform it ; he who seeks to prove the honesty of a dishonest person—the servitors of Yama drag these down to hell, with noose in hand.

7. It is a good policy to behave towards one in the same way he behaves towards another. One who behaves deceitfully should

be served deceitfully ; and one who behaves honestly should be served with honesty.

8. Old age destroys beauty ; patience, hope ; death, life ; the practice of virtue, worldly pleasures ; desire, shame ; good behaviour, companionship with the wicked ; anger, prosperity ; and pride, everything.

Dhritrarashtra said :—

9. In all the Vedas, man is said to have a life of one hundred years. For what reason then do not all men attain to that age ?

Vidura said :—

10—11. Too much pride, too much of speaking, the reverse of restraint, O king, and anger, quarrel with relations, and enmity with friends—these six are like swords that cut off the period of life given to men. These kill men and not death. Good betide thy sons (after renouncing these).

12—13. He who commits adultery with those who place trust in him, and who does the same with the wife of his elder, that twice-born who becomes the husband of a Sudra woman, who is given to drinking, O Bharata, who commands the twice-born or takes away their livings, who becomes their master, and who kills him who demands his protection—these are like those who kill the Brahmanas. After coming in contact with one of these, expiation should be performed, which the *Śrutis* declare.

14. The wise man, who is skillful in speech, knows the code of morality. He eats last (*i.e.* after having made due offerings to the gods and *Pitris*). He is not envious ; he does not injure others ; he is skillful, grateful, truthful and humble. He attains heaven.

15. Persons speaking agreeably can readily be met with, O king ; but not so the man who speaks disagreeably.

16. He, who having an eye on virtue and disregarding what is agreeable or disagreeable to his lord says what is disagreeable but beneficial, is a real help to his king.

17. A man should be sacrificed for the sake of a family ; a family should be sacrificed for the sake of a village ; a village for a kingdom ; and the whole world for the soul.

18. To ward off difficulties one should possess wealth ; by wealth one should protect his wife ; and one's own self should ever be protected by wife and wealth.

19. Gambling, from the early ages has been seen to be the cause of enmity among men ; therefore it should not be resorted to even in jests by the wise.

20. It was said by me at the time of the play, O king, that this was not proper; but, O son of Pratipa, this speech was disagreeable to you even as medicine to a sick man, O son of Vichitravirya.

21. By the help of these sons of Dhritarastra who are like crows you desire to subdue the Pandavas who are as peacocks with variegated plumage. Forsaking the lions you are protecting the jackals. When the time comes, you will repent for it.

22. That master, O sire, who does not often get angry with his servants, that are devoted to him, and bent on furthering his interests, commands confidence from his servants, who do not forsake him in times of danger.

23. Seek not to become the possessor of another's kingdom or wealth by stopping the pay of your servants. Even the affectionate ministers, defrauded and deprived of their enjoyments, turn against their master and leave him.

24. Having first reflected on what things are to be done, and fixing allowances to suit income and expenditure, one should make suitable alliances. Alliances accomplish what is most difficult.

25. He, who after knowing the intentions of his lord, does all acts with promptitude and who though honorable and devoted to his master says what is conducive to his interests and knows his own strength, is to be regarded as his (the lord's) own self.

26. The servant, who ordered pays no attention to the order, and who enjoined uses arguments against the order through pride of wisdom, and who speaks ill of his master, should be got rid of quickly.

27. Wanting in pride, able, quick in doing things, kind, strong, incorruptible, free from disease and pleasant of speech—one with these eight qualities should, it is said, be sent as a messenger.

28. A man should not, out of confidence, go to the house of an untrustworthy person in the evening. He should not hide himself in the yard of another's house at night, nor desire a woman sued by a king.

29. One should not go against the opinions of him who keeps low company and who seeks counsel from all he comes in contact with; nor should one say "I do not believe you," but he should dismiss him on some pretence.

30. A king who has too much of the sense of delicacy, a woman of loose character, the servant of a king, a son, a brother, a widow with a child, one who is employed in the army to get a living, and

one who has suffered loss of wealth—these should avoid transactions of lending and borrowing.

31. Eight qualities make a man shine—viz., wisdom, high birth, learning, self-control, prowess, littleness of speech, charity to the best of his power and gratitude.

32. These eight great qualities, O sire, have their source in one only when a king favours him; that incident brings on and keeps together all these qualities.

33. Those who bathe get these eight qualities, viz., strength, beauty, voice, ability to pronounce all the letters correctly, delicacy of touch, fineness of scent, purity, prosperity, delicacy of limbs and beautiful women.

34. The following six qualities adorn him who eats moderately, viz., immunity from disease long life, strength, happiness, the possession of children who are healthy, and freedom from accusation of gluttony.

35. One who does improper acts, one who eats excessively, one who is hated by men, one who is very deceitful, one who is cruel, one who does not know the suitability of time and place, one who dresses indecently—these six should not be allowed a shelter in one's house.

36. A miser, one who speaks with malice, one who is not learned, one inhabiting the woods, one who is cunning, one who does not respect another that is generally respected, one who is cruel, one who has the habit of making enemy of others, one who is ungrateful—these should not be asked for favours even by a man in distress.

37. One who always acts against his interests, one who always makes blunders, one who always speaks falsehood, one not firm in his devotion, one wanting in affection, and one who thinks himself able to perform all tasks—these six worst classes of men should never be served.

38. (The gaining of) an object depends on (the nature of) the objects (sought to be gained by them). These two depend on each other, and success cannot be gained in the absence of either.

39. After begetting sons and making them independent by providing for them, and after giving away all the unmarried daughters to suitable bridegrooms, one should dwell in the wood like a Muni.

40. What conduces to the good of all creatures, and is the cause of happiness to one's self should be done for the sake of God. This is the root of success of all purposes of man.

41. Intelligence, energy, prowess, strength, promptitude and perseverance—why should one having these fear for a living ?

42. Look at the disasters following a quarrel with the Pandavas, which would make the gods with Sakra sad. These are enmity with those who are like your sons, a life of continual anxiety, the destruction of fame (of the family) and joy to the enemies.

43. O thou equal to Indra, the wrath of Bhima, and of yourself, and of Drona and of king Yudhisthira will consume this world like a big comet falling on the earth obliquely.

44. Your hundred sons, and Karna, and the five Pandavas can rule the whole world bounded by the seas.

45. The sons of Dhritarashtra, O king, constitute the forest and in my opinion the Pandavas are the tigers. Do not cut down that forest with the tigers, and do not let the tigers be driven away from the forest and be killed.

46. There cannot be a forest without tigers ; and there cannot live tigers without a forest. The forest is protected by the tigers ; and the tigers are protected by the forest.

47. Evil-minded persons do not seek to know the good qualities of men ; so much so they desire to know their defects.

48. One who desires the complete accomplishment of his objects should practise virtue from the beginning the gaining of an object is impossible without virtue as the obtaining of nectar is impossible except from heaven.

49. All this, whether natural or artificial, is known by him whose soul has been separated from evils and fixed on good things.

50. He, who pursues virtue, worldly good, and desire at suitable periods, gets a combination of virtue, worldly good and desire both here and elsewhere.

51. He who restrains the force arising from anger and joy is, O king, the winner of prosperity ; and he who does not lose his sense in calamities also attains prosperity.

52. Men have always five sorts of strength, listen to me, O king. What is called strength of arms is said to be the worst.

53. The attainment of ministers, good betide you, is said to be the second sort of strength. The wise have declared that the obtainment of wealth is the third sort of strength.

54. What strength is acquired from one's father and grandfather, the strength of birth, the holy books declare, is the fourth sort of strength.

55. That by which all these are collected, O Bharata, the strength which is superior to all sorts of strength, is said to be the strength of intellect.

56. After provoking the hostility of a man who is capable of doing great injury to another, one should not console himself by saying " I am at a distance."

57. Women, kings, serpents, one's own lord, enemies, enjoyments, and period of life—for what wise man it is proper to put any reliance on these ?

58. For one who is hit by the arrow of wisdom, neither the physicians nor medicines are of any effect. Again for such a person, the *mantras* of the *Homa*, the auspicious ceremonies, the hymns of the *Atharva Veda* and the antidotes of poison are of no use.

59. A serpent, the fire, a lion, and a cousin, O Bharata, are not to be disregarded by a man. All of them are really possessed of great power.

60. The energy of fire is great in this world. It lurks and hides itself in the wood and yet does not consume the wood, till it is put ablaze by others.

61. That thing (fire) when produced by friction of different pieces of wood burns by its excessive energy those woods, and the forest along with other things.

62. In the same way, those born in high families have energy like that of fire. Of a forgiving nature, they betray no symptoms of wrath and remain still like fire in the woods.

63. You, with your sons, have the property of creepers ; while, in my opinion, the sons of Pandu are like the Sala trees. But creepers do not grow without the support of a large tree.

64. O king, your son is a forest. O son of Ambika, O sire, know that the Pandavas are the trees in that forest. Deserted by the lions, the forest will be destroyed ; and the lions also will be destroyed without the forest.

Thus ends the thirty-seventh chapters, the principles of morality explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXVIII.

(PRAJAGARA PARVA)—Continued.

Vidura said :—

1. The heart of a young man soars high, when an old man comes (to his house). He gets it back after rising up and according him a suitable welcome.
2. A wise man should give good guest a seat, bring water and have his feet washed off. And he should ask him about his welfare and speak of his own matters ; then again, he should offer him food after consideration (as to what food is best suitable.)
3. He,—whose water, honey, curds, and kine, one versed in the Mantras (Brahmana) does not accept either owing to fear (on the part of the Brahmana) or to unwillingness and miserliness (on the part of the host)—lives in vain ; which the wise have declared.
4. A physician, a manufacturer of arrows, one who has given up the vow of Brahmacharya before the proper time, a thief, a crooked-minded man, a drunkard Brahmana, one who kills the child in the womb, one who lives by serving in the army, and a seller of holy books are exceedingly dear as guests, though they may be unworthy of the offer of water.
5. Salt, cooked-food, curds, milk, honey, oil, clarified butter, sesame, flesh, fruits, and roots, herbs and vegetables, red cloths, all sorts of perfumery, and molasses must not be sold (by a Brahmana).
6. He who does not yield to wrath, who values equally a piece of earth with stone or gold, who is not touched by grief who is indifferent to friendship or enmity, who cares not for praise or blame, and who avoids what is agreeable and disagreeable like one who has renounced the world, is a Bhikshuka.
7. The ascetic, who lives on rice growing wild and roots and vegetables, who has his soul under control, who is ever careful of his fire (that it may not be extinguished), who living in the forest is not indifferent to his guests, is considered to be holy and the foremost of his brotherhood.
8. After doing harm to an intelligent man, one should not console himself by saying that he is at a distance. The intelligent man who has been injured has long arms to return the injury.
9. One must not trust another who should not be trusted, nor put too much trust on one worthy of trust. The calamity born of such trust cuts down even the very roots.
10. One should live without showing envy, protect his wife, divide everything properly and suitably, be of sweet speech, and be mild and sweet in his address to his wife, and yet be not her slave.
11. Worthy of worship, highly blessed, virtuous, forming the light of their homes—such are the wives, who are the visible embodiments of household felicity. It is therefore, that they should be specially protected.
12. The supervision of the inner apartments should be entrusted to one's father, (that of) the kitchen should be entrusted to his mother, (that of) the cows should be entrusted to some body considered equal to himself ; but the supervision of agriculture should be attended to by himself.
13. The guests who carry on commerce should be waited on by servants ; but the guests of the twice-born caste by one's sons. Out of water has arisen fire ; and out of Brahma, the Kshatriya ; and out of stone, iron.
14. The force of these extend to everything ; but it is neutralised of what it is born. Those good people who are born in high families have always a spirit similar to fire.
- 15—16. Those born in high families are endued with a forgiving nature ; and stay like fire in the wood without showing any outward symptoms. The king, whose intentions cannot be known by outsiders and even by his own officers, and who has his eyes everywhere, enjoys long prosperity. One should not speak of what he wants to do, nor show what he has already done.
17. Let not the intention, to do acts to be done either for virtue, worldly good or gratifying desires, be made known to others. Having ascended the top of a mountain, or the roof of a palace,
18. Or proceeding to a forest shorn of grass, one should think of his purposes. One who is not a friend, O Bharata, should not be made aware of important secrets ;
19. Nor a friend who is not learned, nor a learned friend who has not his mind under control. A king should not appoint any body his own counsellor without a trial.
- 20—21. On the minister depend the desire for wealth (of the king) and the carrying out of his intentions. He, whose followers know all acts only after they are done or acts done for the sake of virtue, worldly good, or gratification of desire, is the chief among kings, O king. The success of that king, whose intentions are not known is undoubted.
22. He who does uncommendable acts out of ignorance loses even his life, owing to the unexpected consequences of his acts.

23. The doing of acts that are commendable leads to happiness; the omission to do these acts causes injury afterwards, which is my opinion.

24. As a Brahmana, without studying the Vedas, is unfit to officiate at a Śrāddha, so one who has not heard of the six means (for protecting a kingdom) is not fit to hear of the purposes (of a king).

25. One, who knows about the increase, decrease, and surplus of revenue in the kingdom, who knows the six means and himself, one whose conduct is never spoken ill of, has the world under his subjection.

26. He, whose wrath and joy are un-failing (to produce some results), who himself supervises over what is to be done, who has his treasury under his own control, has the world under his subjection.

27. The lord of the earth should be satisfied with the name he earns and the umbrella (held over his head as a sign of royalty), and should divide the wealth among his servants and not be the sole possessor of everything.

28. A Brahmana knows a Brahmana in the same way as the husband knows the wife. A king knows his minister: and a monarch knows a monarch.

29. An enemy who deserves death should not be set at liberty when under control. When one is weak, an enemy should be flattered though deserving of death; but he should be killed on the acquirement of strength. When not killed, dangers arise from him soon.

30. The resentment against the gods, the king, the Brahmanas should ever be suppressed with an effort; as also that against old men, children and helpless persons.

31. A wise man should avoid unprofitable quarrels, to which fools alone are parties. By this one gains fame in this world, and avoids misery.

32. Him whose favour is without consequence and whose wrath does no harm the people do not desire to have for a lord; even as women do not want to have an impotent man to be their husband.

33. Intelligence is not for the acquirement of wealth; and laziness is not the cause of adversity. The wise man knows the history of the different conditions of man; but others do not.

34. Fools have ever made light of those who are learned, old in age, old in intelligence, superior in wealth and in birth, O Bharata.

35. Misery soon comes on him who leads a vicious life, who is wanting in wisdom, who is envious and sinful, and who is wicked in speech and given to anger.

36. Absence of deceitfulness, gift, observance of the respect due to others, subjugate all creature; so does well conducted speech.

37. He, who has no deceit in him, who is skillful, grateful, intelligent and simple-minded, gets friends even if his treasury has been drained off.

28. Wisdom, calmness of mind, self-control, holiness, the reverse of harshness in speech and the intention never to injure one's friends—these seven are to prosperity, even as fuel to the fire.

39. Who does not give to others their dues, who is of a vicious soul and ungrateful, and who has no sense of shame—such a wretch should, O king, be avoided in this world.

40. He cannot sleep at night in peace, like one having a serpent in the room; who, being a guilty person himself, provokes other people against one who is innocent.

41. Persons, who when tainted with a vice are capable of injuring others by depriving them of their possessions and removing the means of their livelihood, should ever be propitiated like the gods with promptitude.

42. Those objects which depend for their obtainment on women, men whose mind has been distracted, men who have fallen from their original state of purity, and those that depend on the vicious, are all doubtful of fulfilment.

43. Where a woman, or where a child, or where a wicked man is the guide, there, O king, persons (who make them guides) are as helpless as a stone in a river, which sinks.

44. Those that are capable of grasping the general principle of things, though they may be ignorant of details, are learned men. This is my opinion, O Bharata; for details are small matters.

45. The man, whom deceitful persons praise, whom spies praise, and whom immoral women praise, does not live (long).

46. Having abandoned those mighty bowmen, the Pandavas of unlimited prowess, you have, O Bharata, entrusted a great lordship on Duryodhana.

47. You shall soon see him fallen from that lordship, even as foolish Vali, who was proud of his power fallen from the three worlds.

Thus ends the thirty-eighth chapter, the principles of morality as explained by Vidura, in the Prajagara of the Udyoga Parva.

CHAPTER XXXIX.

(PRAJAGARA PARVA)—Continued.

Dhritarastra said :—

1. Man is not the creator of his happiness or misery like a wooden doll moved by a thread. He has been made subject to the Fates by Providence. Therefore speak on ; I am patiently hearing you.

Vidura said :—

2. Even Vrihaspati by speaking when suitable time has not come gets a charge of ignorance and insult, O Bharata.

3. By gift (a man) becomes agreeable ; another by sweet speech ; a third by the strength of incantations and drugs ; but he that is (naturally) agreeable is (always) agreeable.

4. He that is despised is not honest, nor intelligent, nor wise (to the man who despises him). To him that is beloved are attributed all good acts and to him that is despised all bad ones.

5. I told you, as soon as he was born. O king, abandon this one son, Duryodhana. By his abandonment (you will see) the proper development of your hundred sons ; and by not abandoning him, there will be the destruction of your hundred sons.

6. That gain should not be highly thought of, which brings on a little loss ; and that loss should be considered a great one, which brings on a little gain.

7. That, O great king, is not loss which brings on gain ; but that should be regarded as loss which being gained causes much loss.

8. Some become eminent through their good qualities ; others through their wealth. Avoid, O Dhritarastra, those who are superior in wealth, but devoid of good qualities.

Dhritarastra said :—

9. All that you say is agreed on by the wise, and is calculated to do good to me ; but I can not abandon my son. Victory comes where there is righteousness.

Vidura said :—

10. He that is exceedingly good, and is endued with humility does not neglect

even the slightest suffering of any creature (without an attempt at alleviating them).

11. Those that are ever engaged in speaking ill of others ever engage themselves in quarrels which give pain to others with great care.

12. Those whose very sight is vicious and association with whom is attended with great fear—there is great harm in giving them wealth, and also there is great fear in accepting wealth from them.

13. Those whose habit is to cause disagreements, those who are covetous, shameless, and vicious are well known as unrighteous. The association with them should be avoided.

14. Those men who are endued with similar other great vices should be avoided. In the absence of (the cause of) friendship, the good feeling towards the low is destroyed ;

15. As also the results of connection, and the happiness derived from it. They (the low-minded) then try to speak ill (of their late friend) and injure him.

16. Even when slightly injured, they out of the want of self-control get no peace of mind. Companionship of one's self with such low-minded and heartless individuals should not be effected.

17—18. A wise man examining carefully by his intelligence avoids from a distance (such persons). He who assists the poor and helpless cousins obtains an increase of children and animals and unending prosperity. Cousins should be assisted by those who desire their own happiness.

19. Therefore do you that, O chief among kings, which will effect an increase of thy family ; by doing good to your relatives, O monarch, you will meet with prosperity.

20. Cousins, though devoid of good qualities, should be protected, O foremost of the Bharata race. Should they not be protected, who are endued with good qualities, and desirous of your favours ?

21. Do you favour the heroic Pandavas, O Lord of the universe. Give them some few villages for their living, O Lord.

22. By doing this, you will obtain fame in this world, O ruler of men. O sire, your sons should be controlled by you who are old.

23. What I speak is for your good ; know me to be your well-wisher ; a man who desires happiness should not quarrel with the cousins. Happiness should be injured along with one's cousins, O best of the Bharata race.

24. To eat together, to talk together, and to love one another—these are what should be done among cousins—and quarrels—never.

25. In this world cousins come to the rescue, and cousins sink (cousins); those who lead virtuous lives are rescued and those that lead vicious lives sink.

26. O chief among kings, you act like one leading virtuous life, towards the Pandavas. O you giver of honours, surrounded by them you will be unconquerable by your enemies.

27. If, having come face to face with a cousin who is prosperous, one shrinks like a deer in the presence of a man armed with arrows; then the cousin gets transferred on his own shoulders the sins of his less prosperous cousin.

28. Afterwards, O chief among men, you will have repentance at hearing of the death of the Pandavas or of your sons. Think of this.

29. That act which is sure to be repented for when a man enters the Vale of Death should never be done from the very beginning in this life.

30. It is not true that any other man except Bhargava has done a sinful act but a conception of the probable effects of an action is present in the mind of every intelligent person.

31. If this wrong has been done towards them by Duryodhana in the first instance, it is your duty, being the foremost of his race, to undo it.

32. You, having reinstated them in their position, will be freed from all your sins in this world, and, O chief among men, you will be worshipped by all intelligent men.

33. He, who engages in acts after thinking of their effects as prophesied by wise men for the good of mankind, ever remains famous.

34. The lessons taught even by skillful men is not perfect; for the moral sought to be conveyed by them is not understood, and, if understood, is not carried into practice.

35. That wise man, who does not do acts which result in sin, grows (in prosperity); but the man of slow intelligence who continues in his sinful course commenced before,

36. Falls into a deep mire which he can not cross. A wise man should have an eye on the following six means of secrets being divulged.

37—39. He who desires wealth and children should ever keep himself away from these: vanity, dream, knowledge that spies

have been set on, one's demeanour which depends on his thoughts, excessive trust on wicked ministers and incompetent ambassadors. He who being fully aware of these six doors (through which secrets ooze out), O king, keeps them always closed and engages in the attainment of the three kinds of objects (virtue, worldly good and desire), triumph over his enemies. Without a knowledge of the holy books, and without proper reverence to old people,

40. Virtue and profit cannot be known even by one equal (intelligent) to Vrihaspati; A thing is lost when it falls into the ocean, so an advice is lost when it is not listened to.

41. The holy books are lost on those who have no souls of their own (have no control over them); and an offering of clarified butter is lost when poured on what is not fire (i. e. when the fire has been extinguished and ashes only remain). Having examined by his intelligence, and searched by his understanding,

42. And having heard the opinions of other men seen and known the life of the man, a wise man forms friendship with wise men. Humility removes bad repute, and prowess puts an end to adversity.

43. Forgiveness ever destroys anger; good behaviour neutralises the effects of evil omens in the appearance of a man. By means of one's dress, sphere of action, house, behaviour,

44. Should a man's lineage be judged about, O king, and also by his food and dress. There is no struggling with a desire when it comes on.

45. Even in men who have attained salvation—not to speak of those who are slaves to their desires. One who worships the wise is learned, virtuous and of a mild look,

46. And, has friends, is one, who of agreeable speech, has a good heart, should be protected. He, who whether comes of a high or a low family, does not transgress the honour due to others,

47. Who leans to virtue, who is graced with humility, who has a sense of modesty, is better than a hundred men coming of high families. When the heart of one agrees with that of another, then the secret pursuits of the former are the same as those of the latter.

48. And the learning of the former is the same as that of the latter, the friendship between the two persons never wears out. One who has a wicked soul, one whose understanding has not been cultivated,

49. Should be shunned by an intelligent man like a well covered over with grass growing over it; friendship with them does not last. With those that are proud, ignorant, fierce and rash

50. Wise men should never contract friendship, nor with them who have fallen from the path of virtue. The man who is grateful, virtuous, truthful, the reverse of mean, has firm devotion,

51. And has his senses under control, and attaches himself to what ought to be attached to should be desired for a friend. The renouncement of the objects of the senses is worse than death difficult of practices.

52. On the other hand, leaving them to be too much exercised would ruin the gods even; humility, kindness to all creatures, forgiveness and patience

53. Conduce to life, the wise men have said; as also a constant respect for friends. He who desires again to accomplish, by virtuous means, an object that has once been frustrated;

54. And is in his right senses,—the determination of that man is firm. The man who knows what remedy ought to be applied in future, who has a firm determination on present matters,

55. And who knows (in the beginning) how acts done in the past would end, accomplishes all his objects. That which a man follows in deed, thought, or speech,

56. Draws him away to itself; therefore a virtuous policy should be followed. Efforts for the attainment of one's holy objects, knowledge of the holy books, energy, simple-mindedness,—

57. These bring on prosperity; so do constant meetings with the good. Perseverance is the root of prosperity, and of gain and of happiness.

58. That man who pursues his object with perseverance, and who is not annoyed at the long time a thing takes to accomplish, that man is really great and gets unending happiness. It is my opinion that there is no better means of bringing on prosperity,

59. Than for a really strong man to exercise forgiveness at all times and at all places. The weak should forgive every body and the strong should forgive for the sake of virtue;

60. He to whom the attainment and the non-attainment of an object is the same is ever forgiving.

61. That happiness which when pursued does not injure the virtue or the worldly

profit of a man should be enjoyed one so may desire but he should not act like a fool (by giving himself up entirely to enjoyment).

62. In those that are overpowered by grief, in those that are too much attached to anything, in those that deny the existence of God, and in those that are lazy, prosperity does not reside—nor in those who have no control over their souls, and who are devoid of all enthusiasm.

63. Persons of bad intelligence oppress people endowed with humility and modesty by reason of that humility, thinking them to be weak.

64. To those who are honest in the extreme, who give away in large measures, who are too heroic, who are of too firm determination, and who are vain of their wisdom, prosperity never comes out of fear.

65. Nor (does prosperity reside) in persons endowed with every virtue, nor in those having none; she (prosperity) does not desire a strong combination of good qualities.

66. Prosperity resides in some one (without any fixed rule) like a mad cow. The result of (the study of) the Vedas is the performance of the *Homa*; the result of a knowledge of the holy books is good manners and good conduct.

67. The fruits of a woman are the pleasures of co-habitation and offspring; and the consequences of wealth are the pleasure of gift and enjoyment. He who performs ceremonies for his good in the other world with wealth got by foul means

68. Does not get the usual fruits of such ceremonies after death owing to the foul means by which the wealth was got. In deserts, forests and fortresses, in difficulties and calamities

69. Or when weapons are raised (by others to strike him) he who has a strong mind has no fear. Energy, self-control, skillfulness, steadiness, patience,

70. And the act of beginning a thing after mature thought—know these to be the roots of prosperity. Devotion is the strength of asceticism; the Vedas are the strength of those that know what is in them.

71. Injury is the strength of those that are vicious; forgiveness is the strength of those that are endowed with good qualities. These eight do not lead to the non-observance of a vow—water, roots, fruits, milk,

72. Clarified butter, acts done at the desire of a Brahmana, or the commands of an elder, and medicine. That should

not be done to others which is against the interests of one's self.

73. This is virtue, put tersely ; there are other sorts of virtue, but it is not compulsory that they (the better) should be acted up to. Anger should be subjugated by the reverse of anger ; and virtuous man should be subjugated by virtue.

74. By gifts should a miser be subjugated ; by truth one addicted to untruth should be won. A woman, a cunning and deceitful person, one that is lazy, one that is fierce, one that is wrathful, one that is vain of his own power,

75. A thief, one that is ungrateful should never be trusted ; nor should an atheist. He who has the habit of doing due honours to his elders, and who always attends to the wishes of old persons,

76. Gets an increase of these four, viz.,—good name, life, fame and strength. The prosperity which can be attained by excessive toil, or by the non-observance of the principles of honesty,

77. Or by bowing to an enemy—do not set your heart on these. One who is ignorant ought to be pitied ; and intercourse that does not produce offspring ought to be petied.

78. The subjects of a king who go without food are to be pitied ; and anarchy in a kingdom ought to be regretted. The roads are the sources of pain and weakness to those beings who have bodies ; and water is the source of pain and weakness to the mountains.

79. Non-enjoyment is the source of pain to women ; and harshness in speech is the source of pain to the mind. Not taking the name even, is the worst thing for the Vedas ; not observing religious observances, the worst act of the Brahmanas ;

80. The Valhikas (a race of people, morally dead) are the worst inhabitants of the globe. Falsehood is the worst thing in a man. Curiosity is the worst thing in a chaste woman ; and exile from home is the worst thing for all women.

81. The worst part of gold is silver ; tin is the worst part of silver ; lead should be known as the worst part of tin ; and dust is the worst part of lead.

82. The inclination to sleep can not be got over by lying down ; women cannot be won by desire ; fire can not be put out by fuel ; and wine can not be conquered by drinking.

83. He, whose friends have been won by gifts, whose enemies vanquished in battle,

whose wife won over by food and drink, has his life crowned with success.

84. Life is real to those who have thousands (of anything or every thing) ; life is also real to those (in a small measure) who have hundreds. O Dhritarashtra, renounce this (excessive) desire ; there is none who cannot live by some means or other.

85. All the gains, gold, animals, and women that are in this world are not sufficient even for one man. Seeing all this a wise man does not grieve (for possession of everything).

86. O king, again do I ask you to behave equally well with all your sons ; let there be equality between your own sons and the sons of Pandu.

Thus ends the thirty-ninth chapter, the speech of Vidura, in the Prajagāra of the Udyoga Parva.

CHAPTER XL.

(PRAJAGARA PARVA)—continued.

Vidura said :—

1. The good man who, respected by the virtuous, is engaged in the attainment of his objects without going beyond his limits, soon gains fame, for good beings when gratified with a good man give him happiness.

2. He who forsakes, without any inducement, a grand object which is fraught with unrighteousness, lies in happiness free from misery like a snake casting off the worn out slough.

3. A victory gained by untruth, a deceit that reaches (in its injurious effects) a king, and the expression of false intentions before an elder are each equal to (the sin of) slaying a Brahmana.

4. A monopoly of jealousy, death, and vanity conduce to the destruction of prosperity. The want of proper attention to the elder, haste and boastfulness are the three enemies of knowledge.

5. Laziness, inattention and confusion of the brains, unsteadiness, clubbing together, haughtiness, variety and covetousness.

6. These seven are ever the defects in those that are striving for knowledge, is my opinion ; where is knowledge in those that care for pleasures and there is pleasure for those that care for knowledge. Knowledge should renounce pleasure.

7. One who cares for pleasures should renounce knowledge ; and one that cares for knowledge should renounce pleasures. Fire is never satiated with fuels ; the great ocean, with rivers ; death, with all the creatures ; and a pretty woman, with men.

8. Hope kills patience ; death kills development ; anger kills prosperity ; miserliness kills fame ; want of proper tending kills animals ; and, O king, one single wrathful Brahmana destroys a kingdom.

9. Goats, white metal, silver, honey, that which draws away (poison), birds, Brahmanas having a knowledge of the holy books, old cousins, persons of good birth but poor—let these ever stay in thy house.

10. Goat, bull, sandal, flute, mirror, honey, clarified butter, iron, copper utensil, conchshells, pieces of stone (images of Vishnu) with gold within and Rochana (a pigment prepared from the urine and dung of cow)

11. Are always to be kept in a blessed house—Manu has said—for the proper worship of the gods, the Brahmanas, and guests, O Bharata.

12. I now speak of another sacred lesson, O sire, superior in sacredness to all these—fraught with a large meaning. Virtue should not be forsaken out of desire, fear, temptation, nor for the sake of life itself.

13. Virtue is stable ; happiness and misery are unstable ; life is stable but its ever recurring phases unstable ; forsaking the unstable ; keep yourself attached to the stable and be satisfied, for satisfaction is superior to all other acquirements.

14. Behold rulers of men endued with great strength, and great lustre. After having ruled the land abounding in wealth and corn, they have forsaken their kingdoms and great sources of enjoyments and have been subject to the God of death.

15. Men after having taken away a dead son tended with greatest care, O king, set out from their own houses ; and with the hair hanging loose they mourn for him piteously and then throw him into the funeral pyre like a piece of wood.

16. The corn and wealth of the dead are enjoyed by others ; and the elements of the body are eaten up by fire and birds. Surrounded by these two only, viz., virtue and sin, does a man go to the other world.

17. After leaving behind the body, do the cousins, friends and sons return as birds do trees devoid of blossoms and fruits.

18. Deeds done by his own self follow a man thrown into the funeral pyre ; therefore should a man carefully and in slow degrees pick up the fruits of virtue.

19. Elsewhere, above this world and also below, there is the greatest darkness. In these regions, know, O king, that the senses are totally stupified ; may such places be not thine.

20. After listening to these words of mine, if you can follow them in their entirety, you will get great fame in this world of living beings and you will never meet with fear here in this world or elsewhere.

21. The soul is as the river, O Bharata, having several holy spots ; truth is as its waters ; self-control, its banks ; and kindness, its waves ; the man of virtuous acts purifies himself by a bath therein ; the soul is pure and the absence of desire is a virtue.

22. Making a boat of your self-control in the river (of life which has the five senses for its water and desire and anger its monsters, cross over (i. e. get rid of) the waves of repeated births.

23. He who after doing due honours to such of his friends as are old in wisdom, old in virtue, old in knowledge and old in age asks them regarding what ought to be done and what ought not to be done is seldom deceived.

24. By patience should lust and greediness be restrained ; by the ages should the hands and feet be controlled, the eyes and ears by the mind ; and the mind and speech by one's actions.

25. The Brahmana, ever attached to the performance of his ablutions, ever having the holy thread on his body, ever studying (the Vedas), who avoids food touched or offered by a person who has lost his caste, who always speaks the truth, and fulfills his duties towards his elders, never falls down from the region of Brahma.

26. After having studied the Vedas, poured offerings on fire, performed sacrificial ceremonies, protected subjects, made his inner self blessed by drawing his weapons for the protection of cows and Brahmanas, and being killed in battle, a Kshatriya goes to heaven.

27. A Sudra, after worshipping in due order Brahmanas, Kshatriyas and Vaishyas ; and a Vaishya, having completed his study and distributed his wealth among Brahmanas and Kshatriyas and among his dependants and after having smelt the sacred smokes purified by the three sorts of fire, enjoy heavenly bliss after death.

28. These having been satisfied, they become devoid of sins by burning them and casting off their body enjoy heavenly bliss.

29. Such are the duties of the four orders told to you. Listen to the reason of my describing them. The son of Pandu (Yudhisthira) is falling from the duties of a Kshatriya; O king, you place him in a position to discharge the duties of a king.

Dhritarastra said:—

30. It is even as you have been instructing me constantly; my inclination, too, turns towards peace, of which you speak to me.

31. My inclination though made to turn towards the Pandavas constantly turns away in a contrary direction by coming in contact with Duryodhana.

32. Destiny cannot be transgressed by any created beings. I consider that destiny alone is certain; human exertion is vain.

Thus ends the fortieth chapter, morality as taught by Vidura, in the Prajogara of the Udyoga Parva.

CHAPTER XLI.

(SANAT-SUJATA PARVA)—

Dhritarastra said:—

1. If there is anything you have left unsaid, O Vidura, speak to me who am listening to you. You are speaking of interesting things.

Vidura said:—

2. O Dhritarastra, the ancient and eternal Rishi Sanat-Sujata, who lived a life of perpetual celibacy, said that there was no death, O Bharata.

3. That chief among intelligent beings will speak to you, O great king, on the subjects thought of by you, whether you have made them known or kept them locked up in your heart.

Dhritarastra said:—

4. Do you not know what that eternal being will say to me? You, O Vidura, speak (about these things) if your mind has that limit of wisdom.

Vidura said:—

5. I am born among the Sudra class; for that reason, I do not dare say anything more (than what I have already said);

the knowledge of that celebate being, however, is considered by me as eternal.

6. He, born in the Brahmana class, even when speaking of highly mysterious affairs, will not incur the blame of the gods; therefore I am speaking thus to you.

Dhritarastra said:—

7. Tell me, O Vidura, how I can with this body of mine meet with that ancient and eternal being in this world.

Vaishampayana said:—

8. Then did Vidura think of that Rishi of rigid ansterities; he, too, becoming aware of that thought showed himself then, O Bharata.

9. Vidura, too, received him by the rites prescribed by custom; and Vidura addressed him when he (the latter) was seated at his ease and taking rest.

10. O Lord, there is certainly a doubt in the mind of Dhritarastra, which can not be removed by me; therefore it is fitting that you should speak to him (and remove the doubt).

11—12. Hearing which (your speech) this chief among men will be past all misery; so that gain and the reverse of gain, what is agreeable and disagreeable, old age and death, fear and jealousy, hunger and thirst, pride and prosperity, disinclination for women, sleep, desire, anger, loss and gain may be borne by him (with ease).

Thus ends the forty-first chapter, the parley between Vidura and Dhritarastra in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLII.

(SANAT-SUJATA PARVA)—continued.

Vaishampayana said:—

1. Then the high-souled and wise king Dhritarastra, after having supported the speech made by Vidura, questioned Sanat-Sujata in private, desirous of obtaining the highest knowledge.

Dhritarastra said:—

2. O Sanat-Sujata, I hear that in your opinion, death does not exist. The gods and the Asura however practised austere asceticism for the sake of immortality, Which of these is true?

Sanat-Sujata said:—

3. You have asked how death is avoided by certain actions and how it does not

exist at all. Listen to me, discoursing on this; and do not be moved by doubts for this (inconsistency).

4. Both of these (statements) are true: know [what is the great death in the opinion of the wise. Ignorance is death. In the same way, I say that there is no death where there is no ignorance.

5. From ignorance do the Asuras become subject (to death); and from the reverse of ignorance do they attain to the conditions of Brahma. Death does not destroy animals like a tiger; its shape cannot be known.

6. Current opinion is that Yama is one sort of Death; the wearing out of the soul is said to be another sort; the pursuit of Brahma or self-knowledge is immortality. The god (Yama) rules the region of the Pitris, conferring blessings on the honest and curses on the dishonest.

7. At his command there is death in the form of Anger, Ignorance, and Covetousness among men; out of vanity they follow unrighteous paths; and none of them attains self-knowledge.

8. They stripped of intellect and being subject to vanity and being dead in this world fall into hell repeatedly and to hell they go accompanied by their senses. This sort of death also is known by the name of "death".

9. Those, however, who have faith in the fruits of actions, when the time for the fruits comes, go to heaven, without meeting with Death (*i. e.* they simply transfer their souls elsewhere. Creatures having bodies, however), owing to their incapacity to understand Brahma, and owing to their being wedded to earthly enjoyments have to come to this world again and again, in all directions (*i. e.* sometimes they are born in the same position as before, at other times they are born higher or lower according to the effects of their work).

10. Man has a natural inclination towards objects that are unreal; and this inclination causes the senses to be led into very grave errors. The inner soul, directed towards objects that are unreal, and remembering only the objects in which it was employed, worships only the enjoyments, by which it is surrounded.

11. The remembrance of earthly enjoyments is the first cause of death to men; afterwards come desire (to have those enjoyments) and anger (at the failure to have enjoyments from some cause or other). These (*i. e.* the remembrance of enjoyments, desire and anger) cause death to be met with

by boys (men of little sense); but those that have succeeded in controlling their souls cross over death unharmed by means of their self-restraint.

12. He who has succeeded in controlling his soul, having an eye on himself kills (keeps away from) his soaring desires regarding them as not worth having by means of his self-knowledge. The (real) Death assuming the form of death (as known to the people in general) cannot destroy that learned man who controls his desires in this way.

13. A man who follows his desires is destroyed soon after the desires (are destroyed). The man, however, who can control his desires can keep away from woes in whatever form they come.

14. Desire appears to be ignorance, darkness and hell of all creatures (for when they follow desire, they lose all control over their senses). Persons following desire run on like intoxicated men towards the drains and holes of this life.

15. What can death do in this world to a person, whose habits of life are not led by desire. Death is to him like a tiger made of straw. Therefore, for the destruction of the cause of the life (existence) of desire, (which means ignorance) every wish is to be disregarded; and the slightest one is not to be given a place in the mind even.

16. That inner soul exists in your body, wedded to wrath and desire as it is like death; and knowing that death is generated in this way, the person who puts his faith in knowledge is not afraid of death. Death itself is destroyed when it comes under the influence of knowledge, even as earthly beings are destroyed when they come under the influence of death.

Dhritarastra said:—

17. The blessed regions, highly sacred and eternal, to which, it is said, the twice-born can go by the performance of sacrificial ceremonies, are declared by the Vedas to offer emancipation to mortals. Having got this knowledge why should not learned men engage in acts in this world.

Sanat-Sujata said:—

18. He that is not learned goes there, (to those blessed regions) by this means (performance of sacrificial ceremonies) and the Vedas say that in those regions are to be attained the true objects of life. He that has renounced all desires gains emancipation at once; but he who confuses the material body with the soul,—if he can renounce desire,—obtains emancipation.

but if emancipation is sought without the renunciation of desires, then must one proceed step by step along the path, killing it (the path) by itself (i. e. when a particular grade has been attained, the path already crossed over must be killed; or the chances of his retracing the steps being once more degraded must be removed).

Dhritarastra said :—

19. Who is he that induces action into the Ancient Being without birth? If it is He who has pervaded every thing, what can be His action or His happiness? O learned Being, speak to me about all this truly.

Sanat-Sujata said :—

20. There is great inconsistency in the complete identification of things that are essentially different. Creatures come into existence by the union of the Supreme Soul with certain conditions of time, place, etc., that have no beginning. The fact of such being the case in no way lessens the importance or supremacy of Him (the Unborn and Ancient one) in the slightest degree. Men, too, come into existence by the union of Him that has no beginning (with certain conditions of time, place, &c.).

21. The Supreme Being by his constant transformation creates this universe; the Vedas make it plain that the Supreme Being possesses the power (of constant transformation) and that He is the cause of transformation in this world.

Dhritarastra said :—

22. Some there are in this world who practise virtue and some that do not practise virtue but renounce all sorts of actions. (Regarding the former I ask) Is virtue destroyed by unrighteousness or does righteousness destroy virtue?

Sanat-Sujata said :—

23. The fruits of virtue and also those of the other (complete inaction)—both of these are of use in that respect (for obtaining emancipation).

24. Both are of use in obtaining emancipation. The wise man, however, is successful (in obtaining it) by means of knowledge. In other case, the man, who ascribes an undue importance to the body, acquires the merit of his actions (and hence also emancipation); but having obtained emancipation falls therefrom.

25. Having acquired both (i. e. the fruits of virtue and vice) which have an end (men of action attain heaven or hell for a limited time only), men of action again

come into this world and become attached to actions by reason of their previous virtue or vice. A wise man neutralises the effects of his sinful acts by his virtues. Virtue is strong and hence his emancipation.

Dhritarastra said :—

26. Those ancient and sacred regions of this universe are said to be accessible to the twice-born by their own virtuous acts—speak of them according to their degree (of sacredness). Speak also of other (sinless) regions. O learned one, I do not desire to know (the merit) of actions.

Sanat-Sujata said :—

27. These Brahmanas, who are proud of their austerities like powerful men of strength, on their exit from the world shine in the eternal regions.

28. Those who are proud of their virtuous acts acquire the merit of having performed sacrificial ceremonies—such blessed persons freed from this world go to heaven, the abode of the gods.

29. Due performance of these (sacrificial ceremonies) again is said to be compulsory by some persons having a knowledge of the Vedas; but such persons should not be thought very highly of; for, though seeking the truth of inner self, they put undue importance to external forms.

30. Whenever (in whatever family) food and drink fit for a Brahmana abound like grass and reeds in the spots, there should (a Yogi) go for his living and not pain himself (by hunger and thirst).

31. In a place where there is fear of great danger for not proclaiming one's superiority, he who does not do so (speak out his superiority) is worthier than the other (who does).

32. He who is not pained by another proclaiming his (the latter) true worth and who eats his food after offering it to the gods—the food offered by such a man is approved by the righteous.

33. As dogs eat up their own vomit to their constant injury, so they who proclaim their own worth eat up their own vomit.

34. That man is to be regarded as a Brahmana whose religious practices remain ever unknown even to the members of his family among whom he lives—wise men also know him to be a Brahmana.

35. What other Brahmana is worthy to know the supreme soul, that has no form, is without change, is alone, and is devoid of all sorts of duality. By the performance of such practices, the supreme soul resides in a Kshatriya too and is seen by him.

36. He who considers that heaven is attainable by actions alone and so employs himself in action,—what sin is not committed by that thief who robs the soul (of its true attributes) ?

37. He who never exerts himself, never accepts gifts from others, who is respected quiet, who though well versed (in the holy books) does not seem to be well versed, is a Brahmana—a wise man knowing Brahman or the Supreme soul.

38. Those, who are but poor in what is regarded as wealth by ordinary men, are yet rich in heavenly wealth and in devotion, and become hard to vanquish, and without fear reside, and they become equal to Brahma for their learning.

39. That man, who in this world having performed all sorts of sacrifices comes to know the gods, can not be equal to one knowing Brahma ; for he (the former) has to exert himself.

40. He, who is honoured (by the gods) without any action, is honoured (like one knowing the true nature of the inner self). If honoured (by others than gods) a man should not think himself really honoured ; and he should not be sorry at others not honouring him.

41. People follow their natural inclinations in the same way as they close or open their eyelids ; and the man that is respected should consider that it is the learned only in this world that respect others.

42. Those wretches again in this world who are adepts at unrighteousness and at deceit do not respect those that are worthy of respect. On the contrary, they insult those who ought to be respected.

43. The esteem of the world, and the vow of silence (holy asceticism) can never dwell together. Know that this (world) is for those who want esteem, and the other for those that have observed the vow of silence.

44. In this world, respect resides in worldly prosperity, though it is an impediment to virtue. Heavenly prosperity is not attainable by one that is devoid of (true) wisdom, O Kshatriya.

45. Virtuous men speak of several doors in this world to heavenly prosperity, which are difficult of being properly watched. The doors are truthfulness, kindness, modesty, self-control and knowledge which are antidotes of ignorance.

Thus ends the forty-second chapter, the speech of Sanat-Sujata, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLIII.

(SANAT-SUJATA PARVA)—*contd.*

Dhritarastra said :—

1. What purpose does the practice of asceticism serve ? Which is better—the practice of asceticism or the vow of silence ? Speak to me, O learned one, the real nature of asceticism. Can a learned person attain to the state of the Supreme Being by the vow of silence ? How in this world O Muni, is asceticism practised ?

Sanat-Sujata said :—

2. Since not even a knowledge of the Vedas, applied with all possible concentration of the mind, penetrates into the Supreme Soul ; therefore is it (the Supreme Soul) called *Mauṇa* (asceticism) from which is derived the Vedas, and which, on account of its being pregnant with the knowledge of the Vedas, reigns supreme, O king.

Dhritarastra said :—

3. He who is conversant with the *Rig* and *Yajur* Vedas and also with the *Sain* Veda,—is such a man, having committed sins, guilty thereof ?

Sanat-Sujata said :—

4. I speak no falsehood to you when I declare that neither the *Sama* nor the *Vajus* nor the *Rig* Vedas do rescue a man, who has no control over his senses, from his sin.

5. The hymns of the Veda do not rescue from sin the cheat that lives by deception. Like a bird which has got feathers forsaking its nest, the hymns forsake such a man when his end comes.

Dhritarastra said :—

6. If the Vedas, without the aid of virtue, are not competent to rescue (men from sins), O you, who have control over your senses, then whence is this false and old idea of the Brahmanas (that a knowledge of the Vedas rescues a man from sins) ?

Sanat-Sujata said :—

7. This universe shines (has come into existence) from the Supreme Soul, and is distinct from the latter in name, form &c. The Vedas, too, pointing this out declare that the universe is distinct (from Supreme Soul).

8. Sacrificial ceremonies and asceticism are prescribed for that object (i.e. for attaining to the Supreme Soul). By means of these two does a man of learning acquire

virtue? Destroying sins by virtuous deeds, he afterwards has his soul illuminated with knowledge.

9. A learned man by his knowledge, attains to the Supreme Soul; an unwise man desiring the fruits of the four-fold objects of humanity in general, having taken with him the effects of acts done here, enjoys them in the other world, and (when the enjoyment is over) comes back again to bridge along the same path.

10. The fruits of asceticism in this world are enjoyed in the other (by those who have not brought their souls under their control); but to those blessed persons engaged in austerities these regions yield fruits.

Dhritarastra said:—

11. How can asceticism which is ever the same be successful now and unsuccessful at another time. O Sanat-Sujata, tell us this that we two may know it.

Sanat-Sujata said:—

12. Asceticism unstained by faults (desire, insufficient concentration, &c.) alone leads to emancipation; this (asceticism) is successful; other sorts of devotion are unsuccessful.

13. What you ask me, O Kshatriya, have all their bases on asceticism; by means of asceticism do learned men know the Supreme Soul and win immortality.

Dhritarastra said:—

14. Speak about asceticism stained by faults; I have heard all about that unstained by faults, by which, O Sanat-Sujata, I have come to know of an ancient mistry.

Sanat-Sujata said:—

15. Stained asceticism is that which has for its faults the twelve (vices) with anger at the beginning as also the thirteen descriptions of wickedness, O king. The twelve virtues having righteousness at the beginning which are known to the twice-born are also included in the code of the Pitris.

16. Anger, desire, covetousness, ignorance of right and wrong, discontentment, unkindness, jealousy, vanity, grief, love, of pleasure, envy, and a tendency to speak ill of others are the faults of men, and these twelve ought ever to be avoided by human beings.

17. Each of these by itself can bring about the ruin of mankind, O bull among men; opportunity is awaited by these (vices) like deer by a hunter.

18. Speaking ill of others and well of themselves, adopting every means to enjoy

the wives of others, vanity, anger, fickleness, and not protecting proper persons—these vices wretches of wicked soul commit and do not fear the gravest dangers in this world and in the other.

19. He who considers enjoyment to be a grand aim of life, he who is vain, he who repents after making a gift, he who is a miser, he who oppresses others, he who is pleased at the misery of others, and he who hates his wife—these seven are extremely wicked.

20. Righteousness, truthfulness, self-control, asceticism, delight at other's happiness, modesty, forgiveness, reverse of malice, performance of sacrificial ceremonies, gifts, patience, learning, and vows—these twelve are the attributes of a Brahmana.

21. He who excels in these twelve is capable over the whole of this earth and he who is graced with these; too, or even one of these should be regarded as having gained his object.

22. Self-control, renunciation, and true knowledge—in these is centred immortality. Those Brahmanas that have great minds are of opinion that truth underlies all these virtues.

23—25. Self-control has for its elements eighteen virtues, the non-observance through laziness of acts prescribed in the Vedas, untruthfulness, malice, desire, wealth, love of pleasure, anger, grief, thirst, avarice, deceitfulness, delight at the pain of others, envy, repentance, aversion from virtues and noble acts, forgetfulness, speaking ill of others and well of self—he who is freed from these vices is said to possess self-control by good people.

26. The eighteen vices constitute *mada*, renouncement is of six kinds, the *Smritis* call the reverse of these six sorts of renouncement as *mada*.

27. The six kinds of renunciation are all good, the third is hard to practise; but by means of that relief is obtained from sorrow, besides that one being achieved, one gets over all difficulties.

28. The six kinds of renunciation are all good, (they are) not delighting at the acquirement of prosperity; the second is the performance of sacrificial ceremonies and pious acts (renouncement of the reverse of these).

29. (Renouncement of desire is known in the *Smritis*, as the third, O Chief among kings. He who has not this third sort of renouncement is not fit to come under the above description, which the *Smritis* declare

30. (The third sort is) that which abandons enjoyments without enjoying them and not that which abandons them after enjoying them to the heart's content.

31. (He who speaks of the fourth sort) one should not be sorry at the failure of an action, nor allow himself to be afflicted by the failure; even if he possesses all the virtues and the means (of achieving the act).

32. Or on a disagreeable thing taking place, he does not feel pain. (The fifth sort is now treated of) one should never ask for a son or a wife or any other favour.

33. (Sixth sort) that a gift should be made to one asking for it; by this happiness can always be attained. By these means can one gain a true knowledge of self and the last one is made up of eight qualities.

34. These are truth, meditation, a conception of the distinctness of subject and object, capability of arriving at conclusions, renouncement of the world, the habit of never taking what belongs to another, asceticism and non-acceptance of gifts.

35. Such are said to be the vices of man, and these vices should always be avoided. The same should be done of the aversion of renouncement, and ignorance of self. A true knowledge of self, again, has eight virtues.

36. Ignorance of self has eight vices. These vices should be avoided. He who has attained freedom from the five senses, and from desire, O Bharata, and from all concern for the past and future becomes happy.

37. Let your soul be attached to truth, O chief among kings; on truth is founded the universe. Self-control, true knowledge and renunciation are said to be based on truth; on truth is centred immortality.

38. Being devoid of all vices, devotion and asceticism should be practised here. It has been prescribed by God that truth shall constitute the vow of the righteous.

39. Asceticism devoid of these vices and graced with these virtues becomes eminently successful in achieving prosperity.

40. What you ask me, O chief among kings, I have told you in brief—a subject sacred and sin-destroying and capable of rescuing people from birth, death, and decrepitude.

Dhritarastra said :—

41. By the fifth Vêda, called Akshyana, it is declared that the Supreme Soul is identical with the universe; but there are some that recognize only four Vedas, and others only three.

42. Some again recognize only two Vedas and others only one; while another class recognize only the Supreme Being. Of these, whom am I to regard as really possessing a knowledge of the Supreme Being.

Sanat-Sujata said :—

43. From ignorance of the one that ought to be known, have several Vedas been conceived. There is but one truth, O chief among kings. Who is there, who has attained to that truth?

44. Not knowing such a one that ought to be known, a man thinks "I am wise" and from hope of gaining happiness employs himself in gifts, study and the performance of sacrifices.

45. The purposes of those that have deviated from truth are in accordance with their condition, and, so relying on the truth of the Vedas, perform sacrificial ceremonies.

46. Some (perform sacrifices) by (concentration of) the mind, some by speech (recitation of hymns); and some by acts (the real ceremonies); but the man who is destined to attain to the true object, gets a true knowledge of self through the proper means.

47. When a man's purposes have failed through a defect in his heart, he should not make vows of silence, called the Dikshita-bhata. This name comes from a root (Diksh), which signifies the observance of vows. Truth is the only object of the good.

48. The fruits of knowledge are immediate that of asceticism remote. A twice-born who has read much should only be known as a well-read man.

49. Therefore, O Kshatriya, that one can know the Supreme Soul by mere reading. He, who does not fall away from truth, should be known by thee as one who has attained a knowledge of the Supreme Being.

50. "Verses" is the name given, O Kshatriya, to what was recited by Atharvan in ancient days, in company with other great Rishis. Those who have read the Vedas and yet do not know the Being that ought to be known are not to be regarded as conversant with those verses.

51. The verses, O chief among the best beings, independently become the means of obtaining Truth. They are not conversant with (the spirit of) the verses, who perform sacrifices after study of the Vedas and do not know the Supreme Being.

52. There are some who do not know the Vedas and some that know them, O king.

He, who (merely) knows the Veda, does not know the knowable Being; but he who stands on truth knows knowable Being.

53. Among the faculties of the mind there is none which can help us in obtaining a true knowledge of self. There is none, again, who by means of the mind alone can acquire a knowledge of the knowable Being. He who knows what self is knows what self is not. He who stands on Truth knows the Supreme Soul.

54. He who knows the proofs knows also that which is sought to be proved; but the true essence and nature thereof neither the Vedas, nor those conversant with the Vedas know. Still those twice-born that are conversant with the Vedas know the knowable Being by means of the Vedas.

55. As a twig obtained from a big tree is used in pointing out the new moon; so are the Vedas used in pointing out the truth and other attributes of the Supreme Soul.

56. I consider him to be a Brahmana, who knowing the Supreme Soul can expound (the rules of life) and explain the doubts of all, himself having all doubts removed from his mind.

57. No clue can be found of the soul in the West, nor in the East, nor in the South, nor in the North, nor in the intermediate directions—in fact in no direction.

58. Very rarely can a clue be found of the soul by one who regards the earthly body as identical with the soul. The man of devotion perceives the Lord who is not even conceivable by the Vedas.

59. Bringing all your senses under control, and without any exertion of your mind (in other direction), seek to know that Brahma who, you have heard, resides in your inner soul.

60. That man is not a devotee who observes the vow of silence, nor he who lives in the woods; but that one is said to be a true devotee who knows his own nature.

61. That man is said to be a grammarian who can trace each word to its root and explain it. Similarly that man is a true grammarian who can trace each object to its root (Brahma or the Supreme Soul).

62. A man, who sees all the worlds before his eyes, sees everything, and that learned Brahmana who is established on truth knows everything.

63. A Kshatriya, too, who practises such virtues beholds the Supreme Soul and can do the same by performing all the acts prescribed in the Vedas. Knowing this I tell you.

Thus ends the forty-third chapter, the speech as delivered by Sanat-Sujata, in the Udyoga Parva.

CHAPTER XLIV.

(SANAT-SUJATA PARVA)—*contd.*

Dhritarastra said :—

1. O Sanat-Sujata, what you have been saying regarding the attainment of emancipation and the origin of the universe is the best (discourse I have heard). Speak to me such words, (treating of subjects) rarely to be attained by men of desire, O you who have observed celibacy!

Sanat-Sujata said :—

2. This supreme soul regarding which you ask me with such exaltation cannot be attained by him who is in a hurry. When the mind (desire) has been lost in the intellect (i.e. when intellect has gained a control over desire), the mind of man becomes indifferent to worldly things and this state is attainable only by asceticism.

Dhritarastra said :—

3. The true knowledge, that you are speaking of attainable by hard asceticism, is unborn in the mind and needs not any efforts for its manifestation and is manifested during the seeking of Brahma. How then can that immortality which is connected with a knowledge of the Supreme soul be obtained?

Sanat-Sujata said :—

4. This true knowledge that is unborn is said to be undeveloped and is developed by asceticism. On obtaining the true knowledge, men leave this world. True knowledge is ever present in the old and eminent preceptors.

Dhritarastra said :—

5. That knowledge is capable of being gained by asceticism without difficulty. What sort of asceticism must be that? O Brahma, speak to me that.

Sanat-Sujata said :—

6. Those who having entered into the dwelling of a preceptor and residing therein serve them and practise asceticism become Brahma himself, as it were; and casting off their bodies are united with Him.

7. Those who are in this world desirous of obtaining emancipation, subdue their desires. Those virtuous men get their souls

eparated from their body like a blade of grass from a marshy plot of ground.

8. The father and the mother, O Bharata, these two create the body; but the state gained from the instructions of the preceptor is sacred, free from death and without old age.

9. He (the preceptor) who discoursing on the Supreme Soul frees a man from untruth and distributes nectar should be regarded as father and mother. No injury should ever be done to him, knowing what he does.

10. A disciple should every day pay due respects to his preceptor and engage himself in study with a pure mind and concentrated attention. He should not be annoyed (at the humble and menial services he is called upon to perform) and not feel wrathful. This is the first step of asceticism.

11. He who gains knowledge (of his duties) by observing the duties of other disciples is said to observe the first step of the vow of asceticism.

12. What is agreeable to a preceptor should be done at the expense of life and wealth, by the mind, by actions, or by speech. Doing this is said to be the second step.

13. A similar behaviour like that towards a preceptor should be adopted towards the preceptor's wife and the same should be done to his son. Doing this is said to be the second step.

14. Fully appreciating what has been done to one's self by his preceptor and knowing the object thereof, a disciple should with exaltation in his heart think—I have been developed by him. This is the third step of asceticism.

15. A wise man should not remove himself (from the preceptor's abode) without requesting the preceptor; nor should he even speak or think "I do this" (i.e. I make this gift). This is the fourth step of asceticism.

16. A man obtains the object of the first step of asceticism by the aid of time (i.e. in due course), the second step by contact with the preceptor, the third by the energy of his own intellect, and the next by discussion with others.

17. The effects of the practice of asceticism, which is made up of twelve constituent elements including righteousness and the effects of Angas and Valam (particular forms of asceticism) are said to be obtained by contact with the preceptor and by an earnest desire to know the Supreme Soul.

18. While in the position of a disciple, whatever wealth is earned should be given

to the preceptor. It is by this means that he (the preceptor) earns his honest livelihood graced with many virtues. Such should also be the conduct of the preceptor's son.

19. With this rule of life one prospers in every way and obtains many sons and fame; to such a man, wealth is poured from all sides, and to that place many people come for practising asceticism.

20. By means of such asceticism, the gods attained their divine character and the wise Rishis of heavenly qualities attained to the regions of Brahma.

21. By this also did the beauty of the Gandharvas and Apsaras spring up; by such asceticism does the sun rise to make the day.

22. These (i. e. Gandharvas, &c.) on completion of their asceticism by this means attained to the state of the seekers of the Rasaveda (a fabulous gem supposed to grant every desire of the possessor) through the obtainment of the object of their desire.

23. He, who attached to austerities has recourse to asceticism and thereby purifies his body, comes to the condition of a child (free from passions, &c., characteristic of the old men) and that learned man in the end conquers death.

24. By pure work men obtain the perishable worlds, O Kshatriya: but that learned man, by means of his knowledge, obtains emancipation. There is no other path to emancipation.

Dhritarastra said:—

25. Of what form is the Supreme Soul, which is immortal and omnipresent and which the learned man sees in this world. Does he shine as white, red, black, blue or purple?

Sanat-Sujata said:—

26. (The Supreme Soul) may appear as white, red, black, brown or like the sun; but its like is not to be met with in the earth, the sky, nor in the water of the sea.

27. It cannot be found among the stars, nor is it shut up in the lightning, and its form cannot be seen among the clouds, nor in the air, nor among the gods, nor in the moon, nor in the sun,

28. Nor in the *Rich*, nor in the *Fajus*, nor in the *Atharva*, nor in the sacred *Sama* (Vedas). It is certain, O king, that it cannot be seen in the *Rathanlara*, nor in the *Varhi-adatra*, nor in the great vows.

29. Incapable of being reached by our ignorance, even the king of Death, at the time of his end, is lost in it. Its form cannot

be gazed at ; it is like the edge of a razor and its form is like that of a high mountain.

30. It is the foundation of everything ; it is nectar ; it is the universe ; it is vast, and delightful. From it are born all creatures and there do they come to their end.

31. Having no duality, it is manifest in the form of the universe. Poets speak of it as having no change but in the language and form used for its description. That on which all this world stands—those who know this become immortal.

Thus ends the forty-fourth chapter, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLV.

(SANAT-SUJATA PARVA)

—Continued.

Sanat-Sujata said :—

1. Grief, anger, avarice, desire, vanity, idleness, malice, stupidity, love of gain, affection, jealousy and evil speech,—

2. These twelve are great evils leading to the destruction of the life of man. Each of this, O chief among kings, awaits (opportunity for getting into its clutches) mankind. Man affected with them loses his senses and does sinful acts.

3. He who loves pleasure ; he who is haughty ; he who is harsh of speech ; he who talks too much ; he who nurses and feeds anger in the heart and he who speaks ill of others—these six sorts of men of wicked disposition, having even gained their objects, do not treat others with politeness.

4. He who is too much attached to enjoyment, he who boasts after giving away, he who speaks evil, he who is a miser, he who is (mentally) weak, he who praises himself too much, and he who hates his wife—these seven are ever spoken of as vicious wretches.

5. Righteousness, truth, asceticism, self-control, contentment, modesty, patience, unselfishness, gifts, acquaintance with the holy books, wisdom, forgiveness—are the twelve great vows of a Brahmana.

6. He, who does not deviate from these twelve, can rule even the whole of this earth. He who is graced with these two, or even one, does not regard anything as solely his own.

7. Self-control, renunciation, and true knowledge—on these depends immortality.

These are the attributes of those learned Brahmanas, who regard Brahma as the Prime Being.

8. True or false, speaking ill of others, is not proper for a Brahmana. People who do this have hell for their abode.

9. *Mada* has eighteen vices which have not before been described. (They are) hatred towards men, acting against the interests of others, speaking ill of others who do not deserve it, untruthfulness,

10. Desire, anger, excessive reliance on others, blaming others, calumny, waste of wealth, quarrels, imprudence, oppression on living beings,

11. Envy, ignorance, excessive speech, loss of the senses, and the desire to harm others. Therefore should a wise man never yield to *Mada*. It is ever reprehensible.

12. In friendship, it should be known, are six virtues ; they (friends) are delighted in (their friend's) prosperity and pained in their adversity ; if a man asks for anything that ought not to be asked for, it is at once given.

13. One (a friend) who is of pure mind when asked, gives away every blessing that he enjoys—his wealth, his son, himself, his wife even. A friend should not reside in the house of him whom he has given away everything but should live on what is earned by himself alone.

14. The godly man of possessions, and virtues, who wants to be thus endued with virtue, should turn away his five senses from their five objects.

15. Such acquirement of noble qualities constitutes asceticism. Those who practise these with patience attain to emancipation.

16. Owing to having understood the nature of truth to which are directed all sacrifices, a certain class of men perform sacrifices by the mind (meditation), another by words (recitation of hymns) and another by actions.

17. In a man, who knows Brahma through his attributes, resides truth ; in one who knows him as himself (i. e. does not regard him as the sum total of certain attributes) it resides more completely. Hear me now on some other subjects.

18. This grand system of philosophy should be taught to those who desire to obtain Brahma ; all other systems, are mere tissues of words, which wise men declare. On this philosophy all this universe stands and those who know it become immortal.

19. By means of deeds well done, O king, one cannot obtain Truth ; whether he

offers libations on the *koma* fire or performs sacrificial ceremonies; the man of childlike simplicity does not obtain immortality. O king, nor does he obtain satisfaction in the end.

20. Bringing all the senses under control and alone one should seek Brahma; he should not work even by the mind and while so employed one should avoid joy and anger at praise and blame.

21. Living a life according to this and doing one by one all that is prescribed in the Vedas, O Kshatriya, does a man learn and see Brahma, O learned one, I tell you this.

Thus ends the forty-fifth chapter, an honest speech, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLVI.

(SANAT-SUJATA PARVA.)—

Continued.

Sanat-Sujata said:—

1 That which is the seed (of the universe) blazes with great effulgence and is of great fame. The gods worship him; from him shines the sun; the ascetics perceive that Lord who is Eternal.

2. By reason of the seed is Brahma the Lord; by means of the seed does he develop. That seed communicates heat and light to light-giving bodies and not getting heat from any other body; yet it is a source of terror to luminous bodies. The ascetics perceive that Lord who is Eternal.

3. From Brahma spring up the five subtle elements (Mahabhut) which again give birth to the five gross elements which make up the human body; the heart that is in it contains both the gods (the creature-soul and the supreme soul). Ever-wakeful, this sun of the sun upholds both the earth and the sky. Ascetics perceive that Lord who is Eternal.

4. The seed supports the two gods (the creature-soul and the supreme soul), the earth and the heaven, the cardinal points of the earth and the universe. From that spring up the cardinal point and the latter, and from that the vast oceans have originated. The ascetics perceive that Lord who is Eternal.

5. Attached to the wheels to the car (representing the acts of past lives) of human body which is uncertain, but the acts of which are ever present; a man of true knowledge is led by the seeds of the senses

towards the regions that have no birth and the Being present there. The ascetics perceive that Lord who is immortal.

6. Its form is not similar to that of any other being; no body ever sees it with his eyes; that wise man who knows it by the mind or the heart becomes immortal. The ascetics perceive that Lord who is immortal.

7. Drinking of the lake (of life) guarded by the gods, and bearing twelve fruits and beholding many a dear object in its middle, man disports in the waters, that lake has its origin in the seed. The ascetics perceive that Lord who is immortal.

8. The being who, like a bee sucking honey only for half the month, enjoys only one-half of the fruits of his actions and has to come back to the world to enjoy the other half, and is present in all creatures ordains sacrifices. The ascetics perceive that Lord who is immortal.

9. Originally without plumes (i. e. conditions) he comes to possess plumes (becomes vested with conditions) in a large tree of golden foliage, representing a world transitory and ephemeral, and flies away in different directions (i. e. is reborn among several orders of men). The Sloka simply means that the supreme soul when vested with conditions becomes the creature-soul. The ascetics perceive that Lord who is Eternal.

10. From that which is complete (Brahma) has the complete universe sprung; and from that which is complete have also the conditions which are complete sprung and when those which are full (conditions) are separated from that which is full (Brahma) the true full remains. The ascetics perceive that Lord who is eternal.

11. It is from that, that the air has come, and towards that again it ever goes; it is from that, that Agni (consumer) and Soma (consumed) have originated and on them depends the entire living world.

12. It should be known that everything has its origin in that; we can not describe that; the ascetics perceive that Lord who is Eternal.

13. The vital air called *Apana* is lost in the air called *Prana* which again is lost in the mind. The last again is lost in the intellect which again is lost in the supreme being. The ascetics perceive that Lord who is Eternal.

14. Like a swan walking out of water the eternal one (as embodied in a man) endued with four legs (respectively called waking dreaming, sleeping and) *turiya* hides one of the legs (*turiya*, which can be perceived

alone by ascetics, all other men perceiving the other three); he who sees this hidden leg for the purpose of grinding the other three, regards death and emancipation as the same. The ascetics perceive that Lord who is Eternal.

15. The being who is the inner soul is of the size of the thumb, by being joined with the human body ever moves. Fools alone do not perceive Him manifest within everything, who is the Lord, who is worthy of being worshipped, who is capable of anything and the Prime Being. The ascetics perceive that Lord who is Eternal.

16. It is seen equally among men who have obtained true knowledge and those that have not. It is present equally in men that have obtained immortality and others (i. e. those who have not) but the emancipated ones obtain honey flowing in a thick stream. The ascetics perceive that Lord who is Eternal.

17. To a man of true knowledge, both the worlds are accessible and though they may not have performed the *Agnihotra* ceremony, yet do they obtain the fruits thereof. Do you not proclaim your deficiency in matters spiritual. True knowledge is another name of the inner soul which those who have self-control gain. The ascetics perceive that Lord who is Eternal.

18. Of this description is that illustrious Being in whom is lost all living creatures. He who knows that sacred being does not envy the attainment of objects of others in this world, (he himself having attained to emancipation). Ascetics perceive that Lord who is Eternal.

19. He that flies away with thousands of thousands of wings outstretched must come back to the central spirit within the body. The ascetics perceive that Lord who is Eternal.

20. His form cannot be seen by the eye; those that follow pure lives see them. He who seeks the general good of man in his mind, who does not grieve and who can renounce the world becomes immortal. Ascetics perceive the Lord who is Eternal.

21. Some men conceal their habits which are different from their teachings from others, as serpents conceal themselves in their holes. Men who are ignorant are deceived by them, who following the right path deceive their victims into ruin. Ascetics perceive that Lord who is immortal.

22. I am beyond the reach of earthly evils; whence can then death and life come to me? nor am I desirous of emancipation for truth and untruth, good and evil—all rest in the Supreme Being. (Thus does the eman-

cipated soul think within himself). Ascetics perceive that Lord who is Eternal.

23. Acts, virtuous or sinful, cannot touch the man who has obtained true knowledge. This inequality is observed only by ordinary men. The man who has seen the Supreme Being is immortal. Being possessed of this knowledge, one should attain to that sweetness (Brahma). The ascetics perceive that Being who is Eternal.

24. The heart of such a man is not grieved at calumny, nor the want of study of the holy books, nor the non-performance of sacrificial ceremonies; by a knowledge of the supreme Being those who are given to asceticism soon obtain true wisdom. The ascetics perceive that Lord who is Eternal.

25. The man who thus perceives soul in all creatures—why should he grieve after this perception? Grief comes to those who are employed in other occupations.

26. As one can do as well with a well as with a large tank, so one who knows the supreme soul can do as well with his own knowledge as with the entire Veda.

27. Of the measure of the thumb, that illustrious Being, though dwelling in the heart, cannot be seen by the eye. Though without birth, he moves about in full consciousness, day and night. He that knows him becomes wise and full of joy.

28. According to the Smritis, I am the mother, the father, and again I am the son—I am the soul of everything, past and present.

29. I am the old grandfather, father and son; O Bharata, you depend on my soul; O Bharata, yet you are not mine.

30. The soul is my place, and the soul is my birth—I am both the warp and the woof; I am established on that which is indestructible. Though without birth, I roam about in full consciousness, day and night; knowing me wise men become satisfied.

31. The supreme soul is subtler than the subtle, of a noble mind, and is present in all creatures. He is known as the universal father, dwelling in the heart of every creature.

Thus ends the forty-sixth chapter, in the Sanat-Sujata of the Udyoga Parva.

CHAPTER XLVII.

(YANASANDHI PARVA).

Vaishampayana said:—

1. In this way discoursing with Sanat-Sujata and the wise Vidura, the king passed that night.

2. That night having passed away, all the kings entered the Council Chamber with glad hearts with the desire of seeing the Suta.

3. Desirous of hearing the message of those sons of Pritha, full of virtue and worldly benefit, all with Dhritarastra at their head went to the blessed Council Chamber.

4. Of a bright white and large area and adorned with a golden floor it was beautiful as the moon and wet with sandal water.

5. It was covered over with handsome seats made of gold and of wood and of marble and of ivory, having excellent covers.

6. Bhishma, Drona, Kripa, Shalya, Kritaharman, Joyadratha, Aswathama, Vikarna, Somadatta, Valhika,

7. Vidura of great wisdom, and Yuyutsu of great prowess, all these heroes and rulers of the earth, O bull among the race of Bharata,

8. Keeping Dhritarastra in the front entered that blessed Council Chamber, as also did Dusasana, Chitrasena, Sakuni and Souvala.

9. Durmukha, Dusaha, Karna, Uluka, Vivinsati having placed Duryodhana, the wrathful king of the Kurus, in the front,

10. Entered that Council, O king, like the gods forming the train of Sakra. At the time, O king, filled with those heroes, having arms like iron maces,

11. That Council Chamber, O king, appeared like a den filled with lion. All those mighty bowmen of great prowess having entered the hall,

12. Those of the effulgence of the sun seated themselves on the variegated seats. And to all those kings, seated on their seats, O Bharata,

13. The gate keeper (thus) submitted for their information, the presence of the Suta's son: Here comes he with his car who was sent to the sons of Pandu.

14. Our messenger has returned speedily by the aid of horses of Sindhu species, which are good carriers of loads. Coming to that place quickly and dismounting from the

chariot the one having earrings entered the Council Chamber full of great-souled rulers of the earth.

Sanjaya said:—

15. Having gone to the Pandavas, I am returned; know you this, O sons of Kuru. The Pandus salute all the sons of Kurus, each according to his age.

16. They pay their respects to the old and present suitable greetings to those of their age and also to those their youngers. In fact, the sons of Pritha present suitable greetings to all according to their respective ages.

17. What I, instructed by Dhritarastra before, having gone there from hence said to the sons of Pandu, listen to that, O rulers.

Thus ends the forty-seventh chapter, Sanjaya sent in message, in the Yanasandhi of the Udyoga Parva.

CHAPTER XLVIII.

(YANASANDHI PARVA)—*contd.***Dhritarastra said:—**

1. I ask you, O Sanjaya, in the midst of these kings, what words the noble minded Dhananjaya of pure habits, the leader in battles, the destroyer of the lives of men of vicious habits, said.

Sanjaya said:—

2. Let Duryodhana listen to this speech which was made by Arjuna, who was eager to fight, with the permission of Yudhishthira and in the hearing of Keshava.

3. Without the slightest fear, and conscious of the strength of his arms, in the presence of Vasudeva, the wise one spoke to me. Kiritin, eager to fight, said to me: "Tell the son of Dhritarastra in the midst of the Kurus."

4. "And in the hearing of the son of Suta of wicked soul, of disagreeable speech, O Suta, who is ever desirous of a fight with me, and who is of stupid intellect and of extreme ignorance and whose time is come.

5. "And also in the hearing of those kings who have been assembled to fight the Pandavas, the entire collection of words used by me; let that king with his ministers hear what I say."

6. As all the gods hear what is said by the chief of the deities, with the thunderbolt in his hands, so did the Pandavas and the

Srinjaya listen to the able speech made by Kiritin.

7. Thus spoke Arjuna eager for fight armed with the Gandiva-bow and with his lotus eyes looking red: If the son of Dhritarastra does not surrender the kingdom of Yudhishthira, the king of Ajmida;

8. Then there are surely some acts done before (by them), the fruits of which have not been obtained by the son of Dhritarastra of wicked souls for which battle is desired with Bhimasena and Arjuna and the same with the two sons of Ashwin and Vamdeva,

9. And with the son of Sini and with Dhristadyumna of sure arms and with Shikhandin and with Yudhishthira who is equal to Indra and who can consume the Earth and the Heaven by the strength of his asceticism.

10. If war with them is thought of by the son of Dhritarastra, then are all the subjects of the Pandavas gained. Therefore do not propose peace for gaining the end of the Pandavas; let there be war if you please.

11. The bed of woe in which the son of Pandu attached to virtuous habits lay, exiled in the woods—let the son of Dhritarastra when dead in the field obtain a bed of greater and endless woe.

12. The son of Dhritarastra of wicked soul, and of unrighteous conduct could never conquer the son of Kuru and Pandu (at the game of dice) by means of modesty, knowledge, asceticism, self-control, heroism, or by strength accompanied with righteousness.

13. Graced with meekness and benevolence, with asceticism and self-control, and with might attended with virtue, speaking the truth, (Yudhishthira), a prey to deception, has borne great sufferings.

14. When the eldest son of Pandu, who has brought his soul under control, will direct his wrath nursed during a series of years towards the Kurus, then will the son of Dhritarastra repent for the war.

15. As blazing fire, raging in all directions, burns up and withers dry grass during summer, so will the army of the son of Dhritarastra be withered by the mere glance of Yudhishthira fired by wrath.

16. When the son of Dhritarastra sees Bhimasena, riding his car with mace in his hand, and vomiting the poison of his wrath,—that wrathful Pandava of terrible strength, then will he repent for the war.

17. When that exceedingly vain one beholds Bhimasena clad in iron, fighting in the front ranks of his army, incapable of

being grazed at even by his own men, killing the heroes of other side and sending them to the abode of the God of death, then will these words be remembered by him.

18. When the son of Dhritarastra sees elephants felled to the ground by Bhimasena looking like the summits of mountains with their pierced pot-like heads pouring blood like pots pouring water, then will he repent for the war.

19. When like a huge lion falling upon battle, with a mace in hand, Bhimasena like a slayer of terrible appearance approaches the son of Dhritarastra, then will that son of Dhritarastra repent for the war.

20. When that one who is without fear even in great dangers, and skilled in the use of weapons, and the slayer of the enemies' armies, riding on his beautiful car works havoc with his mace among the numerous cars and foot-soldiers;

21. Fastening quickly the elephants by nooses, when he fells down the army of the son of Dhritarastra like a sturdy man cutting down a forest with an axe, then will the son of Dhritarastra repent for the war.

22. When like a village containing several huts of straw burnt up by fire, he sees the army of the son of Dhritarastra consumed or when he sees his vast hosts of armies scattered like ripe corns struck by lightning,

23. With their heroic leaders killed and his soldiers struck with fear flying with their backs towards the field and their vast army dispersed, consumed as it were by the fire of the arms of Bhimasena, then will the son of Dhritarastra repent for the war.

24. When Nakula, the chief among car-warriors, of great skill in the use of weapons skillfully shoots hundreds of arrows, and kill the car-warriors of the other side, then will the son of Dhritarastra repent of the war.

25. Accustomed to comforts, Nakula for a long time slept on an uncomfortable bed in the woods; and when like an angry snake he will vomit poison, then will the son of Dhritarastra repent for the war.

26. Desperate of their lives the rulers of the earth, directed to fight by the king of Dharma (virtue), O Suta, riding on white cars will work havoc among the (enemies') army. Seeing that, the son of Dhritarastra will afterwards repent.

27. When the sons of Kuru see the five heroes, children in years but old in acts, desperate of their lives, working havoc among the sons of Kuru; then will the sons of Dhritarastra repent for the war.

28. When Sahadeva, mounted on a car with well trained horses, proceeding in the wished-for direction, having noiseless wheels and adorned with golden stars, will fell down the heads of kings with innumerable arrows,

29. Seeing that warrior skilled in the use of weapons, mounted on a car, present in the battle field belit on working havoc and filling soldiers in all directions, the son of Dhritarastra will repent for the war.

30. When Sahadeva who is modest, skillful in battle, truthful, of great strength and graced with all virtues, active, capable of speedily doing things, meets the son of Gandhara in terrible battle and fells down his men,

31. When he sees the sons of Draupadi, the mighty heroes; skillful in the use of weapons and having a knowledge of fighting on cars, darting at the enemies like serpents of quick poison, then will the son of Dhritarastra repent for the war.

32. When Abhimanya, the slayer of heroes on the other side, shoots arrows on the enemies as the clouds pour water—when he, skilled in the weapons like Krishna, overpowers the enemies, then will the son of Dhritarastra repent for the war.

33. When he sees the son of Subhadra, who though a child is not a child in heroism is like Indra and is skilful in the use of weapons falling on the men of the enemies like death itself; then will the son of Dhritarastra repent for the war.

34. When the young Prabhradakas having great activity, skilled in battle, and having the might equal to that of lions, fell down the sons of Dhritarastra along with their armies; then will the son of Dhritarastra repent for the war.

35. When he sees those veterans in war, Virata and Drupada, mighty car-warriors, each present in his own post separately attack the sons of Dhritarastra with their armies; then will the son of Dhritarastra repent for the war.

36. When Drupada, skilled in the use of weapons, from the car cuts down the heads of young warriors in battle; and when, wrathful, he shoots arrows from his bow; then will the son of Dhritarastra repent for the war.

37. When Virata, the slayer of heroes in the other side, penetrates into the ranks of the enemy and works havoc among them with the aid of the Matsyas of cool courage, then will the son of Dhritarastra repent for the war.

38. When he sees the eldest son of Virata, the king of the Matsyas of cool courage, clad in iron, in his chariot in the

front ranks of his army on the side of the Pandavas, then will the son of Dhritarastra repent for the war.

39. The virtuous son of Shantanu; that hero among the sons of Kuru, being killed in battle by Shikhandin, then our enemies will undoubtedly perish. I speak this truly.

40. When cutting down the car-warriors, Shikhandin, on a car well protected goes forth to meet Bhishma levelling to the dust the host of cars by his celestial horses, then will the son of Dhritarastra repent for the war.

41. When he sees, seated in the front ranks of the Srinjayas, effulgent in his splendour, Dhristadyumna, whom the wise Drona initiated into the mysteries of the use of weapons; then will the son of Dhritarastra repent.

42. When that leader of armies, of immeasurable strength, working havoc among the armies of the sons of Dhritarastra by his arrows, goes forth to encounter Drona and the enemy in battle; then will the son of Dhritarastra repent for the war.

43. No foe can withstand them who have for their leader, the lion of the Vrishni race, that chief of the Somaka tribe, who is modest, wise, powerful, independent, blessed with prosperity.

44. Tell this also (to Duryodhana): Do not desire (the kingdom), we have chosen Satyaki, the guard of Sini for our leader; he is unequalled in battle in this world, a car-warrior of dauntless and powerful might and skilled in the use of weapons,

45. Of broad chest and long arms, the slayer of enemies unequalled in battle, and acquainted with the best of weapons, the grandson of Sini well versed in the use of weapons, a mighty car-warrior who knows no fear has a bow measuring four cubits.

46. When the ruler of the Sinis, the slayer of foes directed by me, will shower volleys of arrows on the enemy, as the clouds do (the rain), and completely cover them, then will the son of Dhritarastra repent for the war.

47. When that one with long arms and of firm grasp on the bow makes up his mind for fight; then will the foes before the battle act like cattle who have got scent of a lion.

48. He, of long arms of firm grasp on the bow and of a large mind, can pierce the mountain and destroy the whole world. Acquainted with the use of weapons, skillful, and of an agile hand, he shines like the sun in the sky.

49. The fiott of the Vrishni race, that descendant of Jadu of superior training, has many delicate and wonderful weapons. Satyaki has competent knowledge of the use of excellent arms; and he is endued with all the good qualities that are said to be good.

50. When he sees the golden car of Satyaki, the descendant of Madnu with four white horses; then will that foolish son of Dhritarastra with a soul addicted to vices repent for the war.

51. When also he sees my terrible car, guided by Keshava, shining with gold and precious stones, with white horses and with a banner having the figure of a monkey; then will that vicious-souled fool repent.

52—53. When that fool hears the fierce twanging sound produced by the contact of the leather covering fingers with the string of the bow, resembling the roaring of thunder and the great battle field covered with smoke, by my Gandiva bow; then will the foolish son of Dhritarastra of weak intellect repent on seeing himself helpless, his soldiers destroyed in the darkness produced by the raining of arrows like herds of cows, before the actual fighting commences.

54—55. When he sees the terrible host of arrows, with sharp edges having beautiful feathers and able to penetrate into the vitals shot from the string of the Candivabow, like terrible flashes of lightning proceeding from clouds, killing thousands of the host of enemies and devouring innumerable horses and elephants clad in mail; then will the son of Dhritarastra repent for the war.

56. When the fool sees the arrows shot from the bows of our enemies being struck by my arrows twined back or cut off being pierced obliquely by my shafts; then will the son of Dhritarastra repent for the war.

57. When the arrows shot by me cut off the five figures of young men on the other side as birds pluck off fruits from the top of trees then will the son of Dhritarastra repent for the war.

58. When he sees excellent warriors falling dead from their chariots, and huge elephants struck by my arrows in the field, then will the son of Dhritarastra repent for the war.

59. When he sees the (other) sons of Dhritarastra before even reaching within the range of the enemy's weapons fall down dead without even doing anything in the field; then will the son of Dhritarastra repent for the war.

60. When I shall fell down by pouring down burning arrows the enemies and

their hosts of infantry and car-warriors in all directions like death with his mouth open; then will that man of weak intellect repent for the war.

61. When he sees his own army covered by the dust of my chariot going in all sides, cut down by my Gandiva and rendered senseless; then will that man of weak intellect repent.

62—63. When Duryodhana sees all his soldiers overpowered and running away all sides with their bodies cut open, senseless, and his horses, commanders rulers killed, his army thirsty, struck with fear, crying petiously for help, dead and dying, with their animals rendered faint and hair, bones, and heads strewn about as if they were really the work of the Lord of creatures; then will that man of weak intellect repent.

64. When he sees in the chariot, the Gandiva bow, Vasudeva, the heavenly coach Panchajanya, my horses, the two arrow-holders which are never emptied, Devadatta and myself; then will the son of Dhritarastra repent for the war.

65. When I shall burn the sons of Kuru like the god of fire burning at the time of bringing in this world a Yoga, at the end of another a large number of wicked souls, then will Dhritarastra with his sons repent for the war.

66. The son of Dhritarastra, wrathful and of wicked heart, having lost his property along with his brothers, his soldiers and his dependants, at the end of the period of pride, trembling will afterwards repent.

67. One day before this when I had finished my prayers a certain Brahmana said to me, after my getting up from the water, these pleasing words: A difficult task will have to be performed by you, O son of Pritha, O Sabyasachin, you will have to fight with your enemies.

68. Either Indra on his steed, thunderbolt in his hand will go before you in battle, killing your enemies or mounted on a chariot with Sugriva (name of horse) and other steeds Krishna, the son of Vasudeva will protect you from behind.

69. In this war, have I preferred the help of Vasudeva to Indra with the thunderbolt in his hand. That Krishna has come over to my side for the purpose of slaying these wicked men. This I consider has been ordained by the gods.

70. That man whose victory is merely desired by Krishna, even if the latter does not fight, is sure to triumph over all enemies though they be the gods themselves with Indra. If they are men, there is no anxiety.

71. That man is desirous of crossing the ocean of vast expanse and unfathomable waters, with his two arms, who is desirous of vanquishing in fight the exceedingly heroic Krishna, the son of Vasudeva, of great prowess.

72. He, who desires to pierce by the palm of his hand the high white mountain of huge dimensions, has his hand with his nails only wasted away; and absolutely no harm is done to the mountain.

73. He, who aspires to vanquish the son of Vasudeva after encountering him in battle, would rob the gods of nectar by force, and with his two hands would put out a blazing fire and stop the Sun and the Moon in their course.

74. That Krishna, who alone in his chariot having encountered in battle vanquished the army of the king of the Bhojas, married Rukmini of great fame and effulgence; in her was born the high-souled Praddyumna.

75. This favourite of the gods, who had speedily vanquished the Gandharas and conquered all the sons of Nagnajita by sheer force, liberated the imprisoned Sudarsana of great power.

76. He by striking his breast slew the king of Pandya and vanquished the Kalin-gas in battle; burnt by him the city of Baranasi for a series of years remained without a lord.

77. He was challenged by the king of Nishadas, named Ekalavya, who was incapable of being vanquished by others; but he being struck with force by Krishna lay dead smashed on the hillock like Jambha.

78. Then did he, having Valadeva as his co-adjutor, fell down the extremely wicked son of Valadeva who was seated in court amidst the Vrishnis and Andhakas, and then bestowed the kingdom on Ugrasena.

79. He fought with the terrible king Shalva, the lord of Saubha, without being beside himself (through fear) in consequence of his power of producing effect; and near the gate of Saubha caught hold of Shataghni with his hand; what being on this earth can withstand him in fight?

80. There was fastness of the Asuras, terrible and impenetrable, named Praga-yotisha. There Naraka, son of the Earth, of great strength stole the beautiful earrings of Aditi bedecked with gems, and kept them.

81. The very gods with Indra who gathered together fearless of death for fight could not fight with him; and seeing the prowess and strength and the irresistible weapons of Krishna,

82. And knowing his nature, they employed Krishna far slaying that wicked being. And Basudeva undertook (endued with all kinds of prosperity), the accomplishment of that difficult task.

83. Having slain six thousand near the city of Nirmochana, and having broken sharpened arrows suddenly coming on him, having killed Mura and also having killed crowds of Rakshashas, that hero went into the city of Nirmochana.

84. There did take place a battle between him (Naraka) possessed of great strength and this Vishnu also endued with great strength. And he lay killed by Krishna like a Kapikara tree uprooted by a gale.

85. Having killed Naraka, the son of the earth, and Mura and taking back that pair of earrings bedecked with gems, the learned one endued with prosperity and fame and of unparralled prowess came back.

86. To him the gods seeing the terrible tasks done in that battle granted boons there, saying: "When you are fighting, you will not have fatigue and there shall be no impediment in your way either in the sky or below the waters;

87. Nor shall arms stick on your body. Krishna, too, at this considered himself gratified. Such are ever the virtues of the son of Vasudeva of immeasurable fame and great strength.

88. The son of Dhritarastra aspires to vanquish this Vishnu, who cannot be withstood in fight and who is of endless strength; and that one of wicked soul is ever trying to imprison him. This Krishna however endures even this for our sake.

89. He, however, who desires to get our Krishna on his side after creating disunion between us, will know how far he can take away the affection of Krishna for us, after going to the field of battle.

90. Having paid due respects to the son of Shantanu, and also the king Drona with his son, and also to the son of Sharad-wata, and being desirous of getting back the kingdom, shall I oppose them in battle.

91. That man of wicked intelligence fights with the Pandavas. I shall regard this death as being justly got. Conquered by deceit at the game of dice by those inhuman ones, we ourselves, the sons of a king, for twelve long years

92. Had to reside in the forest encountering all sorts of troubles and difficulties, and one year in disguise. During the life time of these Pandavas how shall the sons of Dhritarastra rejoice possessed of a royal status.

93. If they conquer us engaged in fight being aided by the gods headed by the great Indra, then will the practice of vice be better than that of virtue and there will surely be no use of behaving honestly.

94. If the effects of a man's actions redound on him; and if we be superior to him, as I think we are, I hope that with the son of Vasudeva as my co-adjutor, I shall kill Duryodhana with all his assistants.

95. This act, O chief of men, (sending us into exile and themselves possessing our kingdom) can not but be wicked; and all our good deeds cannot be totally devoid of good fruits. Having considered this as well as that (I think that) the defeat of the son of Dhritarashtra is certain.

96. You will yourselves be witnesses, O son of Kuru, to (the events) I prophesy; the sons of Dhritarashtra will cease to exist, if they fight. If they do not fight, then they may live; but in a fight with us, none of them will be alive.

97. Having killed the sons of Dhritarashtra along with Karna, I shall take the whole of the kingdom from the sons of Kuru. (In the mean time) do whatever work you may have, and enjoy yourselves and your wives and every thing sweet.

98. Even among ourselves there are Brahmanas, old, well versed in the knowledge of the holy books, of good conduct, of noble birth, acquainted with the events of the year and certain of their interpretation of the motion of the planets,

99. Capable of explaining the mysteries of the gods, and of answering questions regarding coming events, understanding the signs of the zodiac, prophesying the great overthrow of the Kurus and the Erinyas and the triumph of the Pandavas.

100. Owing to this the who has created no enemies considers his objects attained by reason of the overthrow of his enemies. Janardana, too, the lion among the race of the Vrishnis, who has a knowledge of what is to come in the future, undoubtedly sees all this.

101. I, too, who have not lost my senses see all these events of the future by my foresight. My power of vision (into the future) acquired a long time ago does not pain me. I see clearly that the sons of Dhritarashtra fighting shall cease to exist.

102. Without any touch, my Gandiva bow yawns. Though my bow remains untouched, yet the string shakes. My arrows, too, coming near the mouth of my arrowholder try to fly away every moment.

103. The polished sword comes out of the scabbard, as a snake does out of its own worn

outskin; and near my banners are heard terrific words like these: 'O Klritin, when will your chariot be yoked?'

104. At night crowds of jackals make their rejoicing; and from the sky do Rakshasas come down as also the deer and jackals, peacocks and crows, and vultures and cranes and wolves.

105. Also birds, having golden feathers, come down, and having seen my chariot with white steeds follow it. I alone unaided can send to the regions of death all the rulers and warriors by showering my arrows.

106. I shall fling the great weapons, called Shula, Karna, Pashupata and Brahma, all of which Sakra gave me, in different directions; as fire in the hot season burns up a forest.

107. Bringing all my powers and by the aid of my work of destruction, shall I fling these weapons and leave no trace of those that come to the field; and then shall I obtain rest. Such a state of rest is excellent. This is my determination. Tell them this, O son of Gavaigani.

108. Those who are victors in battle even with the entire body of gods headed by Indra, O Suta—the son of Dhritarashtra thinks that in a battle with them, he will be the victor. Look at his folly.

109. The aged Bhishma, the son of Shantanu, Kripa, Drona with his son and the wise Vidura—what all these say, let that be. May all the sons of Kuru attain to old age.

Thus ends the forty-eighth chapter, the speech of Arjuna, in the Yanasandhi of the Udyoga Parva.

CHAPTER XLIX.

(YANASANDHI PARVA)—*contd.*

Vaishampayana said:—

1. In the midst of all those kings, O Bharata, Bhima, the son of Shantanu, spoke these words to Duryodhana:

2. (Once on a time) Vrihaspati along with Shakra went to Brahma, as also did the Maruta with Indra, and the Vasus with Agni.

3. The Adityas, the Sadhyas, the seven heavenly Rishis, the Vishwadevas, the Gandharvas and beautiful cluster of the Apsaras,

4. Having saluted to that old grandsire of the universe, approached him and the dwellers of heaven sat round that lord of the universe.

5. As if attracting unto themselves by their own energy the intellects and energies of them all, the two ancient Rishis, Nara and Narayana, departed.

6. Vrihaspati too asked Brahma "who are these two, who, O grandsire, without worshipping you, go away. Tell us that."

Brahma said :—

7. These two ascetics blazing, as it were, with beauty, and illuminating the earth and heaven and possessed of great energy went away.

8. They are Nara and Narayana who have just come from the earth and are at present staying in these regions. With the fruits of their own asceticism they are resplendant and are possessed of great energy and prowess.

9. These two by their acts ever bring rejoicing to the worlds ; they worshipped by the gods and the Gandharvas live for the destruction of the Asuras.

10. Shakra having heard this went to the place where these two were practising their devotions, in company with all that host of gods with Vrihaspati going in front of them.

11. At the time, among the dwellers of the heaven there was a great panic owing to a battle between the gods and the Asuras, and they (the gods) asked a boon of the noble-souled Nara and Narayana.

12. Those two then said "Choose (the boon)," O best of the race of Bharata. Shakra then said to those two—"make us invincible".

13. Then did the two tell Shakra,—“we shall do what you wish.” Then aided by them Shakra triumphed over the Daityas and the Danavas.

14. That excellent among the ascetics, Nara, having killed the enemies in the battle for Indra, (killed) hundreds and thousands of Poulomas and Kalakanjas.

15. Seated on a revolving car, this Arjuna, by means of a broad-headed arrow, cut down the head of Jambha, who had opened his mouth to swallow him.

16. He penetrated into Hiranyapura, on the other side of the sea, after vanquishing in battle sixty thousands of Nivatakavachas.

17. This Arjuna, the conqueror of hostile cities, of long arms gratified the god of fire by conquering the gods with Indra.

18. In the same way Narayana has in this world killed innumerable other (Asuras) ; such are these two of great prowess that are seen to be united together.

19. The son of Vamdeva, and Arjuna, the two great heroic car-warriors that have now allied together are the two ancient gods, Nara and Narayana. Such is the general belief.

20. Incapable of being vanquished by men in this world and by the gods and Asuras with Indra, this Krishna is Narayana and this son of Falguni, Nara, which the holy books declare. Narayana and Nara are of the same essence split up into two.

21. These two by their acts attain to several eternal and inexhaustible regions and are born in those places again and again in times of war.

22. Therefore is war their duty. This what Narada conversant with the Vedas has said to the race of the Vrishnis.

23. When you will see Keshava with the conch, the disc and the mace in his hand, and Arjuna with that terrific-looking bow taking up weapons—

24. The two eternal and noble-souled Krishnas seated on the same chariot, O Duryodhana, O dear, then will you remember my words.

25. Otherwise why should the sons of Kuru have come to this state. Your intellect, O dear, has fallen off from both virtue and worldly profit.

26. If you do not accept my advice ; then you will hear of the slaying of numerous men of your army ; my advice is listen to by all the sons of Kuru.

27. The advice of the three persons you alone listen to, O bull among the race of Bharata,—viz Karna, who was cursed by Rama,

28. The son of Suta, a low born fellow, Shakuni, the son of Suvala, and your little minded vicious brother Dusasana.

Karna said :—

29. It is not proper for you, O grandfather, to say to me the words you have spoken. I observe the rules of the Kshatriya caste and am not fallen from my own virtue.

30. What vice is there in one for which you revile me so ; the son of Dhritarastra knows that there is no sin in me.

31. I have never been without the slightest injury towards the son of Dhritarastra, and I shall kill all the sons of Pandu, engaged in battle.

32. How can these that are honest be reconciled with those that were formerly their enemies. The interest of king Dhritarastra is ever looked after by me, and the same of Duryodhana ; he is now established in the kingdom.

Valchampayana said :—

33. Bhima, the son of Shantanu, having heard the words of Karna, again addressing the great king Dhritarastra, said these words:

34. Though he ever says "I shall be the slayer of the son of Pandu", yet he is not even one sixteenth part of these large-hearted sons of Pandu.

35. The great calamity, that is about to come on your sons of wicked souls, know that it is the work of this son of Suta of wicked mind.

36. Your son Suyodhana of weak intellect depending on him for support has insulted those heroic sons of godly men, the subduer of their foes.

37. What difficult task is there that has before been accomplished by him which is equal to what has been done by each of the sons of Pandu in days gone by.

38. Having seen in the city of Virata his dear brother killed by Dhananjaya who evinced a great deal of prowess, what did he do at that time.

39. When Dhananjaya rushing against all the Kurus and smashing them dispossessed them of their clothes, what did he then do.

40. When your son was being taken as a captive towards the Ghoshajatra by the Gandharvas, where was then the son of Suta, who is now roaring like a bull.

41. Even in that case it was Bhima and the large minded Partha, who aided by the twins vanquished those Gandharvas.

42. These are the many unfounded statements that he makes; for he is boastful and regards not either morality or worldly profit. May good betide you.

43. The son of Bharadwaja of large mind having heard the words of Bhishma spoke thus to Dhritarastra, among the assembled kings after duly saluting him.

44. What the chief among the race of Bharata, Bhishma, has said—do that, O protector of men. It is not proper that you should do what they that covet desire and wealth tell you to do.

45. Before the battle, I think that peace with the Pandavas seems to be the best. What has been prophesied by Arjuna and submitted to us by Sanjaya,

46. Will all be done by the son of Pandu, I know. In the three worlds there is no wielder of the bow equal to him.

47. Minding not however the speeches of Drona and Bhishma, which were good

advices, the king asked Sanjaya about the sons of Pandu.

48. From that time did all the Kurus despair of their lives, when the king did not give a proper reply to the speeches of Bhishma and Drona.

Thus ends the forty-ninth chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER L.

(YANASINDHI PARVA)—*Continued.*

Dhritarastra said :—

1. What did the son of Dharma, the king of the Pandavas, say after hearing that several armies had collected here for our help.

2. What preparations are Yudhisthira, who is ready for war, making? Who among his sons and brothers are looking up to his face desirous of receiving his orders?

3. Who among them again dissuades him from war, saying—"Be peaceful"—him who knows the nature of virtue and who practises virtue and who has been moved to wrath by the wrong done by the wicked ones (my sons).

Sanjaya said :—

4. All the Panchalas, along with the Pandavas, are looking up to the face of the king Yudhisthira and he, good betide you, rules over them all.

5. Hosts of cars belonging to the Panchalas are coming separately and inspire joy into the heart of Yudhisthira, the son of Kunti.

6. The Panchalas like a cluster of rays gladden the heart of the son of Kunti, who is of effulgent prowess, like the sun rising making the sky look cheerful.

7. Down to the very herdsmen who look after cattle and sheep, the tribes of Panchalas, Kekaya, and Matsyas gladden the heart of Yudhisthira, the Pandu king.

8. The daughters of Brahmanas and of chieftains and of the Vaisyas, while playing, come to Partha to see him clad in a coat of mail.

Dhritarastra said :—

9. O Sanjaya, tell us about those with whose aid that Pandu king will fight, viz., the army of Dhristadyumna and of the Somakas.

Vaishampayana said :—

10. The son of Gavalgani, being thus questioned in that council of the assembly of Kurus, and having drawn long sighs, again and again became thoughtful for a moment.

11. Without any reason, as if by the hand of the gods, the Suta suddenly fell down. Then in that assembly of kings, in that council chamber, Vidura said loudly :

12. This Sanjaya, O great king, has fallen down senseless ; and he can not utter one word bereft of his wisdom.

Dhritarastra said :—

13. Sanjaya, seeing these mighty car-warriors, the sons of Kunti, has certainly got his mind excited owing to those tigers among men.

Vaishampayana said :—

14. Sanjaya having regained consciousness and being comforted addressed these words to the great king, Dhritarastra, amidst that assemblage of Kurus in that hall.

Sanjaya said :—

15. I have seen, O chief among kings, those mighty car-warriors, the sons of Kunti, grown lean through the restraint in which they lived in the court of the Matsya king.

16. Hear, O great king, aided by whom the Pandavas will fight. There will he fight between yourselves and them, aided by the hero Dhristadyumna.

17. That man of virtuous soul who, through wealth and fear, avarice or wealth, or for the sake of argument never falls from truth.

18. Who is an authority, O great king, in religious matters, and who is the chief among men attached to virtue, who has created no enemies, aided by him the Pandavas will fight with you.

19. Whose equal in strength of arms there is none in this world ; that wielder of the bow who subdued all protectors of the earth and who subjugated in battle the people of Kashi, Anga, and Magadha and also the Kalingas.

20. With that Bhimasena the Pandavas will fight with you ;—and through whose prowess the four Pandavas came down.

21. After issuing from the house of lac, Vrikodara, the son of Kunti, who became the means of their rescue from Hidimba, the man eater,

22. That son of Kunti, Vrikodara, who became the means of rescue at the time when Sindhuraja was gratifying his lust on the daughter of Yajnasena ;

23. Aided by him who liberated all the assembled Pandavas when they were burning at the conflagration of Varanavata they will fight against you.

24. Aided by him whom to gratify Krishna (Draupadi) killed the *Krodhabhasas* after penetrating into the terrific mountain Gandhamadana.

25. By him whose substantial arms the strength of ten thousand elephants has been given—by the aid of such Brahmana will the Pandavas fight with you.

26. That hero who, in days of old, for the satisfaction of the god of fire, aided by Krishna, conquered Purandara (Indra) fighting,

27. He who passed by his fight that god among gods, the lord of Uma—that Mahadeva himself, with the trident in his hand, that lord of the mountains,

28. That wielder of the bow, who subjugated all the rulers of the earth by the aid of that Bijoya will the Pandavas fight.

29. He, who subjugated the western country inhabited by hordes of Mlecchas,—that warrior Nakula of wonderful weapons is present in their camp.

30. With that beautiful hero, that excellent wielder of thy bow, the son of Madra, O Kurus, will the sons of Pandu fight.

31. He whose might is equalled by only four men in this world, Ashwathaman, Dhristaketu, Rukmi and Pradyumna ;

32. With that Sahadeva, with that hero among men, and with that joy-giver to Madri, O king, will you have a great fight.

33. The chaste woman, the daughter of the king of Kasi, who practised austere asceticism, who was desirous of the destructions of Bhishma even after death (i. e. in another birth) O bull of the race of Bharata,

34. Was born as the daughter of the king of Panchala, and by the hand of the gods she became a male afterwards ; that one, O tiger among men, who knows the virtues and vices of female-males,

35. Who fought with the Kalingas, that prince of Panchala ; hard to vanquish in battle—with that Shikhandin skillful in the use of weapons will they fight with you, the Kurus.

36. She who was turned into a male through a desire for the death of Bhishma, with that terrific bowman will the Pandavas fight.

37. With those five Kekya princes, brothers to one another and mighty bow-

men, with these heroes with the coats of arms on will they fight with you.

38. With that hero among the race of the Vrihnis, of long arms, of great activity in the use of weapons, possessed of true strength, with that Suyodhana will you have to fight.

39. He who has been the protector of the great-souled Pandavas for a time, with that Virata will you meet in battle.

40. He who is the Lord of Kasi, the car-warrior who is the king of Baranasi, has become their warrior, with him they will fight with you.

41. With the children hard to vanquish, the sons of Draupadi of noble souls, who are like snakes, will the Pandavas fight.

42. He who is like Krishna in strength and like Yudhisthira in self-control, with that Abhimanya will the Pandavas fight.

43. Dhristaketu of great fame, who is of unparalleled strength, who wrathful in battle is hard to vanquish, that son of Sisupala, a great car-warrior,

44. With him, the king of the Chedis who has come and joined the Pandavas with an *Akshauhini*, will the Pandavas fight.

45. He who is the refuge of the Pandavas as Vasava is of the gods, with that Vamdeva will the Pandavas fight.

46. So also will the brother of the king of the Chedis, Sharava, O bull of the race of Bharata who is accompanied by Karakara—with these two will the Pandavas fight.

47. The son of Jarasandha, Sahadeva, and Sayatsena, both of whom are unrivalled heroes in battle, are present in the cause of the Pandavas.

48. Drupada too of great prowess and surrounded by a large force has sacrificed his interests for the Pandava's cause and desirous of fighting is present.

49. These and many others come from the countries in the East and the North—depending on hundreds of them the king Dharma is prepared for battle.

Thus ends the fiftieth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LI.

(YANASANDHI PARVA)—*Continued.*

Dhritarastra said:—

1. All these who have been enumerated by you are of great energy and courage; but

Bhima alone is equal to all of them combined.

2. From Bhimasena wrathful I have very great fear like that of a large deer from an enraged tiger.

3. I am awake during entire nights breathing large and hot sighs, being afraid of Vrikodara, O dear, as any other animal fears a lion.

4. In this entire army do I not see one who can withstand in battle this one of long arms and having strength like that of Shakra.

5. That son of Kunti and Pandu when wrathful is an implacable enemy; and he smiles not even in jest, and is mad with rage, looks at things askance and is of loud voice,

9. Possessed of great force, and of great energy, possessed of long arms and of great strength will put an end to the existence of any wicked sons in battle.

7. Vrikodara, that bull in the race of Kuru, wielding the mace slay them struck by a heavy calamity in battle like the god of death with his staff in his hand.

8. That terrible steel mace with eight-sides and ornamented with gold I now see in my mind like the staff of Brahma uplifted.

9. As a fully grown up lion roams among a herd of deer, so will Bhima roam among my army.

10. Towards all my sons he alone (of all his brothers) showed his cruel strength. A voracious eater, and endued with great strength, even in his childhood was he inimical (to my sons).

11. My heart quakes that Duryodhana and other sons of mine even when fighting with him in their childhood were smashed as by elephants.

12. Oppressed by his strength my sons have ever been; and that Bhima of terrible prowess is the cause of this rupture.

13. Devouring my army composed of men, elephants, and horses, do I see Bhima in the front senseless with wrath,

14. In arms equal to Drona and Arjuna and in speed having the force of wind, in wrath equal to Maheshwara himself, who will kill Bhima in battle—

15. O Sanjaya, that hero, the wrathful Bhimasena; tell me that; it is a great gain I consider, that by that slayer of enemies

16. My sons were not all killed—by that one of independent mind by whom Jakkas of terrible strength and the Rakshashas were killed in days of old.

17. How can a man withstand the force of him in battle. He was not under my control even in his childhood, O Sanjaya.

18. How can that son of Pandu do so now having been wronged by my wicked sons. Cruel and wrathful, he could not bend even when broken. Looking at things askance, with his eyebrows contracted, how can Vrikodara be peaceful.

19. A hero of exceedingly white complexion and tall like the palm tree, Bhimasena measures a *Pradesha* (the span of a thumb) more than Arjuna.

20. Surpassing in speed the horses, in strength the elephants, the second son of Pandu who is of great strength has sweet eyes

21. The Pandava in form and power just as I heard from the lips of Vyasa in days gone by ;

22. Easily by means of his mace, the chariots, the elephants, men and horses he will kill in battle,—that terrible being when wrathful, that man of cruel purposes,

23. That wrathful Bhima, who is ever furious—that chief among the smiters has by acting against my wishes, O dear, before been insulted by me.

24. That mace which has no curves, which is made of steel, which is of bulk, of beautiful sides, adorned with gold, which is capable of killing a hundred, and when flung producing a terrible sound—how will my sons bear ?

25. That inaccessible ocean, which has no shore, which is unfathomable and which has currents in the shape of Bhima, those wicked ones are desirous of crossing over,

26. Those children thinking themselves to be wise do not listen to my words, even if I cry out. Seeing the honey (formerly collected on mountain tops) they do not care for the heavy fall.

27. Those who encounter in battle that death in human shape have their dooms settled by the father of the universe, like those of large deer's encountering lions,

28. How shall my sons bear, O dear, the mace when flung at them—the mace which is four cubits long, having six sides of illimitable powers of destruction, and terrible to touch.

29. Whirling the mace and piercing the heads of elephants, licking the corners of his lips and giving out (terrific) breaths every moment,

30. Making terrific noises in return of those of falling elephants and rushing with loud roars against elephants coming against him,

31. Having penetrated into the place where the chariots stand, when he kills the heroes after taking aim against them, will one of my soldiers escape from him who is blazing like fire ?

32. Grinding the four elements of my army and cutting his passage out through it, as if dancing with the mace in his hand, he will show (to people) the scene which takes place at the end of a Yuga (universal destruction).

33. Like an elephant mad with rage, breaking trees with flowers, Vrikodara will crush the army of my sons in battle.

34. Rendering the chariots devoid of men, drivers, horses and banners and giving trouble to the warriors fighting from cars and elephants, the tiger among men,

35. Like the force of the currents of the Ganga uprooting various sorts of trees, will vanquish in battle the army of my sons, O Sanjaya.

36. My sons with their servants and subordinate chiefs, O Sanjaya, troubled with the fear of Bhimasena will certainly fly in different directions,

37. (That Bhimasena) by whom, aided by the son of Vasudeva, the king Jarasandha of great prowess was killed after his inner apartments being entered in the days of old.

38. The goddess Earth was brought under control by the wise Jarasandha and that mighty Lord of Magadha, who subjugated her and oppressed her people.

39. That the Kurus through the prowess of Bhima and the Andhakas and the Vrishnis, and through their diplomacy, were not brought under subjection by them, which was only due to the gods.

40. The son of Pandu, the hero of long arms, having approached him without any arms, killed him. What can be more (wonderful) than this ?

41. Like a venomous snake having accumulated its poison for a long time, he (Bhima) will fling his strength on my sons in the field of battle, O Sanjaya.

42. Like that chief among the gods, great Indra with his thunderbolt (killing) the Danavas, Bhimasena with mace in his hand will kill my sons.

43. I see (in my mind) Vrikodara having eyes of the colour of copper, incapable of being opposed or prevented and having fearful force of strength falling on (my sons).

44. Who can stay in front of that man fighting with his two arms without mace or bow and without being on his car.

45. Bhishma, this regenerate Drona, Kripa, and also the son of Sharadwata—all these know as much as I do the prowess of that wise one.

46. Conversant with the habits of life of the virtuous, and desirous of death in battle, those bulls among men in our party will stand in front of the army.

47. Destiny is always powerful specially in a man though I see them (the Pandavas) victorious, yet I do not dissuade my sons.

48. They (the warriors of our party), desirous of going along the eternal, noble and heavenly path, will part with their lives in fierce battle thus keeping thy earthly fame unsullied.

49. As these are, O dear, to my sons, so are they to the Pandavas (in ties of blood and affection). They (the Pandavas) are grandsons of Bhishma and disciples of Drona and Kripa.

50. The protection that we have afforded to the three-aged ones, the little we have given them, and the little good we have done to them, they will compensate us for that in return owing to their noble nature.

51. That death of a Kshatriya is said to be a peaceful and commendable one, which is met with in battle when one takes up arms desirous of observing Kshatriya practices.

52. I grieve however for all those who will fight with the son of Pandu; the calamity prophesied by Vidura is now come.

53. I consider, O Sanjaya, that knowledge cannot destroy woe; in fact, it is excessive distress that kills knowledge.

54. Even the Rishis who are emancipated and who merely look on this crowd of men become happy at prosperity and agrieved at adversity.

55. Why then should I not be affected by grief. When I am attached to my sons, my kingdom, my wife, my grandsons, my friends and a thousand other objects.

56. I have grave doubts that I shall have any prosperity in the future; thinking thus I see (in my mind) the destruction of the Kurus.

57. The great calamity of the Kurus beginning with the game at dice now stands out in bold relief; this wicked act has been done by that fool desiring for prosperity out of avarice.

58. I consider this to be the work of Eternal Time. I am not able to fly from it like the iron ring attached to the wheel.

59. What shall I do? how shall I do it and where shall I go, O Sanjaya? These

foolish Kurus will be destroyed being subject to the effects of time.

60. I shall be helpless, O dear, on my hundred sons being killed and shall hear the loud lamentation of women. How shall death touch me?

61. As in the hot season a fire ignited and urged by wind burns up dry grass, so will the son of Pandu, having mace in hand along with Arjuna, be the slayer of my party.

Thus ends the fifty-first chapter, the repentance of Dhritarastra, in the Yanasandhi of the Udyoga Parva.

CHAPTER LII.

(YANASANDHI PARVA)—Continued.

Dhritarastra said:—

1. He, from whom we have never heard an untruthful word, he who has Dhananjaya to fight for him can possess himself the three worlds.

2. I do not see any one equal in battle to the one who has the Gandiva bow, who seated on a car could oppose him, though I think about it day and night.

3. There is no equal in battle of the wielder of the Gandiva bow shooting winged arrows, *Nalikas* (muskets) and arrows penetrating into the heart.

4. If the two heroes, these bulls among men, Drona and Karna, skillful in the use of weapons, the chief among those having strength and unconquerable in battle, oppose him;

5. There may be great doubts among other men, but (I am afraid) victory will not be mine. Karna is careless and compassionate and the preceptor is old in age and is beside the preceptor (of the Pandavas).

6. Partha of firm grasp on the bow however is able, mighty and has conquered fatigue; there will be terrible fight between them, but both sides will remain undefeated.

7. All of these are heroes knowing the use of weapons and all of them have gained great fame, they may forego even the lordship over all the gods but not victory (in this battle).

8. The two (Drona and Karna) or the son of Falguna being killed, there will certainly be peace; but there is none who can kill Arjuna, nor one who can conquer him.

9. How can his wrath that has arisen against those foolish ones be pacified; there

are others knowing the use of weapons, who conquer (others) and (sometimes) are conquered (by those).

10. But the rumour is that Falguna (when fighting) has but one result—victory; thirty three years ago (he) having invited the god of fire gratified him.

11. Having first vanquished the gods; no man ever heard of his defeat anywhere. He who has for his charioteer in battle Hrishikesha is equal to him in character.

12. He has victory certain, O dear, as the victory of Indra. The two Krishnas on one car, and the stringed Gandiva bow,

13. These three forces have come together, I hear; there is no similar bow, nor a warrior of that stamp, nor a charioteer of that character.

14. Those fools under the control of Duryodhana do not know this. The thunderbolt falling on the head ablaze leaves some remnants undestroyed, O Sanjaya;

15. But the shafts shot by Kiritin leaves no remnant, O dear. I see now (in my mind) Dhananjaya shining forth by working havoc;

16. And by his shower of arrows separating heads from the bodies. (I see) also his strength in the shape of arrows blazing in all directions,

17. And coming out of the Gandiva bow and burning up the four elements of the army of my sons. (I see) also that struck with fear from the sound of Savyasachin's chariot

18. My army consisting of numerous forces are flying away in all directions. As a great fire raging in all directions burns up withered grass urged by the wind, so will the great fire (in the shape of Arjuna's weapons) consume my army.

19. When Kiritin, incapable of being withstood, opposing them (my men) in battle will shoot destructive showers of arrows upon them, it will be like the king of death directed by the all-destroying Father.

20. When I shall see and hear innumerable kinds of evil omens in the camp of the Kurus, and around them and before the battle, then will destruction come to the race of Bharata.

The ends the fifty-second chapter, repentance of Dhritarastra, in the Yanasandhi of the Udyoga Parva.

CHAPTER LIII.

(YANASANDHI PARVA)—continued.

Dhritarastra said:—

1. As the sons of Pandu are all powerful and desirous of victory, so are their followers who are self-sacrificing and have set their mind on victory.

2. You have related to me about those mighty foes of mine—of the kings of the Panchalas, Kekayas, Matsyas, Magadhas.

3. Even that mighty one who by his mere wish could bring under control these worlds with Indra, that creator of the world, Krishna, has set his mind on the victory of the Pandavas.

4. Satyaki very quickly obtained all knowledge (of the use of arms) from Arjuna and the son of Shini will stand on the field of battle and shoot arrows as (men) sow the seeds.

5. Dhristadyumna, the king of Panchalas, of cruel deeds and a mighty car-warrior, and well acquainted with the use of superior weapons, too, will fight with my army.

6. From the wrath of Yudhisthira and from the prowess of Arjuna and from the twins and also from Bhimasena, do I derive great fear, O dear.

7. On a superhuman net (of arrows) being spread over my army, they will not be able to get out of it; therefore do I weep, O Sanjaya.

8. Beautiful, independent, endued with prosperity and with the force of Brahma, intelligent, of great wisdom, and of virtuous soul, is that son of Pandu (Yudhisthira).

9. With friends and counsellors and surrounded by men prepared for battle, and also by brothers, fathers-in-law who are all excellent heroes and eminent car-warriors,

10. The son of Pandu, that tiger among men, is also graced with patience, secrecy, humanity, benevolence, modesty, truth, and prowess.

11. Versed in the knowledge of holy books, having self-control, attending to the old, is that one who has subdued his senses and is possessed of every virtue, and he is like a blazing fire.

12. What fol, about to die, and who has lost his consciousness is there who will fall into the unextinguishable fire of the Pandavas ablaze like a moth.

13. That king resembling a fire of high and long flames has been treated deceitfully by me and he will, in battle, put an end to the existence of all my sons of weak intellect,

14. I consider that it is best not to fight with them ; ye, Kurus, follow that (my opinion). If you wage war, destruction will surely overtake the race which will be extinct.

15. This appears to me very clear and by acting in accordance with it my mind will obtain peace. If you consider that peace with them is desirable, then we shall try for peace.

16. Yudhisthira will never adopt an attitude of indifference towards ourselves, when distressed ; he blames me by ascribing unrighteousness, thinking me to be the cause (of the war).

Thus ends the fifty-third chapter, the speech of Dhritarashtra, in the Yanasandhi of the Udyoga Parva.

CHAPTER LIV.

(YANASANDHI PARVA)—continued.

Sanjaya said :—

1. It is, O great king, as you say, O Bharata. The destruction of the Kshatriyas by war with the Gandiva bow seems apparent.

2. I do not know how it is that you, who are ever wise and know about the attributes of Savyasachin, allow yourself to be controlled by your sons.

3. This is not the time, O great king, (to give way to grief) ; for you have repeatedly wronged them. By you in the beginning were the Parthas exiled, O bull among the race of Bharata.

4. A father is the best friend, and he should guide well those who are his own selves. Their welfare should be sought after carefully ; but he, who overlooks this duty, cannot be called a superior.

5. Hearing of the defeat (at the game), like a boy you laughed out, O great king, saying—"this is gained, this is won".

6. Formerly you neglected the Parthas, who were being addressed in harsh words thinking that the kingdom had been acquired (by your sons). You did not then foresee this fall.

7. The country of the Kurus, with Janagala, O great king, is your ancestral kingdom ; but you have possessed yourself the entire kingdom subjugated by the heroes.

8. The kingdom acquired by their arms and prowess was made over to you by the Parthas, and you think,—“it has been acquired by me,” O best of kings.

9. Your sons, O best of kings, overpowered by the king of the Gandharvas, and thus sinking as it were in a shoreless ocean, were brought back by Partha.

10. Like a boy, too, did you repeatedly laugh at the defeat (of the Pandavas) at dice and also when they were wandering about being exiled.

11. At the shower, by Arjuna, of a great many sharp edged arrows, even the oceans dry up, not to speak of those things, that owe their origin to flesh.

12. Among the shooters of arrows, the son of Falguna is the chief ; among the bows the Gandiva is the best ; Kesava is the chief of all creatures ; and the Sudarsana, among weapons.

13. Of all things having banners the one shining with the banner and having the device of an ape (is the foremost). The car, having all these and having many white horses in battle,

14. Will overthrow us, O king, like the uplifted wheel of Death. To-day, the entire earth is his, O king, O bull of the race of Bharata.

15. He who has the two warriors, Bhima, and Arjuna, on his side, O best of kings, is the king seeing your army nearly killed by Bhima.

16. The Kauravas, headed by Duryodhana, will be destroyed, struck by the terror of Bhima and Arjuna ; and victory will not be gained, O Lord,

17. By your son, O great king, or by the kings who are his followers. The king of the Matsyas does not pay you homage now ; nor does the Panchala with the Kekayas ;

18. Nor do the Shalwas and the Surasenans. All disregard you. All of them have gone over to the side of Partha, well knowing the heroism of that wise one.

19—20. Out of regard for him, they are ever against your sons. He who troubles the sons of Pandu endued with virtue and undeserving of injury by unworthy actions, and he who despises them even now,—that evil-minded man, along with his followers, should be checked by all means.

21. It is not proper, O great king, that you should grieve for your sons. At the time of the game at dice, all this was predicted by me, as also by the wise Vidura.

22. All these lamentations of yours for the sons of Pandu, O Bharata, as if you had no hand in the matter, are all useless, O chief among kings.

Thus ends the fifty-fourth chapter, the speech of Sanjaya, in the Yanasandhi, of the Udyoga Parva.

CHAPTER LV.

(YANASANDHI PARVA) —continued.

Duryodhana said :—

1. There is nothing to fear, O great king ; nor should you grieve for us. We are capable, O king, of winning victory over our battle, O king.

2. When the slayer of Madhu came to the sons of Pritha wandering in exile in the forest with a large army capable of subjugating the kingdom of the enemies,

3. And when Kekaya, Dhritaketu, Dhristadyumna of the race of Prishata, and many other kings followed them to the sons of Pritha,

4. And when not far from Indra Prastha there assembled together the car-warriors, and having joined together, they blamed you along with the Kurus,

5. And when they, with Krishna at their head, paid homage to Yudhisthira, who was wearing deer skin, O Bharata,

6. And when the rulers of men spoke of giving back the duties of a king (to Yudhisthira), and they longed to bring about the overthrow of yourself with all your followers,

7. Then were Bhishma, Drona and Kripa thus addressed by me, who heard this, through fear of the ruin of our cousins, O king :

8. That the sons of Pandu will abide by the terms agreed to, is my opinion ; our destruction does the son of Vasudeva desire.

9. That with the exception of Vidura, will you be slain, is my opinion ; and Dhritarastra, who knows the nature of virtue—that best one among the Kurus cannot possibly be slain.

10. O dear, having effected our extinction, Janardana desires to bestow on Yudhisthira the entire kingdom of the Kurus.

11. When the time comes, what should we do ? Surrender or fly or shall we fight against the enemies and give up (all hopes of) our lives.

12. In a fight against them, defeat shall surely be ours ; all the rulers are on the side of Yudhisthira.

13. On their being dispossessed of their kingdom, our friends are angry with us ; and we are reviled by all the kings and by all our kinsmen.

14. There is no objection to our surrender ; for men on our position seek peace from a long time ; but I grieve for my father,

that lord of men, who has his wisdom only for his eyes,

15. And who may for my doings be beset with troubles and endless woes. The enemies were opposed by your sons simply for our good ; which is known to you before, O best among men.

16. The sons of Pandu, these mighty car-warriors, will have their revenge for their wrongs by the extinction of the race of the king Dhritarastra with that of his ministers.

17. Then did Drona and Bhima and Kripa and the son of Drona thus speak, O Bharata, thinking me to be in the midst of great anxiety and with the senses tortured.

18. The enemies ready to fight need not be feared, O subduer of foes ; for the foes when in the battle field are incapable of conquering us.

19. Each one of us by himself can conquer all the rulers of the earth. Let them come ; we shall curb their pride by sharp arrows.

20. In days of old, all the rulers of the earth were conquered by the single Bhima seated on the single car, extremely wrathful on the death of his father.

21. That best one among the race of the Kurus, wrathful, killed many among them (enemies) ; then they out of fear sought the protection of this Devavrata.

22. That Bhishma is well capable to fight along with us and to conquer the enemies ; therefore, O bull among the race of Bharata, let your fears be dispelled.

23. Such was the determination, at that time, of these ones of immeasurable prowess. In days of old the earth was under the possession of the enemies.

24. Now they are not capable of again conquering us ; the Pandavas are now shorn of their wings and devoid of strength.

25. The earth, too, O bull among the race of Bharata, is now under our subjection and the rulers of the earth assembled are of the same mind with me in happiness or misery.

26. O subduer of foes, for my sake, the rulers of the earth, can enter into fire or even the ocean ; know this, O you best among the race of Kurus.

27. In this case they laugh at you, who are grieved and like one insane, and giving vent to many sorts of lamentations, struck with fear by the descriptions of the enemies.

28. Each of these kings by himself are capable of opposing the Pandavas. Every

One considers himself all in all. Let the fear which has come on you be dispelled.

29. To conquer my entire army, Basava even is not able; this army, which is endless, can not be annihilated even by Brahma, who is born of himself.

30. That Yudhisthira foregoing his claims to the entire kingdom begs only five villages; he is afraid of my army and my prowess, O Lord.

31. The impression you have of the might of Vrikodara, the son of Kunti, has no foundation; you do not know my prowess, O Bharata.

32. My equal in a fight with the mace, there is none in the world; there has been none my equal, nor will there be any.

33. Suffering a lot of troubles, and employing myself earnestly to my task, have I lived at the abode of my preceptor and learnt my lessons; therefore have I not the slightest fear from Bhima, nor from any other.

34. In a fight with the mace there is none equal to Duryodhana—this is sure; for he used to live with Sankarshana (his preceptor), good betide thee.

35. In a fight I am Sankarshana's equal and in strength there is none my equal in the world; Bhima will not be able to bear the blows of my mace in battle.

36. Being enraged, the one blow that I shall deal Bhima, O king, will strike him severely and speedily send him to the palace of death.

37. I am desirous, O king, to see Vrikodara with the mace in his hand; this has been prayed for by me for a long time,—this has ever been the desire of my heart.

38. Struck by me with the mace, Vrikodara, the son of Pritha, will fall lifeless on the ground with his body smashed.

39. Struck by a blow from my mace, even the Himavat mountain can be split up into a hundred thousand pieces.

40. It is very well known to both Vasudeva and Arjuna that it is certain that in a fight with the mace there is none equal to Duryodhana.

41. There let your fear proceeding from Vrikodara be dispelled; for I shall kill this one. Do not, O king, yield to grief.

42. He being slain by me, many car-warriors, endued with similar qualities, speedily throw down Arjuna, O bull among the race of Bharata.

43. Bhishma, Drona, Kripa, Drona's son, and Bhurisaba, Shalya, the king of the

Pragytish and Jayadratha, the king of the Sindhus,—

44. Each one of these by himself is competent to kill the Pandavas, O Bharata, Acting together they will in an instant bring them to the abode of death.

45. There is no reason why the entire army of the kings on one side is incapable of conquering the single Dhananjaya. Covered by arrows shot by Bhishma a hundred times,

46. And by Drona, his son and Kripa, this son of Pritha will go to the region of the dead. Born of Ganga, our grandfather, too, is superior to the son of Shantanu, O Bharata.

47. Like a *Brahmarshi* (a devotee of the first rank and order) he was born among men and is hard to be vanquished even by the gods. There is no slayer of Bhishma, O king.

48. This boon was granted by his father who was gratified: 'You will not die without your own desire. Drona was born of the Brahmarshi Bharadwaja in a water pot.

49. From Drona was born his son, well acquainted with the use of arms. This Kripa, too, is the foremost among the preceptors and was born of the great Rishi Gautama.

50. This one, endued with prosperity and born in a clump of heath, is incapable of being killed, such is my impression. Then, too, the father, mother and maternal uncle of Ashwathaman did not take their birth in a woman's womb.

51. That hero, too, is on my side. All these, O great king, are car-warriors equal to the gods themselves.

52. They are capable even of giving trouble to Shakra himself in battle. Arjuna is not capable even of gazing at any of them by himself;

53. And these tigers among men united together will kill Dhananjaya. Bhishma, Drona and Kripa together are equal to Karna,—such is my opinion.

54. He has been told by Rama: you are equal to me, O Bharata. Two beautiful and blessed ear-rings Karna had from his very birth.

55. These two were asked by the great Indra himself for the sake of Sachi, O subduer of foes, in exchange, O great king of greatly terrific strength and infallible.

56. How can Dhananjaya escape (after a struggle with) from him who is thus protected; therefore is my victory certain, O

king, as a fruit comes within the grasp of my two hands.

57. Our defeat and the success of enemies, too, are proclaimed in the world. In one day this Bhishma kills ten thousand (enemies), O Bharata.

58. The mighty bowmen, Drona, his son, and Kripa, are equal to him (in this respect). Then, too, the ranks of the Sansaptaka Kshatriyas, O subduer of foes,—

59. These determined on the destruction of Savyasachin have made this resolution in their mind : 'Either we shall kill Arjuna, or that one having the figure of a monkey on his flag will kill us.'

60. Such are the kings (on my side) ; why do you all on a sudden express fear for the enemies. Bhishma being slain, what other warriors will fight, O Bharata.

61. If you know any among the enemies (who will) thus tell me of him, O subduer of enemies. The five brothers along with Dhristadyumna and Satyaki—

62. These seven warriors whom you consider to be the best among the enemies and the accomplished warriors on our side are Bhishma, Drona, Kripa, and others,

63. The son of Drona, Karna, Somadatta, Valhika, Shalya the king of the Pragjyotish, the two kings of Avanti and Jayadratha,

64. And Dussasana, Durtmukha, Dussaha, O lord of the world, Srutayudhi, Chitrasena, Purumitra, Vivansati,

65. Shala, Bhurisravas, and Vikarna, thy sons. These two can never be equal. Ten and one Akshauhini have been brought together by me, O king.

66. That of the enemies is less, it is only seven ; why thus should defeat be mine ; an army less by a third should be fought with, said Vrihaspati. My army, O king, exceeds that of the enemy by a third.

67. Then again do I see the enemy without any accomplishment, O Bharata ; while ours, many accomplishments.

68. O lord, knowing well all this—the superiority of my army, O Bharata ; and the inferior number of the Pandavas,—it is not proper that you should lose your senses.

69. Having thus addressed, he asked again of Sanjaya, O Bharata, desirous of knowing more of the enemies thinking that the proper time has come.

Thus ends the fifty-fifth chapter, the speech of Duryodhana, in the Yanasandhi of the Udyoga Parva.

CHAPTER LVI.

(YANASANDHI PARVA)—Continued,

Duryodhana said :—

1. Having obtained an army of seven Akshauhini, what does Yudhishthira, the son of Kunti, desirous of war, do along with the other kings.

Sanjaya said :—

2. Yudhishthira, desirous of war, is extremely cheerful ; and the two, Bhimasena and Arjuna, are not otherwise. The twins too, are not afraid.

3. The son of Kunti, roamed about in his heavenly car in all directions. Bibhatsu, yoked the horses to it to test the efficacy of the Mantras (obtained by him).

4. I beheld him, with his coat of mail on, like clouds with lightning. After thinking for a short time he addressed me thus with a light heart.

5. See these signs of prophecy ; we will conquer, O Sanjaya, what Bibhatsu told me. I also saw the truth of this.

Duryodhana said :—

6. You are pleased at praising those sons of Pritha, who were defeated at the game at dice. Tell me now what sort of horses are attached to the car of Arjuna, and what sort of banners.

Sanjaya said :—

7. Tashtri or Bhaumana and Dhatri, aided by Shakra thought out, O lord of the world, diverse forms ;

8. And those forms they included in the banner by the help of divine illusion—these forms, large and small, of heavenly origin and of great value.

9. At the request of Bhimasena, Hanumat, the son of the god of wind, will place his own figure on that banner.

10. Such is the illusion produced by Bhaumana, that the banner occupies the space of one Yojana in all directions, both perpendicularly and obliquely ; and though surrounded by trees its progress cannot be obstructed.

11. The banner designed by Bhaumana and its form appear as of diverse sorts like the diverse colours of Shakra's bow, which appears in the sky ; but nobody knows what it is made of.

12. As smoke mixed with fire mounts the sky appearing beautiful and holding its many colours, so the flag manufactured by Bhaumana has no weight and knows no impediment.

13. And to that (car) are yoked many excellent celestial horses, white in colour, presented by Chitraratha, and with the speed of wind. There is nothing in the world, or in the sky, or in the heavens, O king, which impedes their progress—not all things combined in this world. Their number of hundred would ever remain constant however often they may be slain. Such was the effect of a boon granted in ancient days.

14. In the same way, in the car of the king (Yudhishthira) are yoked large horses of the colour of ivory and of a strength similar to the king. The horses attached to Bhimasena's car are of the speed of wind, having the splendour of Rishis.

15. Horses of black bodies, with backs of variegated colour, like the Tittira bird, presented by his brother Falguna out of dearness, and possessed of better limbs than those of his heroic brother (Falguna,) bear Sahadeva cheerfully.

16. Horses superior of their race presented by the great Indra, and equal in speed to the wind, strong and speedy, bear the hero Nakula, the son of Madri, of Ajmida's race; even as they bear Indra himself, the enemy of Vritra.

17. Excellent horses of large size, of the same age as these, and of equal strength, of many colours, and great activity, presented by the gods, bear the princes, the sons of Subhadra and Draupadi.

Thus ends the fifty-sixth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LVII.

(YANASANDHI PARVA)—Continued.

Dhritarastra said:—

1. Whom have you, O Sanjaya, seen there coming out of love, and who will fight with the army of my sons on behalf of the sons of Pandu?

Sanjaya said:—

2. The chief of the Andhakas and Vrishnis,—Krishna have I seen come there; as also Chekitana, Yuyodhana and Satyaki,

3. The two famous and great car-warriors, proud among men, each with a separate Akshauhini of soldiers, have gone to the side of the Pandavas.

4. And the king of the Panchalas Drupada, surrounded by his ten heroic sons, of whom Satyajita is the best known, headed by Dhristadyumna, with an Akshauhini,

5. And protected by Shikhandien has joined them after well protecting the limbs of his soldiers, enhancing the honour of the Pandavas.

6. Virata, too, with his two sons Sankha and Uttara, and with the heroes S ryadatta and others headed by Madiraksha,

7. And with his brother, and sons, surrounded by an Akshauhini of troops, has joined the son of Pritha.

8. The king of Magadha, the son of Jarasandha, too, and Dhristaketu, the king of the Chedis—these two have come separately, each surrounded by an Akshauhini.

9. The five brothers of Kekaya, all having red flags, surrounded by an Akshauhini, have joined the sons of Pandu.

10. These parties and of their respective numbers have I seen come there, who will fight with the army of Dhritarastra, on behalf of the sons of Pandu.

11. He, who is acquainted with the human system of fight, is celestial, and is followed by the Gandharvas and by the Asuras—that great car-warrior, Dhristadyumna, is at the head of that army.

12. Bhishma, the son of Shantanu, O king, has been reserved as the share of Shikhandin. Virata will help him (the latter) along with the soldiers from Matsya.

13. The ruler of the Madras, endued with strength, has been reserved as the share of the eldest son of Pandu, through somebody in their party said that he was of opinion that the two did match very well.

14. Duryodhana with his son, and his hundred brothers, and the soldiers coming from the eastern and southern countries have fallen to the share of Bhimasena.

15. Arjuna has for his share Karna the son of Vikartana, Ashwathaman, Vikarna, and the king of Sindhu Jayadratha.

16. Whoever there is in this world who boasts that he is invincible. Arjuna, the son of Pritha, has accepted all of them also as his share.

17. The great bowmen, the five Kakeya princes, brothers to one another, taking the Kakeya warriors (on the Kurus side) for his share, will fight in the battle.

18. In their share have also fallen the Malavas, the Shalwakas, and the two foremost of the Trigartas, who have resolved to win or to die.

19. In the same way all the sons of Duryodhana and Dusasana have been accepted by the son of Subhadra as his share, as also the king Vrihadvala.

20. The mighty bowmen, the sons of Draupadi, having their flag ornamented with gold, with Dhristadyumna at their head, will fight with Drona, O Bharata.

21. Chekitana desires to fight with Somadatta in single combat, each seated on his own car; and Yuyudhana is desirous of fighting against Kriyavarma of the Bhoja tribe.

22. The son of Madri, the hero Sahadeva, who makes loud roars in battle, has accepted as his own share your brother the son of Suvala.

23. Uluka, the deceitful one, and hordes of Saraswata tribes have been accepted by Nakula, the son of Madrivati; as his own share.

24. The other rulers, too, O king, who will fight in the battle, have been assigned to the share of some one on their side by the sons of Pandu.

25. In this way has this army been divided into batches. Do whatever is to be done by you, along with your son, speedily.

Dhritarastra said :—

26. All my foolish sons, those addicted to the wicked dice who have taken it in their hand to fight with the powerful Bhishma, have ceased to exist already.

27. The kings and the rulers, too, all consecrated by the king of death himself shall enter the Gandiva bow as moths fall on fire.

28. I see in my mind my army already routed by these large minded ones, whom I converted into enemies, who will follow them to battle, who have been routed by the Pandavas in fight.

29. All of them are extremely good car-warriors, heroes, famous and powerful and having might like that of the sun or fire, and victorious in battle.

30. Those whose leader is Yudhishthira, and whose protector is the slayer of Madhu, and whose warriors are the heroic sons of Pandu, Savyasachin and Virikodara,

31. And Nakula, Sahadeva, Dhristadyumna, the son of Prishata, Satyaki, Drupada, with his brother,

32. And the king of the Panchalas, endued with excellent prowess, and the invincible Yudhamanyu, and Shikhandin and Kshatradeva, and Utra the son of Virata,

33. And the Kashis, the Chedis, the Matsyas and all the Srinjayas, the son of Virata, Babhru, the Panchalas and the Prabhadrakas.

34. From these even Indra himself cannot wrest this Earth, if they are not so willing—the heroes, who are cool and composed in battle and who are capable even of breaking the mountains,

35. My wicked son desires to fight, O Sanjaya—these endued with all the virtues and endued with superhuman strength, disregard me who am loudly protesting.

Duryodhana said :—

36. Both the parties are of the same race and both roam about on the earth; why then do you regard victory as coming solely to the Pandavas.

37. Our grandfather Bhishma, Drona, Kripa, and Karna hard to be vanquished, Jayadratha, Somadatta, and Ashwathama,—

38. Indra even, united with the gods, is incapable of defeating these great bowmen endued with great energy in battle. How can the Pandavas do it, O sire.

39. All the rulers of the earth, too, leading honourable lives, the heroes capable of wielding weapons can for my sake, O sire, oppose the Pandavas,

40. These Pandavas are not even able to gaze on my soldiers. I am sufficiently powerful to challenge the Pandus with their sons to fight.

41. Those rulers of the earth, who wish me well, O Bharata, will get hold of them as deer are caught by means of a trap.

42. By means of our large number of cars and our net of arrows, the Panchalas along with the Pandavas will be vanquished;

Dhritarastra said :—

43. My son raves like a maniac, O Sanjaya; he is not capable of defeating in battle Yudhishthira the king of Dharma.

44. Bhishma knows the truth of the sons of Pandu, and their sons of great fame, and prowess, conversant with the code of morality and having large minds.

45. Since he does not desire fight with those ones of great soul; but, O Sanjaya, tell me again of their doings.

46. Who among them are endued with activity and who are inciting the Pandavas. These great bowmen are like those pouring clarified butter on fire.

Sanjaya said :—

47. Dhritarastra is ever inciting them, O Bharata, saying,—“Fight and do not fear a fight, O you best among the race of Bharata.

48. "The few rulers of the earth, who are surrounded by the sons of Dhritarashtra, will engage in fierce fight with marks of numberless weapons on their bodies.

49. "All these wrathful kings who have assembled on the other side, with their friends and followers, I alone will capture like a big fish, seizing small ones from the water.

50. Bhishma, Drona, Kripa, Karna, the son of Drona, Shalya and Suyodhana—these I will oppose like the shore, resisting the flow of the swelling waters."

51. King Yudhishthira of a virtuous soul said to him who was thus speaking: "The Panchalas along with the Pandavas all depend on your wisdom and prowess.

52. Rescue us from this fight; I am aware that you, O you with long arms, are established on the virtue of a Kshatriya.

53. Alone you are quite capable of effecting the overthrow of the Kauravas. To meet the Kauravas, desirous of war and standing in front of us,—

54. What ever will be decided on by you will conduce to our good, O subduer of foes. why those fly from the field of battle out of the original army and are at our mercy.

55. The hero, who after showing forth his strength himself helps such men (those flying, referred to in the last Sloka), is worth purchasing for a thousand. Such is the opinion of those who are conversant with the code of morality.

56. O you bull among men, you are just such a hero, brave and powerful. There is no doubt that in battle you are the rescuer of those struck with fear.

57. The son of Kunti, Yudhishthira, of virtuous soul having said this, Dhristadyumna without the least fear said these words to me: O Suta, all the men that have come to fight for Duryodhana,—

58. Tell them and the Kurus who have descended from the Pratipas with the Vahlikas, son of Sharadwata and Drona with his son, as also Jayadratha with his son,

59. And Dusasana, and Vikarna, and also the king Duryodhana and Bhishma—go to them and tell them—go just now, without delay.

60. Yudhishthira should be approached by an honourable man,—let not Arjuna, protected by the gods, kill you—and the king of virtue—the son of Pandu—that hero among men should be forthwith asked to accept the kingdom surrendered to him.

61. There is no warrior in this world as the son of Pandu, Savyasachin of true strength.

62. By the gods themselves is the heavenly car of the wielder of the Gandiva bow protected; he cannot be defeated by men; do not think in mind even of a fight with him.

Thus ends the fifty-seventh chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LVIII.

(YANASANDHI PARVA)—*contd.*

Dhritarashtra said :—

1. The son of Pandu, from his youth, has the prowess of a Kshatriya and leads the life of a Brahmachari. Those fools desire to fight with him, though I am lamenting.

2. O Duryodhana, O you best among the race of Bharata, turn your mind away from fight; war is not desirable under all conditions, O you subduer of enemies.

3. One half of the earth is sufficient for the livelihood of yourself and your ministers. Give back to the sons of Pandu their dues, O you subduer of enemies.

4. All the Kurus think this to be in accordance with virtue that you should conclude peace with the high-souled sons of Pandu.

5. Think well, O son, of the elements of your own army; it has been collected for your own death; you do not accept this out of folly.

6. I do not wish war; nor is Valhika desirous of it; nor is Bhishma; nor is Drona, nor is Ashwathama; nor is Sanjaya.

7. Nor Somadatta, nor Shala, nor Kripa desire war; nor does Satyabrata, nor Purumitra, nor Jaya, nor Bhurisrabas.

8. Those on whom depend the Kurus, when troubled by the enemy not rejoice at the prospect of war; O dear, may you accept that.

9. You do not act in this way of your own will; but Karna leads you to it and Dusasana and the wicked souled Shakuni and the son of Suvala (lead you).

Duryodhana said :—

10. I do not depend on Drona or Ashwathama or Sanjaya, or Bhishma, or Kamboja, or Kripa, or Valhika.

11. Or Satyabrata, or Purumitra, or on Bhurisrabas, nor do I challenge them to fight, depending on others.

12. O Sire, I and Karna will perform the sacrifice of war after preparing ourselves, making Yudhishthira the beast for sacrifice.

13. In the ceremony my car will be the substitute for the platform ; my scimitar, the ladle ; my mace, the large ladle ; and my coat of mail, the witnesses ; my horses will answer the purpose of the four priests ; my hafts will stand for the Kusha grass ; and my fame, for the clarified butter.

14. Having performed, O king, this sacrifice in the field of battle, in honour of the God of death, by ourselves, and having won a victory and slain our enemies, we shall come back surrounded by a halo of glory.

15. Myself, O Sire, Karna, and my brother Dusasana,—these three of us will kill the sons of Pandu in battle.

16. Either I shall rule this earth, having slain the sons of Pandu ; or the sons of Pandu will enjoy sovereignty over this earth after having slain me.

17. I can sacrifice my life, my kingdom, my wealth, my everything, O king ; but I can not live in peace with the sons of Pandu, O you of unfading renown.

18. That extent of land which is pierced by the extremity of a sharp needle, O venerable Sire, I shall not surrender to the sons of Pandu.

Dhritarastra said :—

19. I grieve for you all, O rulers, who are following that fool to the abode of the king of death ; but Duryodhana is cast off by me for ever.

20. Like tigers in a herd of deers these foremost of strikers—those Pandavas assembled together will kill the principal warriors in battle.

21. The army of the Bharatas appears to me as already fallen down like a woman troubled and afflicted, and struck by one, of the long arms.

22. Increasing in strength, what was already full, *vis.*, Yudhishthira's army the son of Shini will stand on the field shooting arrows as one sows the seeds.

23. In front of the fighting soldiers Bhimasena will stand and all will be shattered behind him as behind a strong wall, fearlessly.

24. When you will see your elephants, big as mountains, felled down by Bhima with their tusks broken, and with blood flowing resembling a broken pot (with water flowing).

25. Beholding them in the field of battle like mountains separated and struck with fear by coming in contact with Bhima, then will you remember my words.

26. Beholding your army composed of hariots, horses and elephants burnt up as

it were by Bhimasena like the path followed by a fire, will you remember my words.

27. A heavy calamity will you meet, if you do not conclude peace with the Pandavas. Killed by Bhimasena with his mace, will you ever remain in peace.

28. When you will see the army of the Kurus, felled down by Bhima like a large forest torn off, then will you remember my words.

Vaishampayana said :—

29. Having said this to all those rulers of the earth, the king, O great king, addressing Sanjaya asked him.

Thus ends the fifty-eighth chapter, the speech of Dhritarastra, in the Yanasandhi of the Udyoga Parva.

CHAPTER LIX.

(YANASANDHI PARVA)—*Continued.*

Dhritarastra said :—

1. What the two great-souled ones, the son of Vasudeva and Dhananjaya, said ? Tell me that, O exceedingly wise one. I shall hear your words.

Sanjaya said :—

2. Listen, O king, how the two, Krishna and Dhananjaya, were seen by me and what the two heroes said. I shall tell you, O Bharata.

3. Looking towards my toes and with my hands clasped together and thinking of holy things in my mind, did I enter the inner apartments to meet with those gods among men.

4. Neither Abhimanya nor the twins can go to the place where the two Krishnas and Krishna (Draupadi) and the lady Satyabhama reside.

5. The two were there, cheerful with a drink of the *Maddhi* wine ; and both had their bodies smeared with Sandal ; and both also were dressed in excellent attires and wore beautiful ornaments.

6. The two subduer of enemies were seated there on a spacious seat of gold decked with many precious stones and covered with many sorts of carpets.

7. On the lap of Arjuna were the feet of Keshava and those of the noble-minded Arjuna rested on Krishna and Satyabhama.

8. A seat made of gold did the son of Pritha point out to me ; after touching

which with my hands, I took my seat on the ground.

9. Two longitudinal lines on the soles of the son of Pritha, the auspicious marks, did I see on his taking away his feet from the seat.

10. Having seen the two young men of black complexion and large stature rising like the trunks of Shala trees, seated on the same seat, a great fear seized me.

11. They were like Indra and Vishnu seated together. That one of foolish intellect does not understand that owing to his belief in the power of Drona and Bhishma and owing to

12. The wishes of him who had under his command these two—the desires of the king of virtue were bound to bear fruit—such was my belief at the time.

13. Entertained with food and drink, and having my wishes (of beholding the two) gratified, I placed my clasped hands on my head and conveyed to them your message.

14. With his hands, having auspicious signs and marks made by friction with the bow and string, the son of Pritha removing the feet of Keshava asked him to give a suitable reply.

15. Then did Krishna of prowess similar to Indra's and adorned with all sorts of ornaments and rising like the banner of Indra speak addressing me :

16. The words of that foremost of the speakers were mild, charming and conciliatory but were awful and calculated to cause fear in the sons of Dhritarastra.

17. I then heard the words of that one who is fit to speak, which were rhythmical and calculated to lead to the good of all, though heart-rending in the end.

The son of Vasudeva said :—

18. O Sanjaya, speak these words to the intelligent Dhritarastra in the hearing of the foremost of Kurus, Bhishma and Drona.

19. Before repeating our answer, O Suta, convey our respects to our elders in age, and then asking about the health of our youngers,

20. Perform many sorts of sacrificial ceremonies and make many presents to the Brahmanas and make merry with your sons and wives ; for a heavy calamity is come on you.

21. Distribute wealth among proper recipients ; get desirable sons and serve those that are dear to you by doing them good ; for the king is anxious for victory.

22. That old debt has not yet been wiped off from my mind (for I have not paid it),—that is the invocation of me living at a distance by Krishna saying "Govinda".

23. Him whose weapon is the invincible Gandiva bow, full of energy, and him who has me for his second—of such Savyasachin have you made enemy.

24. Who would like to challenge the son of Pritha, having me for his second, unless his time were come, even if he were Purandara himself ?

25. He who defeats Arjuna in battle bears the earth in his two arms ; and when wrathful, he could burn up all creatures and could make the gods fall off from heaven.

26. Among the gods, the Asuras, and the human beings and among Yashas, Gandharvas and Bhogis do I not see him, who could stand against (Arjuna), the son of Pandu, in battle.

27. The greatly wonderful event, which is heard to have taken place in the city of Virata of a fight of one against many, is a sufficient proof of this.

28. When in the city of Virata you fled in all directions, dispersed by the son of Pandu alone—that is sufficient proof of this.

29. Strength, heroism, prowess, agility, lightness of hand, untiring energy and patience are centred in the son of Pritha, and are not present anywhere else.

30. Thus spoke Hrishikesha cheering the spirits of the son of Pritha by his voice, and roaring like the instrument which chastised Paka (thunder) in the sky during the rainy season.

31. Having heard the words of Keshava, Kiritin of white steeds,—Arjuna spoke significant words calculated to make the hairs erect.

Thus ends the fifty-ninth chapter, the speech of Krishna, in the Yanasandhi of the Udyoga Parva.

CHAPTER LX.

(YANASANDHI PARVA)—*contd.*

Vaishampayana said :—

1. Hearing the words of Sanjaya, then that lord of men having eyes of wisdom then commenced to count the merits and defects of that speech.

2. And having skillfully counted the merits and defects as far as lay in his power that wise and intelligent king of men, desirous of victory for his sons,

3. And having ascertained the strength and weakness of both parties by suitable means, commenced counting the army of each.

4. And having concluded that the Pandavas had strength and prowess, both human and divine, on their side, and that the Kurus were weaker in strength, he said to Duryodhana !

5. O Duryodhana, this thought never leaves my mind ; it is very true that I see with my own eyes and do not infer it from my imagination.

6. All creatures have excessive affection for their offsprings ; and they also do what is agreeable to the latter to the best of their power, and also what leads to their good.

7. The same is also seen in benefactors generally. Good men always have a great inclination to repay the great good done them, and to do what is highly agreeable to their benefactors.

8. Agni, recollecting the doings of Arjuna at Khandava, will help him and Bhima in this encounter between the Kurus and the Pandavas.

9. Out of affection for those born of them Dharma and many other dwellers of the heaven will, when invoked, come on the side of the Pandavas.

10. Desirous of protecting them from the fear of Bhishma, Drona, Kripa, and others, they will be filled with wrath equal to the thunderbolt (in its effects).

11. The sons of Pritha, those heroic tigers among men, capable of using the weapons, united with the gods, will be incapable of being even gazed at by a human being.

12. He who has the excellent and invincible Gandiva bow and two inexhaustible arrow holders of heavenly make and always filled with shafts,

12. He who has the figure of a monkey on his heavenly banner which can proceed as smoothly as a column of smoke and whose car has no equal in the earth, bounded by the four seas,

14. And the sound of which is heard by men, similar to the roaring of a large mass of clouds and which, like death itself, frightens the enemy.

15. He who is known in this world as of superhuman strength, and he who is known by the rulers of the earth as the victor over the gods even in battle,

16. He, who unnoticed by others takes up five hundred arrows and but in a moment shoots them and makes them fall at a distance,

17. He, who is said by Bhishma, Drona, Kripa, and the son of Drona, and by Shalya the king of Madras, and by all disinterested persons,

18. To be invincible by superhuman rulers of the earth when standing on the field of battle, as a tiger among car-warriors and a subduer of enemies,

19. He at one effort shoots five hundred arrows and in strength of arms is equal to Kartavirya.

20. In this great battle do I see that great bowman Arjuna equal in might to Indra united with Upendra working havoc.

21. Thinking this day and night, O Bharata, am I sleepless and unhappy through anxiety for the good of the Kurus.

22. A great cause of the destruction of the Kurus is now come. If there is no other means of an end to this quarrel, than peace,

23. Peace seems desirable to me and not war with the sons of Pritha. I have ever been of opinion that the Pandavas are possessed of greater strength than the Kurus.

Thus ends the sixtieth chapter, the speech of Dhritarashtra, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXI.

(YANASANDHI PARVA)—*Continued.*

Vaishampayana said :—

1. Having heard these words of his father, the extremely passionate son of Dhritarashtra became highly enraged and again said this :

2. You think that the sons of Pritha having the gods for their assistants are incapable of being withstood ; let this fear of yours be dispelled, O you best among kings.

3. From an absence of desire, and of hatred, and of avarice and of anxiety and for their indifference to worldly property, did the gods obtain their godships.

4. Such was the tale told to us in days of yore by the great devotees Dwaipayana, Vyasa, Narayana, and Rama the son of Jamadagna.

5. Never like men do the gods engage themselves in the work out of desire, wrath, avarice, hatred, O bull among the race of Bharata.

6. If Agni (god of fire), or Vayu (god of wind), or Dharma (god of Virtue), or Indra, or Aswina had ever engaged in work out of desire, then the sons of Partha could not have met with unhappiness.

7. Therefore should anxiety never be indulged in by you, for the gods incline towards objects worthy of them, O Bharata.

8. If however out of contact with desire, envy or avarice is observed in the action of gods; then owing to their own ruling it cannot prevail.

9. Incantations being repeated by me, fire will that moment be extinguished, even if, desirous of burning up all the worlds, it blazes occupying all directions.

10. The divine energy with which the denizens of heaven are endued is great; but mine, too, is without parallel and so greater than that of the gods; know this, O Bharata.

11. In the very sight of the world can I reunite, O king, by my incantations, the Earth divided into two or the peaks of heavens (divided into two).

12—13. I can at any time before the sight of the entire world put down a roaring downfall of stones or a strong gale produced from the destruction of animate and inanimate things, and mobile and immobile beings out of compassion for them.

14. Cars and infantry can go over waters solidified by me. I am the only director of the affairs of the gods and Asuras.

15. To whatever country I go with my Akshauhiniis on any purpose, there my horses move in whatever directions I desire.

16. In my territories there are no terrible snakes, and frightful beasts do not injure men who are protected by my incantations.

17. To the residents in my territories the clouds shower rains at their (the residents') will (i. e. showers rains in quantities and at times desired by them). My subjects are attached to virtue; and in my territories the calamities of cultivation do not exist.

18. The Asuras, the wind, the fire, the slayer of Vritra with the Marutas and Virtue himself would not dare protect them whom I hate.

19. If these had been capable of rescuing my enemies by their might; then the sons of Pritha would not have met with trouble for thirteen years.

20. Neither the gods and Gandharvas, nor the Asuras and the Rakshasas are capable of rescuing my enemies—I am telling the truth.

21. Whatever happiness or misery I chose to assign to my friends or foes, I have never before been disappointed in.

22. It will be as I say, O you subduer of enemies, never before have my words been false; and I have been known as the one of truthful speech.

23. The world is a witness to this greatness of mine, the fame of which has been heard by them. All this has been spoken for consoling you and not by way of self-praise, O king.

24. I have never, O king, praised myself before; for he who praises himself acts meanly.

25. You will be the hearer of the defeat by me of the Pandavas and the Matsyas, and the Panchalas with the Kekayas, and Satyaki and the son of Vasudeva.

26. I am of superior intelligence, of superior might, and of superior prowess. My knowledge is superior, and so my application and concentration are superior to theirs.

27. Asuras on falling into the sea are annihilated in every way; so will the Pandavas with others be annihilated on meeting

28. What is known as to the use of weapons to our grandfather, Drona, Kripa, Shalya and Shala, is all present in me.

29. Saying this that subduer of enemies desirous of war knowing that the proper time had come again asked Sanjaya about their doings.

Thus ends the sixty-first chapter, the speech of Duryodhana in the Yanasandhi of the Udyoga Parva.

CHAPTER LXII.

(YANASANDHI PARVA)—Continued.

Vaishampayana said:—

1. Disregarding Dhritarastra, the son of Pritha and Vichitravirya who was to ask something, Karna, encouraging that assemblage of Kauravas, said these words to the son of Dhritarastra:

2. When aware of the false pretence on which in the days of yore I obtained the Brama-weapon from Rama, he said to me: "At the time of death, all remembrance of this weapon will leave you."

3. Even for such a great offence I was only cursed by that Rishi my preceptor—that great Rishi of great energy, who is capable even of burning up the earth along with the seas,

4. —He was gratified with me by my acceptable services and by my own bravery;

that weapon is still with me and I have still sometime to live ; therefore am I capable (of winning a victory). I take this on myself.

5. In a moment, the favour of that Rishi having been obtained, and after having killed the Panchalas, the Karushas, and the Matsyas, and the sons Pritha with their sons and grandsons, shall I present you with worlds subdued by my weapon.

6. Let your grandfather stay near you and also Drona and also those foremost among the rulers of men. Going there with the chief warriors of my army, shall I kill the sons of Pritha. I take this on myself.

7. Bhishma thus addressed to him who was speaking in this strain : What do you say, O you whose intelligent has been dimmed at the near approach of death ? Do you, O Karna, not know that on the death of the chiefs, the sons of Dhritarashtra will be slain.

8. The burning of Khandava, which was done by Krishna with Dhananjaya as his second,—hearing of that deed your mind should be restrained along with that of your friends.

9. The weapon which that foremost of the gods, that great-souled and prosperous Mahendra, gave you will be, as you will see, broken and turned into ashes, when struck by the disc of Keshava.

10. That arrow having its extremity like the mouth of a serpent which is shining in your belt and which you ever worship with the best of garlands will, when struck with the cluster of arrows by the sons of Pandu, go to ruin with you, O Karna.

11. The son of Vasudeva, the slayer of Vana, and Bhumi's son (Naraka or Hell) who has in furious battles killed many enemies like you and superior to you, protects Kiritin.

Karna said :—

12. Undoubtedly the Lord of the Vrishnis is, as you say ; and what is more, he is greater than that ; the grandfather has said some harsh things ; let him hear the effects of that.

13. I shall lay down my arms and the grandfather will see me in court only and not in battle. Yourself being quiet, all the rulers of the earth in the world will see my prowess.

Vaishampayana said :—

14. So saying, the great bowman leaving the court went to his own house and Bhishma, amidst those Kurus, said to Duryodhana in a laughing tone.

15. The son of the Suta is a man who keeps his promise ; how will he discharge his responsibility ? (Now that he is gone) behold the terrible havoc committed by Bhimasena who arraying his hosts splits up the heads of the soldiers.

16. The kings of Avanti and Kalinga, Jayadratha, Chedidhwaja, and Valhika standing by as witnesses to the scene, I shall again and again kill thousands and tens of thousands of the enemies' soldiers (such was his resolve, how will he act up to it) ?

17. At the very moment when he cheated the weapon out of the blameless and holy Rama, by saying that he was a Brahmana, were the virtue and asceticism of that vile wretch, the son of Vikartana, lost.

18. Karna having thrown away his weapons and Bhishma having addressed these words, O chief among kings, the son of Vichitravirya, Duryodhana, of mean intellect said to the son of Santhanu.

Thus ends the sixty-second chapter, the speech of Karna, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXIII.

(YANASANDHI PARVA)—continued.

Duryodhana said :—

1. Why do you consider victory to be the sole monopoly of the sons of Pritha who are similar to men and had their births similar to those of all men.

2. We and they too are equal in heroism and in prowess, are similar in age, in intelligence and in knowledge of the holy books.

3. In weapons, in the science of fighting, in agility and in skill, all are of the same species ; all had our birth in human beings.

4. O grandfather, how then do you know victory to go to the sons of Pritha ? I do not depend on Drona, nor on Kripa, nor on the son of Valhika.

5. Nor on the other kings. Myself, Karna the son of Vikartana and my brother Dusasana by our prowess will win.

6. We shall kill the five sons of Pandu in battle by means of sharp-edged arrows ; then, O king, with a great sacrificial ceremony with large present of many sorts

7. Shall we worship the Brahmanas and with cows and heroes and wealth. When like deers dragged by a net or men unable

to swim by water shall our soldiers by means of their arms in the battle

8. Drag the enemies and when they (the enemies) see the vast crowds of chariots, and elephants, then will the sons of Pandu leave off their pride and not they alone but Keshava also.

Vidura said :—

9. Old persons who are unfailing in their predictions say that in this world self-control is excellent ; especially in a Brahmana is it an eternal and necessary virtue.

10. He gets success, forgiveness and the fruits of his gifts whose self-control pursues the path of gifts, asceticism, knowledge and study.

11. Self-control increases energy ; self-control is excellent and holy. Absolved from his sins and having his energy increased (by self-control) a man obtains great results.

12. Those who are devoid of self-control are ever feared by creatures as Rakshashas, for whose check Khatriyas were created by Him who is born of Himself.

13. For all the four stages of life, self-control is a very good vow ; I speak of the characteristics of him whose life is one of self-control.

14. They are forgiveness, wisdom, benevolence, equality, regard for all virtues, truth, guilelessness, subjugation of the senses, patience, mildness, modesty and steadiness,

15—16. The reverse of miserliness, mildness, contentment, and reverence. Desire, avarice, vanity, envy, sleep, fareness of speech, self-love, jealousy, and grief—these are not yielded to by those who have self-control. Simplicity, honesty and purity of mind are the characteristics of a man of self-control.

17. One not given to avarice, who is desirous to obtain little, who is indifferent to objects of desire, and who is grave as the sea, is known as the man of self-restraint.

18. That wise man who is of good habits in life of a blameless disposition is satisfied with his soul and knows his own nature, and after commanding respect in this world he is well provided for after death.

19. He that has no fear from other creatures and from whom other creatures have no fear, is a man of ripe wisdom and is known as the best of human beings.

20. People are not made unhappy by him who makes all creatures his friends and seeks their good ; he is calm and grave as

the ocean and is pleased (with every thing) owing to his wisdom.

21. Those who have self-control are of peaceful habits and rejoice, regulating their life by the example of deeds done in olden times and deeds in the present by the honest.

22. Or living in this world, and renouncing all work, the man of self-control, pleased with all by his wisdom, roams about in the world, waiting for death and annihilating into Brahma.

23. As the passage of birds soaring in the sky cannot be observed, so also the path of that sage who is contented in consequence of his wisdom is not observed.

24. He who desirous of emancipation leaves his home has in heaven bright regions assigned to him for ever.

Thus ends the sixty-third chapter, speech of Vidura, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXIV.

(YANASANDHI PARVA)—continued.

Vidura said :—

1. For the capture of birds did a certain fowler set his net in this world. O Sire, so we have heard from old men.

2. There were two birds, companions to each other, captured in that net and they both went up into the air with that net.

3. The fowler seeing them fly up in the air without losing his senses followed them in the direction they took.

4. A certain Rishi living in a hermitage, who had finished his daily worship I saw that fowler following the birds, still in the hope of getting hold of the birds.

5. Then did the anchorite address, O Kauravya, that denizen of the earth following the wanderers of the sky in this couplet.

6. O Slayer of animals, it seems to me wonderfully strange that you who move by your feet in this earth are following wanderers of the sky.

The fowler said :—

7. These two united are taking that one net of mine but they will come under my control where they will quarrel.

Vidura said :—

8. The two birds who were doomed to death quarrelled ; and having quarrelled the two fools fell to the earth.

9. The slayer of animals then approaching those two fighting with each other, subject to the trap of death, without their knowledge caught hold of them.

10. In the same way those cousins who quarrel in matters of wealth are brought under the control of enemies like the birds owing to their quarrel.

11. Dining in one another's company and conversing among one another, enquiring about one another's health and living together—these are the duties of cousins, and quarrel is never.

12. Those who in proper season serve the old men out of pure motives, become invincible like a forest protected by lions.

13. Those, who attaining to prosperity behave like the mean-minded contribute to the prosperity of their despisers, O you bull among the race of Bharata.

14. Cousins, O you bull among the race of Bharata, smoke when quarrelling, and blaze up when united like charcoals.

15. I shall speak of something else, which was seen by me in a mountain and hearing that too, O son of Kuru, do whatever is good.

16. We went to the Northern mountains accompanied by hunters and godlike Brahmanas fond of conversations or incantations and medicines.

17. The Gandhamadana Mountain was like a grove (owing to trees growing on it) in every way. It was shining, as it were, with cluster of medicinal plants and inhabited by ascetics and the Gandharvas.

18. There we all saw some honey of a yellow colour inside a pot placed at a very high point of the mountain.

19. This was guarded by snakes—the favorite drink of Kuvera, as it was, drinking which even an earthly man gets immortality.

20. Those without eyes get eyes; and the old become young. There was the honey described by the Brahmanas conversant with incantations.

21. Then did the hunters, seeing that, strive to obtain it, O king, and were destroyed in that frightful mountain cavern full of snakes.

22. Thus does this son of yours desire to be the one supreme individual in this world; out of loss of his senses, does he see only the honey and not the fall.

23. Duryodhana is desirous of a fight with Savyasachin; but I do not see in him the strength or energy necessary for that purpose.

24. —That Savyasachin, who alone in his car has brought the earth under his control and who inspired dread into Bhishma, Drona and others accompanied by their hosts.

25. They were routed at the city of Virata—see what occurred there. That hero looking at your face and waiting to see your movements will forgive you still.

26. Drupada, the king of the Matsyas, and Dhananjaya, fired with wrath, will leave no trace (of your army) like a conflagration urged on by the wind.

27. O Dhritarastra, take the king Yudhishthira on your lap; for by a struggle between you two none can get an absolute victory.

Thus ends the sixty-fourth chapter, the speech of Vidura in the Vanasandhi of the Udyoga Parva.

CHAPTER LXV.

(VANASANDHI PARVA)—*continued.*

Dhritarastra said :—

1. O Duryodhana, think well on what I am telling you, my dear son. You think the wrong way to be the right one like an inexperienced wayfarer.

2. The energy of the five sons of Pandu, which you are desirous of eclipsing, is like the energy of the five elements in their subtle state supporting the universe.

3. Yudhishthira, the son of Kunti, is established on sound and strict virtue in this world. You are not fit to vanquish him without losing your life.

4. Bhimasena too whose equal there is none in strength—you are roaring at that one who is equal to Yama himself in battle.

5. The foremost of the wielder of weapons, that Meru among the mountains,—what intelligent man would fight with that wielder of the Gandiva bow.

6. What man is there in this world whom Dhritadyumna cannot vanquish, shooting arrows among the enemy like the king of the gods hurling his thunderbolt.

7. Satyaki, too, that one hard to be vanquished, who is respected among the Andhakas and the Vrishnis, will destroy your host; for he is ever attached to what is good for the Pandavas.

8. Then again, he who in measure of strength surpasses the three worlds—what intelligent man would fight with that Krishna, whose eyes are like lotuses.

9. Krishna considers his wives, cousins and his friends, his soul and the earth on one side equal to Dhananjaya on the other.

10. The son of Vasudeva too who is relied on by the son of Pandu, is hard to be vanquished and the army in which Keshava takes part is invincible even by the whole world.

11. Abide then, my dear, by what your friends who tell you to do only what is conducive to your interests say. Accept the old Bhishma, the son of Shanthanu, and your grandfather as your guides.

12. Listen therefore to what these seekers of good to the Kurus—Drona, Kripa, Vikarna and the great king Vahluka—say and to myself as well.

13. These stand in the same relation to you as I myself and it is proper that you should regard them in the same light. All of them know what virtue is, and have the same degree of affection for you, O Bharata.

14. Your host headed by your brothers fled from that city of Virata leaving the king to surrender.

15. This tall story that we hear of what occurred in that city—the struggle between one and many is sufficient proof (of what I say regarding their superiority).

16. Such was the feat of Arjuna single; what will they all united not do? Treat them as your own brothers and give them their rights.

Thus ends the sixty-fifth chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXVI.

(YANASANDHI PARVA)—*contd.*

Vaishampayana said:—

1. The very wise Dhritarastra of great prosperity having thus addressed Suyodhana again asked of Sanjaya:

2. Tell me, O Sanjaya, the remaining part, after the speech of Vasudeva—viz. what Arjuna said to you. I have great curiosity for it.

Sanjaya said:—

3. Having heard the speech of Vasudeva, Dhananjaya the son of Kunti, and hard to be vanquished said at the proper time within the hearing of Vasudeva.

4. Our grand-father, the son of Shanthanu, and Dhritarastra too, O Sanjaya, and Drona and Kripa and Karna, and the Vahluka,

5. And the son of Drona and Somadatta, and Shakuni, and the son of Suvata, and Dusasana and Shala and Purumitra and Vivasti,

6. And Vikarna and Chitrasena and the ruler of the earth Jayatsena, and the two chiefs of Avanti, Vindu and Anuvindu, and the Kowrava Durmukha,

7. And the king of Sindhu, and Dusaha and Bhurisravas and the king Bhagadatta, and the ruler of the earth Jarasandha,

8. And the other rulers of the earth, who have assembled to fight on that side in the interests of the sons of Kuru, are about to die. They have been brought together by the son of Dhritarastra as offerings for the blazing fire of the sons of Pandu.

9. The assembled ones are to be asked in my name about their health each in terms suitable to his rank and the proper greetings are to be presented. Tell this, O Sanjaya, in the midst of those kings to the foremost of sinners, Suyodhana.

10. Make that wrathful prince of wicked intellect,—that covetous son of Dhritarastra of vicious soul hear all these words of mine, O Sanjaya, in the midst of all his ministers and parties.

11. Saying this by way of an introduction, Dhananjaya the wise son of Pritha then looking at the son of Vasudeva with distended eyes with red corners, spoke these words consistent with both righteousness and morality to me.

12. You have heard the measured speech of the high-souled hero of Madhu's race. You are to say the same thing to all the assembled rulers of the earth as my words.

13. Let them act in such a way that offerings may not have to be made to the smoky fire of arrows in the great sacrificial ceremony with the rattles of the car-wheels as substituting for incantations and the bow-string which will neutralise the effects of their arms, as that for the ladle.

14. If you do not return to Yudhishthira, the slayer of his enemies, his own share which he desires; then shall I conduct you with your horses, footsoldiers, and elephants to the inauspicious regions of departed spirits by my sharp arrows.

15. Then quickly bidding farewell to Dhananjaya and the One with four arms and bowing down to them, have I come here with speed to tell you this great news, O you of the lustre of immortals.

Thus ends the sixty-sixth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXVII.

(YANASANDHI PARVA)—*continued.***Vaishampayana said :—**

1. On Duryodhana ; the son of Dhritarastra, not minding this speech much, and all the others remaining dumb those bulls among men rose up (and departed).

2. After all the kings of the earth have stood up, the great king (Dhritarastra) began to enquire of Sanjaya in secret,

3. The resolves of his own party and of his enemies and Pandavas, after the one who was subject to wishes of his son had wished them (the kings) success.

Dhritarastra said :—

4. O son of Gavalgani, tell one of the little superiority that exists in our own army. You know the affairs of the Pandavas fully, in what points they are superior and in what inferior.

5. You know the points of superiority of these two armies. You know every thing and can foresee them. You are well conversant with what is conducive to righteousness and worldly profit. You, who are such, O Sanjaya, asked by me, tell me which of the parties, in the event of war between them, will cease to exist.

Sanjaya said :—

6. I shall not tell you any thing in secret, for then ill felling against me may enter within you, O king. Have our sire of great vows, and queen Gandhari brought here, O Ajamida.

7. They will be able to remove any ill-feeling, O chief among men, (you may harbour against me), acquainted as they are with virtue and skilled as they are in foresight. In their presence shall I tell you every thing about the purposes determined on by Keshava and the son of Pritha.

Vaishampayana said :—

8. Gandhari and Vyasa were brought there by him, who was then spoken to. Conducted by Vidura, they quickly entered the Council Chamber.

9. And knowing that intention of Sanjaya and of his son, the exceedingly wise Krishna Dwaipayana after coming there said :

Vyasa said :—

10. To Dhritarastra, who is asking, O Sanjaya, tell everything that he wants to

know. Tell everything to him about the sons of Vasudeva and Arjuna, as you know them.

Thus ends the sixty-seventh chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXVIII.

(YANASANDHI PARVA)—*contd.***Sanjaya said :—**

1. Arjuna and the son of Vasudeva, the two very adorable wielders of the bow, born in a region other than their own out of their own will, are equal to each other in every detail of their nature.

2. That disc of the son of Vasudeva exists, as if in illusion, O lord ; for though five cubits in diameter it can be hurled by that intelligent being in any form he likes.

3. (That disc) is the destroyer of the Kurus and therefore dear to the Pandavas. Shining with effulgence, it is the best measure for forming an idea of their points of strength and weakness.

4. That descendant of Madhu, of great strength, as if in play, conquered Naraka, Shamvara, Kansa and the king of the Chedis in terrific battle.

5. That foremost among men, of a superior soul, can by mere force of his will bring under control the earth, the sky and the heavens.

6. Again and again, have you, O king, asked me about the Pandavas with a view to know their strength and the points of their superiority and inferiority. Listen to that from me in brief :

7. If the entire world be placed on one side and Janardana on the other ; then will the entire world be surpassed by Janardana in point of strength.

8. The entire world is not able to reduce Janardana to ashes ; (while Janardana can reduce the world into ashes). Where there is truth, where there is righteousness, where there is modesty, and where there is humanity ;

9. There is Govinda. Where there is Krishna ; there is victory. The earth, the sky, and the heavens

10—11. Are guided by Janardana, that foremost among men, who is, as it were, the soul of all creatures, as if in play. He, making the Pandavas his instruments, desires to consume your foolish sons, who are attached to vice, steeping the world in illusion.

12. The wheel of time, the wheel of the world, and the wheel of the Yuga (i. e. the wheel of work leading to births and rebirths) does that prosperous Being ever cause to revolve by the application of his soul.

13. That prosperous Being alone is lord over Time, Death, and over all mobile and immobile beings. I tell you the truth.

14. Though lordling over the entire world, Hari, that great anchorite, has recourse to work, as a cultivator tills the soil.

15. By such illusion does Keshava deceive the world; but those men that have understood him are not deceived.

Thus ends the sixty-eighth chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXLX.

(YANASANDHI PARVA)—*contd.*

Dhritarastra said :—

1. How have you come to know, Madhava, the great lord of all the worlds; and how is it that I do not know him? Tell me that, O Sanjaya.

Sanjaya said :—

2. Listen, O king; you have no knowledge and my knowledge has not diminished (since my last birth). You, being without knowledge and steeped in ignorance, do not know Keshava.

3. By my knowledge, O dear, I do know the slayer of Madhu to be the combination of the three (the cause, the subtle, and the gross), that he is the creator of all—though himself created by none, and that he is the God by Whom all creatures are created and to Whom they are all lost in the end.

Dhritarastra said :—

4. O son of Gavalgani, what is the extent of the belief you ever have in Janardana, by which you know Janardana, who is the union of the three.

Sanjaya said :—

5. I do not care much for illusion (worldly matters); nor do I practise useless things (religious ceremonies in form without faith in the Supreme Being). Good betide you! With the aid of faith derived from purity of mind, do I know Janardana from the holy books.

Dhritarastra said :—

6. O Duryodhana, have recourse to Hrishikesha or Janardana. Sanjaya, my

dear, ever seeks our interests; do you therefore seek refuge under Keshava.

Duryodhana said :—

7. If the son of Devaki, that divine Being, destroys the worlds, having recourse to the co-operation of Arjuna; even then shall I not seek refuge under Keshava.

Dhritarastra said :—

8. O Gandhari, this wicked-minded son of yours would precipitate himself in misery. This evil-souled one, of an envious disposition, and vain, he would not listen to the advice of his elders.

Gandhari said :—

9. O you desiring supremacy, O you of wicked soul, who do not listen to the advice of your elders, and who do not pay regard to your father and myself, after losing your position during your life time.

10. And enhancing the joy of wicked-hearted person as also my grief, when you will be slain by Bhimasena, you will remember the words of your father.

Vyasa said :—

11. You are, O king, dear to Krishna, O Dhritarastra; listen to me; since Sanjaya has acted as your ambassador, he will do what is conducive to your interests.

12. This man knows the ancient and blessed Being Hrishikesha. Listening to him with earnestness, you will be free from even the greatest dangers.

13. O son of Vichitravirya, men are surrounded with joy and wrath, and so they are entangled in several sorts of trap. Those, who are not satisfied with their own wealth, and those fools who act by desire,

14. Again and again come under the influence of the god of death in consequence of their own acts like those of blind eyes (falling again and again into pits) when led by the blind.

15. That one is the only path by which the wise man goes (with a view to attain Brahma) and by aiming at that path a superior man overcomes death and attains the object of his ambition.

Dhritarastra said :—

16. Let me know, O Sanjaya, of that path, devoid of fears, going by which I shall obtain Hrishikesha and eternal salvation.

Sanjaya said :—

17. A man who has not his soul under control can not know Janardana, who has his soul under control. The performance of

sacrifices and other ceremonies, without being accompanied by a control of the senses, is not the proper way to go by for a man.

18. The renunciation of the objects of our desire, due to an excitement of the senses, arises from true knowledge. True knowledge and benevolence have their origin in wisdom—there is no doubt about it.

19. Therefore, O king, employ yourself in the controlling of your senses with wakefulness ; and let not your intellect take the wrong course and keep it aloof from everything save the true path.

20. The control of the senses is known by Brahmanas to be certainly the true wisdom ; and true wisdom is the path along which an intelligent man goes.

21. Keshava is unattainable, O king, by men who have not controlled their senses. One who has his soul under control is pleased with true knowledge, gained by devotion and intimate knowledge of the holy books.

Thus ends the sixty-ninth chapter, the speech of Sanjaya, in the Yanasandhi of Udyoga Parva.

CHAPTER LXX.

(VANASANDHI PARVA)—Contd.

Dhritarastra said:—

1. Repeat to me, who am asking, all that you have said regarding the Lotus-eyed (Krishna), so that by knowing the meaning of his names and his action I may attain to that best among male beings.

Sanjaya said:—

2. The blessed list of name of the son of Vasudeva has been heard by me, from which it seems, so far as I can judge, that Keshava is immeasurable.

3. From his covering all creatures with illusion, from his being the support of the world, and from his being of divine origin, he is known as Vasudeva. He is called Vishnu, owing to the fact of his pervading everything.

4. From his practice of asceticism, from the application of his energy to the supreme truth and from his asceticism know him to be Madhava. O Bharata ; and from his having within himself the essence of everything and from the fact of his killing Madhu, he is called Madhusudana.

5. Krichi is a word denotes existence ; and na denotes eternal tranquility. From the combination of these two states is Vishnu,

born of the Sattwata race, called Krishna.

6. Pundarika means the eternal regions ; and aksha ever means that which has no waste. From a combination of these two states is he called Pundarikaksha ; and from his causing fear in wicked beings is he Janardana.

7. Since he is never dissociated from Sattwa, and since also Sattwa is never dissociated from him ; therefore is he called Sattwata. Owing to (the knowledge of) the Vedas being the eyes by which he is seen and the Vedas being the eyes through which he sees, he is called Brishava (Vedas) and Ikshana (eyes).

8. Not being born in the usual way, that conqueror of armies is called Aja ; and from his being conspicuous among the gods and from his self-control is the Lord called Damodara.

9. From the combination of the words, eternal happiness (hrisika) and the attributes of divinity (isha) is he called Hrishiksha. He is known as Mahabahu in the Smritis, as by his two arms he supports the earth and the sky.

10. Since he never falls down ; nor he is wasted away ; therefore, he is called Adhokshaja ; and he is known as Narayana in the Smritis, as he is the refuge of human beings.

11. From his creating and preserving beings (Parva), and from destroying them (Sa) is he called Purushottama, as also from his being the creator of causes and effects which are also lost in him in the end.

12. Owing to his constant knowledge of everything is he called Sarva. Krishna is established on truth and truth is established on him.

13. The name of Govinda is truth ; because he is Truth of truths. Owing to his strength he is called Vishnu ; and owing to his victory over the gods he is called Jishnu.

14. Owing to his eternity is he called Ananta ; and Govinda, owing to his control over the senses. He can make the unreal appear as the real, by which he deceives all creatures.

15. The divine slayer of Madhu, who has these qualities and who ever is attached to virtue, that being with long arms, who undergoes no waste, will come here to see that there is no unnecessary slaughter.

Thus ends the seventieth chapter, the speech of Sanjaya, in the Yanasandhi of the Udyoga Parva.

CHAPTER LXXI.

(VANASANDHI PARVA) — *Continued.***Dhritarastra said:—**

1. I envy those who have eyes, O Sanjaya, and who will see before them the son of Vasudeva with his body shining with great lustre in the cardinal points of the earth and in the points between them.

2. And uttering blessed words which ought to be listened to with all respect by the Bharatas,—words that are for the good of the Sanjayas, unexceptionable words that ought to be accepted by those praying for prosperity and incapable of being acted up to by those who are about to meet their end.

3. Who (Krishna) is ever full of energy, eternal and the one hero in the world ; who is the leader of the Yadavas and the bull among them ; who is the slayer of his enemies and the cause of terror among them and the destroyer of the fame of his foes.

4. The sons of Kuru, assembled together, will see that worshipful slayer of his foes, of high soul, that foremost among the Vrishnis, speaking words full of benevolence and thus winning over my party.

5. With that ascetic who is eternal and who has the knowledge of self, the ocean of words easily obtainable by anchorites—with that Arishta bird with beautiful wings, that destroyer of creatures, that refuge of the universe,

6. That being with a thousand heads, that ancient Being who has neither beginning, nor end, nor middle, whose fame has no end who is the cause of the universal seed, who is without birth, who is eternity itself, shall I take refuge.

7. I shall take refuge under the creator of the three worlds, the creator of the gods, Asuras, Nagas, and Rakshasas, the chief among the rulers of men and learned men, and that younger brother of Indra.

Thus ends the seventy-first chapter, in the Vanasandhi of the Udyoga Parva.

CHAPTER LXXII

(VANASANDHI PARVA) — *Continued.***Janamejaya said:—**

1. On the good Sanjaya returning to the Kurus, what did my old grandfather, the sons of Pandu, do. All this, O foremost among the twice-born, I do want to hear. Tell me.

Vaishampayana said:—

2. On the return of Sanjaya, Yudhisthira, the king of virtue, said to the scion of the Dasharha race (Krishna)—that bull among all the Sattwatas :

3. This is the time arrived for friends (to show that they are so), O you devoted to the interests of your friends. Any other save yourself I do not see, who could get us through this difficulty.

4. Depending on you, Madhava, we have without fear asked back our share (of the kingdom) from the son of Dhritarastra and all his followers, who are filled with vain pride.

5. As you get through the Vrishnis out of all difficulties, O chastiser of foes ; so are the Pandavas, the proper party, to be protected by you. Get them through this great difficulty.

The blessed Krishna of divine attributes said:—

6. Here am I, O you with long arms. Speak what you want to say. I shall do all that you will ask me to do, O Bharata.

Yudhisthira said:—

7. You have heard what Dhritarastra with his son intends to do. It is, O Krishna, exactly as Sanjaya told me.

8. Such are the intentions of Dhritarastra ; for Sanjaya knows the heart, and is as his very soul, so to say. As an ambassador is instructed, so does he speak ; and if he speaks otherwise he should be killed.

9. Without restoring to us our kingdom he wants peace with us ; and the covetous man behaves by his sinful heart without impartiality towards those whose interests should be looked after by him equally.

10. For twelve years have the forests been inhabited by us ; and at the command of Dhritarastra have we lived in disguise for another year.

11. So that Dhritarastra might abide by those pledges of ours, O lord ; the Brahmanas, O Krishna, in our company know that we did not break our pledges.

12. The avaricious king Dhritarastra does not follow the path of virtue of his class ; and out of affection for his son and with a desire to please him he follows the course marked out by that fool.

13. The king, listening to the advice of Suyodhana, O Janardana, behaves deceitfully towards us out of avarice, and out of a desire to promote his own interests.

14. What is more regrettable than this that I am unable to be of any good to my mother, or to my friends, O Janardana.

15. Five villages were only asked by me, who have the Kasis, the Chedis, the Panchalas and the Matsyas for my supporters, and your exalted self for my lord.

16. (The villages were) Avisthala, Vrikasthala, Makandi, Varanabata, and any other, O Govinda, for the last or the fifth.

17. Give us, O Sire, (so we said) five villages or towns where we may reside united together; for we do not desire the destruction of the Bharatas.

18. Not this even does the wicked-souled son of Dhritarashtra grant, thinking the proprietary rights of the entire earth to be vested in him. What is there more regrettable than this?

19. The avarice of a man born in a noble family yet desiring to possess himself the wealth of others nullifies his wisdom; and the wisdom being destroyed, the sense of shame does nowhere exist.

20. Sense of shame being lost, desire of virtue is weakened; and the destruction of virtue causes the decline of prosperity. Prosperity being lost, the man meets with death; for poverty is death to a man.

21. From a man stricken with property do cousins, friends and Brahmanas turn away; as from a tree without flowers and fruits the winged creatures turn away.

22. This I regard as death to me, O Sire; since from me the cousins turn away as from a fallen creature, or as breath forsakes an animal that is dead.

23. Shamvara was of opinion that there was no condition of life which could be more woeful than that, in which a man cannot see what his food is to be to-morrow.

24. Wealth is said to be the best virtue. Everything is established on wealth; and wealthy men are living in this world and men without wealth are dead.

25. Those, who by force of their physical strength, deprive a man of his wealth, destroy the virtue, profit and pleasure of that man.

26. Having reached this condition (*i. e.* poverty) one class of men prefer death; another retire to villages (from cities); a third to the wilderness; while the fourth rove about with a view to meet speedy death.

27. One class of men become insane; another go under the control of their enemies; and a third become slaves for the sake of getting the wealth of others.

28. Poverty is a more potent evil to a man than death; for it destroys his prosperity. Wealth is the source of a man's virtue as well as his pleasure.

29. The natural death of a man is like the ever recurring point of the wheel of this world. It is the unavoidable path of all creatures and none can avoid it.

30. A man without wealth from his very birth does not suffer so much, O Krishna, as one who after the possession of great prosperity and a life of great happiness is deprived of it.

31. The man steeped in gigantic difficulties by his own short comings blames the gods with Indra and rarely himself.

32. His intimacy with all the holy books cannot procure him a mitigation of his sufferings. Sometimes he feels wrathful towards his servants; and afterwards he envies his friends.

33. Ever subject to outbursts of passion, he sometimes loses his senses and getting himself under the control of his folly he attaches himself to the performance of evil deeds.

34. From his evil deeds spring confusion of castes; and a mixing up of castes is the way to hell, for it is the very culminating point of sinful deeds.

35. If he does not awake, he goes to hell O Krishna; wisdom alone is his awakening; the eyes of wisdom alone can rescue him.

36. A man on obtaining the gift of wisdom follows the holy books. Observance of what is enjoined in the holy books is the best virtue, and modesty is the beautiful accompaniment of such a life.

37. A man endued with a sense of shame despises sins, and his prosperity ever increases. When he becomes endued with prosperity, then he is a man.

38. That calm soul, ever engaged in the practice of virtue and ever attached to action after mature thought, never turns his mind towards vice, nor ever turns to sin.

39. The one without a sense of shame is neither a woman nor a man. He has no claims upon virtue; he is as a Sudra.

40. The man endued with a sense of shame pleases the gods, the Pitris and his own self; and by this does he obtain immortality which is the goal of men attached to virtuous acts.

41. All this has been seen by you in me, O slayer of Madhu,—namely, how I have lived these years, deprived of our kingdom.

42. There is no need for us to abandon that prosperity. In this case the death of ourselves, struggling to obtain back our prosperity, would be better.

43. With regard to that our intention the first thing is to enjoy that prosperity,—

themselves and ourselves united in peace and with the same interests, O Madhava.

44. It is the greatest of all vicious deeds for us to prosper after this destruction—that we should obtain the kingdoms after slaying the sons of Kuru.

45. Those that are not related to us, O Krishna, those dishonourable foes—the refrainment of slaying them too is our duty. What then is our duty towards those who are so closely related to us.

46. We have many cousins ; and our elders are our supporters (on both sides). Their destruction is extremely vicious. What then is the good in engaging in battle ?

47. These practices of the Kshatriyas are sinful ; but, alas, we are born in Kshatriya families and whether such practices are virtuous or the reverse ; any other course of life would not be right !

48. A Sudra serves (the other classes) ; a Vaisya lives by trade and commerce ; we live by massacre ; and the wooden plate (profession of begging) has been selected by the Brahmanas.

49. A Kshatriya kills another Kshatriya ; a fish lives on another fish ; a dog kills another dog. See how each follows his rule of life, O you of the Dasharha race.

50. In battle, O Krishna, Kali is ever present ; in a battle lives are lost ; but, in spite of fixed policy applied to fighting, success and defeat

51. Are not dependent on the will (of the combatants) ; as life and death are independent of the will of creatures. Until the right time happiness cannot be attained, nor misery, O you best of the Jadu race.

52. One man kills many ; and many also united kill one. A coward kills a real hero, known to fame, a renowned warrior.

53. Both parties cannot live to behold victory nor can both parties live to see defeat but the waste and the loss may be seen to be on both sides. To a man attempting to fly there come both loss (of life) and expense.

54. In all cases fight is an evil. Who that strikes is not struck in return ? But victory and defeat, O Hrishikesha, are of the same moment to one that is killed.

55. Defeat is not very much better than death I think ; he on whose side victory is declared, O Krishna, also has surely to meet with a loss.

56. At least the men on the other side kill some one who is dear ; and a man, thus rendered weak, O adorable one, and not seeing his sons and brothers,

57. Lives on, O Krishna, as if in unconsciousness and his purposes are foiled at every step. Those who are modest, prudent, honourable, kind and wise,

58. Are killed in battle ; while a wicked avoids defeat. Even after killing the enemy we become a prey to repentance, O Janardana.

59. In the end the result is that a survivor gives a lot of troubles and in the end collecting an army puts an end to what remains.

60. One makes attempts at putting an end to everything through a desire to settle the dispute. Victory gives birth to enmity ; and that which has met with defeat lives in misery

61. A man peacefully enjoys lives in the case of leaving aside all thoughts of victory and defeat ; but a man who has created an enemy ever sleeps in misery.

62. Without calmness in his mind as if he lives in a house infested by snakes. He who puts an end to everything (of the enemy in battle) gets no fame.

63. And he gets the reverse of fame from all beings throughout his life. Enmity though kept alive for a long time is never brought to an end.

64. There should be no story-teller (to remind him of his wrongs) so long as there is a man alive in the enemy's family. Enmity is never turned into peace by enmity, O Keshava ;

65. But it increases as fire fed by clarified butter. There is no exception to this ; and peace is ever only obtainable by total annihilation.

66. Defects may always be found on either side, by which advantage is sought to be obtained. Manly strength is ever the source of pain in the innermost heart of a man ; and peace is attainable only by leaving aside war, or by death.

67. By putting an end to the enemy to the roots, O slayer of Madhu, we can attain to our object ; but it is most cruel.

68. The peace that we can obtain by foregoing our claim to the kingdom is in effect the same thing as the total extinction of ourselves and the enemy, or the uncertainty of victory.

69. We do not wish to give up that (kingdom) ; nor do you wish death of our family ; and in such a case that peace which we can obtain through bending ourselves to the will of the other side is preferable.

70. When all the attempts of those, who are trying to obtain the kingdom by all means without war, fail ; then war is proper for them and not a show of weakness.

71. On the event of these (attempts at obtaining the desired object without war), the results that follow are terrible. All these have been observed by wise men in a war between dogs.

72. First there comes the wagging of tails, then the bark, then the replying back, then the turning of one round the other, then the show of teeth, then the roaring and then comes the commencement of the fight.

73. In the fight the one, who is stronger, O Krishna, gains the victory and eats the other's flesh. Such is the case with men; there is no difference whatever.

74. It should always be the duty of a strong man not to crush hostility with the weak; and the weak should be deferential to the strong.

75. It is proper that the father, the king, and the aged should be treated always with respect; therefore is Dhritarastra the object of our worship and respect, O Janardana.

76. The feeling of affection for his son is stronger in Dhritarastra, O Madhava. Subject to the will of his son, he will laugh away our respectful submission.

77. What then do you think, O Krishna, to be suitable to the occasion. By what means shall I not deviate from virtue and from worldly good, O Madhava

78. In such a difficulty whom other, O slayer of Madhu, but yourself is it proper for us to consult, O best among men.

79. Who is there, O Krishna, who is so dear a friend to ourselves, who desires our welfare so much, who knows so well the course of all acts, and who is so well acquainted with the results of everything.

Vaishampayana said :—

80. Thus addressed, Janardana said to the king of virtue in reply. For the good cause of both to you shall I go to the encampment of the Kurus.

81. If I succeed in ensuring peace there without a sacrifice of our interests, then will an act of great virtue and of large fruits be done by me, O king.

82. Then shall I free the band of the fated Kurus and Pandavas from the trap of death, as also this earth and all the sons of Dhritarastra.

Yudhisthira said —

83. It is not my wish, O Krishna, that you should go to the Kurus. For Suyodhana, though spoken in a most friendly manner and for his own good, will not listen to your words.

84. It is not proper for you, O Krishna, to go into the midst of that assembly of Kshatriya rulers of the earth, who follow the lead of Duryodhana.

85. The gain of our object will not make us cheerful and what happiness shall we obtain from godship or the lordship over the immortals, if any ill happens to you.

The blessed God said :—

86. I know the vicious nature, O great king, of that son of Dhritarastra; but (by doing as I say) shall we not be spoken ill of in all these worlds in the universe.

87. All the rulers of the earth united together are not powerful enough to stand before me in battle when I am angry, like all other animals before a lion.

88. If they offer insult to me desiring for their good, I shall consume all the Kurus—such is my intention.

89. O son of Pritha, my going there shall not be without results. There will be some gain in going there,—at least we shall not be blamed by others.

Yudhisthira said :—

90. As you please, O Krishna. May all that is good come out of it. Go to the sons of Kuru. May I see you return with your object gained and in health.

91. Going to the Kurus, establish such peace among the sons of Bharata, O Lord; that we may live with all of them with cheerful minds and in contentment.

92. You are my brother and you are my friend dear to me as Bibhatsa. Relying on your friendship we are not at all anxious. May all that is good attend you, who are going for our interests.

93. You know us and you know our enemy; you know what is conducive to our interests and you know what to say. Suyodhana should be addressed in such a way as will be for our benefit.

94. Even if words that are beneficial (to both parties) do not strictly conform to virtue (e.g. peace even by our getting only five villages, which is a sin) or whatever they are (e.g. even if I am to play at a game of dice again) should be spoken by you, O Keshava.

Thus ends the seventy-second chapter in the Yanasandhi of the Udyoga Parva.

CHAPTER LXXIII.

(YANASANDHI PARVA)—*Continued.***The blessed God said :—**

1. The words of Sanjaya have been listened to by me as also thy words. I know all their intentions and also those of yours.

2. Your intentions are established on virtue ; while their purposes are based on malice. What is gained by not having recourse to war, is much in your estimate.

3. A life-long practice of Brahmacharya vow is not the proper course of life for a Kshatriya, O lord of the universe. All the householders have said that a Kshatriya should not gain his livelihood by begging.

4. Victory or death has been originally fixed by the Father of the universe. The proper course of life for a Kshatriya is this (war) and it is not proper to show a humiliating spirit in this course.

5. Earning one's livelihood is not possible by a policy based on a humiliating spirit, O Yudhisthira ; show your strength, O you with long arms, and conquer your enemies, O you chastiser of your enemies.

6. The exceedingly avaricious son of Dhritarastra, has, O chastiser of your enemies, lived for too long a time united with other, enjoying their affection, and their friendship and supported by them.

7. The peace of the Kurus with you is therefore not expedient or desirable (they think), O lord of the universe. They think themselves strong having on their side Bhishma, Drona, Kripa, and others.

8. So long as you treat these, O king, with kindness, they will deprive you of your kingdom, O you chastiser of your foes.

9. Not out of kindness, nor out of cowardice, and not even from a desire to gain virtue or profit will the son of Dhritarastra do as you wish, O you chastiser of your foes.

10. This is an example of the feeling they bear you, O son of Pandu. They are not even sorry for making you wear the *Kaupinas* (a strip of cloth—a sign of a mendicant) and undergoing all these hardships.

11—13. When before the very eyes of the grandfather (Bhishma), Drona, the wise Vidura and the Brahmanas, holy men, and the entire city and before all the chiefs among the Kurus, he, O king, by means of deceit, defeated you at a game of dice—you who are attached to the habit of making gifts, who are of virtuous habits

and life, and of austere vows—he was not ashamed of his cruel act.

14. With one who is of such habits of life, do not, O king, contract a friendship ; they are fit to be killed by any man ; then why not by you, O Bharata.

15. With improper speeches against you did they boast rejoicingly with their brothers, at yourself and your youngers.

16. He said : Now have the sons of Pandu nothing to call their own in this world. Their very names and the name of their family even no longer exist.

17. As great time rolls on, they will meet with defeat. Your subjects no longer yours will now adhere to me.

18. By the vicious and exceedingly wicked-souled Dusasana, while the game of dice was yet going on, was the lady Draupadi like one having none to protect her

19. Dragged by the hair weeping in the assembly of kings in the council ; and in the very presence of Bhishma and Drona they called her cow again and again.

20. All your brothers of terrible strength dissuaded by you and tied by the trap of virtue did absolutely nothing at this.

21. He pronounced these cruel words and others and he expressed plea ure among his cousins at your being exiled into the forest.

22. Those who were assembled there, seeing you without any fault at the time sat in the council weeping with choked voices.

23. Those kings along with the Brahmanas did not praise him for this ; and all the courtiers there spoke ill of Duryodhana.

24. Blame to one born in a high family is death itself, O you chastiser of your foes. Worthless life with blame attached is death many times over, O king.

25. Since that time is he dead, when he was without shame, though blamed by all the kings on earth, O great king.

26. He whose character is of this description can be killed with very little effort like a tree with all its roots cut asunder and standing only on its principal root.

27. Like a serpent is that dishonorable and wicked-souled wretch fit to be slain by everyone. Kill him therefore, O you slayer of your foes ; and do not hesitate, O king.

28. It is proper by all means, and my wish, too, that you should pay proper respects to him who is like a father to you, as also to Bhishma.

29. I, too, going there, shall remove the doubts of all men, who are of one opinion and now of another regarding Duryodhana, O king.

30. In the midst of the kings shall I describe all your good qualities among men, as also defects.

31. Hearing me, speak beneficial words conducive to both virtue and worldly good. All the rulers of the earth, the lords of the different provinces,

32. Will know you to be virtuous souled and truthful of speech and will know how avariciously inclined he is.

33. I shall speak of his defects before both people of towns and villages, before both old and young and before all the members of the four orders assembled there.

34. You will not be called sinful there; for you ask peace and the rulers of the earth will blame the Kurus and Dhritarastra.

35. When he is forsaken by men, what shall there be left to be done, and Duryodhana is killed; do whatever remains to be accomplished.

36. Going to all the Kurus, I shall seek to effect peace without any sacrifice of your interests; and shall observe their intentions.

37. Having observed and made out the intentions of the sons of Kuru and their preparations for war I shall come back to make victory yours, O Bharata.

38. I anticipate war with the enemy by all means. It seems to me that all the signs indicate the same.

39. The birds and beasts are making loud sounds; and the best of elephants and horses assume terrible appearances at the approach of night. Fire too assumes many terrific looking colours.

40. If the cause of waste among men and the world generally were not near at hand, these omens indicating evils would never have been here. Keeping ready for use their arms, machines, helmets, cars, elephants and horses,

41. Let all your soldiers be prepared for battle; and let them be careful about their horses, elephants, and chariots. O chief of men, collect together all that ought to be kept ready for the battle.

42. Duryodhana, O lord of men, will not be able to return you any portion of your prosperous territories which were yours in days of old and which he stole from you at a game of dice.

Thus ends the seventy third chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXIV.

(BHAGAVAT-YANA PARVA)—contd.

Bhima said :—

1. In such a way that there may be peace among the Kurus, O slayer of Madhu, should you speak. Do not frighten them with the prospect of war.

2. Resentful, wrathful, not accepting what is for his good and of a vain disposition, Duryodhana should not be spoken to in harsh terms. He should be treated with courtesy.

3. He is by nature of a wicked disposition and has a heart equal to that of the robbers; he is vain with the sense of possession of prosperity and an enemy of the Pandavas.

4. He is without foresight and cruel; and he has the habit of finding fault with others; and he is of crooked prowess, of malice which lasts for a long time and does not permit himself to be led by others, of a wicked soul and fond of deceit.

5. Even if he dies he would not tender his submission, nor give up or alter his own opinions. Peace with such an one, O Krishna, I consider to be difficult of effecting.

6. He does not listen to even the words of his well-wishers, destitute of virtue, fond of falsehood and always goes against the advice and intentions of his well-wishers.

7. Depending on his own natural wickedness and subject to the impulse of wrath, he, as if by nature, acts sinfully like a serpent hid among the grass.

8. The extent and numbers of the army of Duryodhana are all known to you, as also the nature of his conduct; and his habits of life and the measure of his strength and prowess.

9. In days of old the Kurus along with their sons were cheerful at heart and so were we, rejoicing with our kinsmen like the younger brothers of Indra himself.

10. Owing to the spite of Duryodhana, the Bharatas, O slayer of Madhu, will be burnt up like the forest by fire at the close of winter.

11. These eighteen kings are well known, O destroyer of Madhu, who annihilated their cousins, friends and well-wishers.

12. As when Dharma reached the end of his time, Kali was born resplendent with energy in the prosperous race of Asuras;

13. So were born Udaabarta among Haihaayas, Janamejaya among the Nipas,

Vahula among the Talajanghas, and the proud Vasu among the Krimis,

14. And Ajavinda among the Suviras, Rushadhika among the Surashtas, Arkaja among the Vahlis, Dhautamulaka among the Chinias,

15. Hayagriva among the Videhas, Varayu among the Mahanjasas, Vahu among the Sundaravansas, Pururava among the Diptakshas,

16. Sahaja among the Chedis and Matsyas, Brishadhwaja among the Praviras, Dharana among the Chandravatsas, Vighanhu among the Mukutas,

17. And Shama among the Nandivegas. These wicked beings in each family were born, O Krishna, at the end of each Yuga for the destruction of their own family.

18. So has this Duryodhana been born at the end of this Yuga in our family—that of the Kurus—that wicked individual, the vilest and most despicable of his race, for the extinction of his race.

19. There should he be spoken slowly and mildly in words conducive to our interests and to virtue and worldly good and going fully into the subject, so as to attract his heart towards us and not in harsh words, O you of terrific strength.

20. We would rather, O Krishna, follow the lead of Duryodhana and be under his control; but let not the Bharatas be destroyed.

21. O Son of Vasudeva, act in such a way that we may live as strangers to the Kurus; but let not the sin of annihilating men touch the Kurus.

22. Our grandfather and those courtiers, who are aged, O Krishna, should be spoken to. Let there be brotherly feelings among the brothers and peace to the son of Dhritarastra.

23. I say this; and the king approves of this. Arjuna is never for war; there is great kindness in Arjuna.

Thus ends the seventy-fourth chapter, the speech of Bhima, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXV.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishmpayana said :—

The long-armed Keshava heard with a glad heart these words fraught with mildness from Bhima.

2. Being of opinion that such words from Bhima were as unusual as lightness of a mountain or coldness in fire, the younger brother of Rama, born in the race of Shura, and wielding the Sharnga bow,

3. Then encouraged Vrikodara with his words like wind encouraging flames, and said to Bhima, who was seated and who was overwhelmed with his kindness.

The blessed God said :—

4. O Bhimasena, at other times you approving of war rejoiced at the prospect of killing the crooked-minded sons of Dhritarastra, who oppress others.

5. You do not sleep but are awake with your face bent downwards, O you chastiser of your enemies; and you always speak terrible and wrathful words inclined towards war.

6. With your own warth, your breath is hot like fire and, O Bhima, your mind is not calm like fire with smoke.

7. Alone and by yourself you sigh in a corner like one labouring under a load; and those not aware of the cause thereof consider you to be insane.

8. Like an elephant breaking into pieces the uprooted trees which he has himself felled down and beating the earth with its feet, you too run about drawing sighs.

9. Here you are not pleased with the company of men, but spend your time, O son of Pandu, in solitude; and nothing else ever delights you by day and by night.

10. Sometimes you laugh aloud all on a sudden; and sometimes you sit weeping in a secluded spot; and sometimes again you are seated for a long time with your head between your two knees and with your eyes closed.

11. Other times with your eye-brows contracted and your lips firmly pressed against each other, you gaze at objects before you for a long time. All this is the work of wrath.

12. As surely the sun is seen in the east rising and blazing forth his radiance, and as surely that body of light afterwards sets after revolving round Meru;

13. So truly shall I kill the wrathful Duryodhana with a blow of this mace. I speak this truly and there will be no swerving from this oath of mine.

14. With this oath at one time did you handle the mace in the midst of your brothers. At this time however the inclinations of you, O chastiser of your enemies, who are such; point towards peace.

15. Alas ! at the approach of the time for fight the hearts of those who are inclined towards war will be swerved away ; since fear penetrates you.

16. Alas, O son of Pritha, you see in your mind's eye the omens unfavourable to you, whether you are asleep or awake. Therefore do you desire peace !

17. Alas, you do not evince any manliness in you like an eunuch. You are overpowered by extreme fear ; and therefore is your mind swerving from the right path.

18. Your heart shakes with fear ; your mind is filled with despair ; and your thighs tremble ; and therefore do you desire peace.

19. O son of Pritha, the hearts of earthly men are inconstant and susceptible of change like a young Salmali tree moved by the force of wind.

20. This perverted intention of yours is as unusual as the human faculties in a cow. The minds of the (other) sons of Pandu will sink (in an ocean of despair) like those without a raft (and yet struggling in the waters).

21. It is to me as great a wonder as the lifting up of a mountain that you should speak words in this strain so unlike Bhimasena.

22. Looking back on your own deeds and the family in which you are born, O Bharata, rise up and do not yeild to grief. O hero, be calm.

23. This dullness which you evince is not fit for you ; for a Kshatriya does not keep that which he does not win by force of his own might.

Thus ends the twenty-fifth chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXVI.

(GHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said :—

1. Thus spoken by the son of Basudeva, the one who was ever wrathful and who was accustomed to return insults immediately woke up like a good horse and instantly said in reply :

Bhimasena said :—

2. You regard me, who desire to act in a certain way, in a different light, O Acchyuta. I am in an exceedingly cheerful state of mind at the prospect of war. I am of true prowess.

3. You know the truth of this, O you of the Dasarha race, owing to your living for a long time with me ; or it is possible that you do not know me like one swimming in a lake not knowing its depth.

4. For this reason you find fault with me in words that I do not deserve. Who, knowing me to be Bhimasena,

5. Would dare speak in such unbecoming language as you have deemed fit to address me ? Therefore, O you delighter of the Vrishni race, I tell you these words

6. Regarding the manly strength of myself and the might, which are not equalled by my enemies. At all times this is a dishonorable act for a man to praise himself.

7. Yet being pierced with excessive blame, I speak out of my own strength. Look at these two, O Krishna—the earth and the heaven, from which have proceeded all creatures,

8. Which are immovable, immense, and without end and which are, as it were, the mothers of all beings. If these two, out of anger, suddenly come against each other like two mountains,

9. Then I could by my two arms keep them apart with all their mobile and immobile beings. Behold the distance between the two arms, which coming together are like a great circle.

10. I do not see the man who can free himself after once getting within them. The Himavat, the ocean and the wielder of the thunder-bolt, and the grinder of Vala himself—

11. These three together cannot by their joint strength rescue a man in my power. All the Kshatriyas, who are fit for battle, and who oppose the Pandavas,—

12. I shall fell them down to the earth and trample them with the soles of my feet. You, O Acchyuta, are not unfamiliar with my strength,

13. And the manner in which after conquering the kings, brought them under subjection. If it is a fact that you do not know my strength, which is like the resplendent sun,

14. You will know then me in the fierce turmoil of battle, O Janardana. You cause me pain by your harsh words like the pain felt in opening a long standing boil.

15. Know me to be possessed of greater strength than what I have described of my own will. On the day in which the fierce battle begins, you will see me.

16. And you will see the elephants, car-warriors and horse-soldiers struck down by

me ; and you will see me moved by rage killing men, who are as bulls among the Kshatriyas.

17. You will see and the world will see me cutting down the foremost warriors. The marrow of my bones is not wasted away ; nor does my mind shake with fear.

18. I have no fear from all the worlds moved with wrath against me.

19. But I am evincing these good wishes only out of mercy, O destroyer of Madhu. I can bear all sorts of troubles, if the Bharatas are not annihilated.

Thus ends the seventy-sixth chapter, the speech of Bhima, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXVII.

(BHAGAVAT-YANA PARVA)—Contd.

The blessed God said :—

1. Desiring to know your intentions, I said this out of affection and not out of a desire to find fault with you, nor out of a desire to show my learning, not from anger, nor from a desire of saying something.

2. I know the greatness of your soul ; and I know what strength you possess ; and I know also your deeds ; and I do not find fault with you.

3. What good you yourself consider possible to do to the Pandavas, I consider it possible for you to do a thousand times of that.

4. You, along with your friend and well-wishers, are just what you ought to be, being born in such a family worshipped by all the kings.

5. O Vrikodara, those men, who enquire after the certainty of the consequence of virtue and vice in the next world in a spirit of doubt or about any matter regarding god or man, can never arrive at the right conclusion.

6. The same thing which is the cause of the attainment of the object of man is (sometimes) also the cause of his ruin. The effect of human acts therefore is doubtful.

7. The acts recommended to be followed by wise men competent to foresee the evil effects of actions have consequences other than those foreseen, like the winds from heaven (the direction taken by which no one can predict).

8. The acts performed by a man well advised, well controlled, and done in a way

not injurious to any body has contrary effect by the dispensations of Providence.

9. Then, again, the dispensation of the gods, that are not the results of any particular actions, are neutralised by the actions of men ; as for instance, cold, heat and rain, and hunger and thirst, O Bharata.

10. Over and above the actions that a man is destined to perform, he can do away with others as well at his will ; which the *Shastras* testify ;

11. Since, O son of Pandu, there is no other way for man than action. A man should engage in acts with this knowledge ; and the result will be brought about by both preordainment and action.

12. He who engages in action with this knowledge is not annoyed at failure ; nor is he elated with success.

13. In this sense, O Bhimasena, did I speak ; and I did not mean that in a battle with the enemy ; success would be absolutely theirs.

14. I am speaking all this to you ; as when a man's intellect is confused, he should not be wholly devoid of cheerfulness, nor yield wholly to sadness or dullness.

15. At the dawn of day, going near Dhritarastra, O son of Pandu, shall I try to effect peace without a sacrifice of your interests.

16. If they consent to peace, then unending fame will be mine ; while your desires will be fulfilled and advantage will accrue to them.

17. If however they stick to their resolve and not listen to my advice, in that case there will be a terrible war among the sons of Kuru.

18. In this battle, O Bhimasena, the responsibility of guiding the car of war rests on you ; while Arjuna will draw the car, on which will be seated other persons.

19. The war taking place, I shall drive Vibhatsu's car ; for such is the desire of Dhananjaya and not because I myself am desirous of fight.

20. Therefore did I, fearful of the direction your inclination might follow from your words which were like those of an eunuch, rekindle your energy, O Vrikodara.

Thus ends the seventy-seventh chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXVIII.

(BHAGAVAT-YANA PARVA)—

*Continued.***Arjuna said :—**

1. By Yudhishthira has been uttered all that ought to be spoken, O Janardana; but hearing your words, O chastiser of foes, it seems to me

2. That you do not consider peace to be easily obtainable in this instance, O Lord, owing either to avarice on the part of Dhritarastra, or to the weakness of ourselves.

3. You consider, too, that human strength (alone) is without avail, and that human desires are fruitless save when attended with action.

4. These words spoken by you may or may not be true; but there is nothing which ought to be regarded as incapable of attainment.

5. You consider peace to be improbable owing to our weakness; but they are doing deeds, which do not seem to bear fruits.

6. Done in a proper way, however, our object may be successful, O lord; therefore, O Krishna, act in such a way that there may be peace with the enemy.

7. You are the best well-wisher of ourselves—of both the Kurus and the Pandavas; as the hero Prajapati was of the Suras and the Āsuras.

8. Do, therefore, that which is conducive to the interests of both the Kurus and the Pandavas. I think that the accomplishment of what is for our good is not difficult for you; and this is a work which is the proper thing for you to do, O Janardana.

9. You will accomplish this, as soon as you go there, O Janardana; and, O hero, if any other treatment of that evil-souled one is derived by you; it will be as you wish—whether it is to be peace with them or not—or whatever is desired by you.

10. O Krishna, whatever you desire after mature deliberation will be accepted by us with due respect. Is not death proper for that evil-minded one, as well as for his friends and sons?

11. By whom was seen the beauty of prosperity established on the son of Dharma; and who on seeing that had no righteous means, (of winning the kingdom) O slayer of Madhu.

12. They robbed us (of our kingdom) by the cruel and sinful means of a deceitful game at dice. Where is the wielder of the bow, who though born in a Kshatriya family

13. When challenged (for battle) turns back even when death stares on him? Seeing ourselves defeated by deceit and while wandering in the woods,

14. Did I think that Suyodhana ought to be slain by me when I came out of the forest, O you of the Vrishni race; but what you desire to do on behalf of your friends is not strange, O Krishna,

15. Though how that is capable of accomplishment by mildness or by other means (I do not see).

16. If you consider their immediate destruction better, do that instantly for there is nothing to be considered about in this matter.

17. You know, how by that evil-minded one Draupadi was troubled and annoyed in the midst of the Council and that act of his was borne with difficulty.

18. That he should treat the Pandavas justly, O Madhava, does not seem possible to me. Good counsel to him will give the same result as seed thrown on barren lands,

19. Therefore what you consider proper and beneficial for Kurus—What ought to be done next by us—do immediately.

Thus ends the seventy-eighth chapter, the speech of Arjuna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXIX.

(BHAGYAVAT-YANA PARVA)—

*Continued.***The blessed God said :—**

1. O you of long arms, it will be as you say, O Pandava. I shall accomplish what would be for the well being of the Pandavas and for the Kurus.

2. Everything about these two acts (peace and war) is within my power. Land is moistened and purified (*i. e.* all weeds are rooted out of it) by action.

3. But without rain, O son of Kunti, it cannot be made to yield crops.—In that case (*i. e.* if there is no rain) it is said that irrigation, which can be done by men, ought to be resorted to.

4. But there even (*e. i.* even in artificial irrigation) you will surely behold draught brought on by divine agency (if He so wills it). Knowing this to be the case, the great-souled ones of old

5. Have said that human affairs are accomplished both by divine providence and

by exertion on the part of man. This shall do only that which is capable of being done by human beings.

6. What can be done only by divine agency can never be done by me. That wicked-minded one acts without any regard to righteousness or to the world.

7. And he does not regret for doing that sort of acts ; and his inclinations which are so vicious are supported by his advisers.

8. (Who are) Shakuna, the son of Suta (Karna) and his brother Dusasana ? He will not effect peace by giving up (any portion of) the kingdom.

9. Without the slaying of Suyodhana, and his kinsmen, O son of Pritha, he does not desire to give up (the kingdom)—not even by our surrendering to him, O virtuous king. That evil-minded one will not give you the kingdom by your asking for it.

10. I think that Yudhishthira's message ought to be conveyed to him ; what is necessary and proper has already been said by the virtuous king, O Bharata.

11. The one who is such vicious inclinations will not do even that in its entirety, O son of Kuru ; and he, refusing compliance with that will deserve death in this world.

12. (In that case) he would deserve death at my hands and at the hands of the entire world. By him you all in your youth were ever persecuted.

13. (And since) your kingdom has been wrested by means of deceit by that evil-souled one, who would not obtain peace at seeing prosperity in Yudhishthira.

14. I, too, O son of Pritha, was sought to be withdrawn from your side by that vicious one ; but that evil counsel of his was not accepted by me.

15. You, too, know, O you of long arms, his dearly cherished intentions and purposes ; and that the good of the king of virtue is ever desired to be accomplished by me.

16. Knowing then his purposes and my dearly cherished intentions, why do you, O Arjuna, seem to be afraid of me, as if you did not know them.

17. The one prime object, that has been ordained in Heaven, is known to you. How then can your advice of peace with the enemy be followed ?

18. Whatever is capable of being done by me—by speech or by deed, O Pandava, shall be done by me, O son of Pritha ; but do not expect peace with the enemy ;

19. Why was not this very peace, which is so beneficial, proposed by Bhishma and humbly besought by him at the time of

attacking the cattle of Virata, which is now a year since, concluded ?

20. At that moment have they been vanquished, when their defeat has been determined on by you. Suyodhana is not satisfied at the prospect of parting with a small part of his kingdom for even a very brief period.

21. The instructions of the king of virtue will always be attended to by me ; and the wicked acts of that evil-souled one will have again to be considered by me.

Thus ends the seventy-ninth chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXX.

(BHAGAVAT-YANA PARVA)—*contd.*

Nakula said :—

1. Words of different degrees of worth have been said by the just king, O Madhava, who knows what righteousness is and who is benevolent ; and they have all been heard by you.

2. Bhimasena, having ascertained the wishes of the king, has dwelt on peace as well as on his own strength of arms, O Madhava.

3. In the same way what has been said by Falguna has been heard by you ; and your own opinions, O hero, have been expressed by you.

4. Shutting your mind to all this, and hearing what the intentions of the enemy are, do that what you consider to be opportune, O foremost among men.

5. Different concussions are arrived at in different matters, O Keshava ; but with a view to success, O chastiser of your enemies, a thing ought to be done by man at the right moment.

6. An object, settled on in a particular way, again becomes different, when the conditions are changed ; therefore man cannot stick to the same opinions in this world, O you foremost among men.

7. While residing in the wood, we were of a different inclination ; and while in concealment we came to be of other inclination. But now when we are out of concealment, when we can expose ourselves to the view of others, our inclinations are again changed.

8. O you of the Vrishni race, the love of kingdom, which now exists among us, did not exist to the same degree when we wandered in the woods.

9. Hearing that, we are returned from our exile in the woods, O hero. These seven Akshauhini have gathered round us through your grace, O Janardana.

10. What man is there who, seeing these tigers among men of inconceivable strength and prowess, and ready for battle with all their arms, will not be struck with fear?

11. Therefore do you in the midst of the Kurus speak words fraught with mildness, so that the foolish Suyodhana may not be struck with fear; and then (when these have failed) use threats.

12. Yudhisthira, Bhimasena, Bibhatsu, Aparajita, Sahadeva, myself, Rama, and yourself, O Keshava,

13. Satyaki, Virat of great strength with his son, Drupada with his minister, and Dhristadyumna, O Madhava,

14. The king of Kashi of great strength, and Dhristaketu, the lord of the Chedis—what earthly mortal is there of flesh and blood, who will fight against these in battle.

15. Therefore you will, the moment you go there, accomplish without doubt the only object desired by the virtuous king, O you of long arms.

16. Vidura, Bhishma and Drona with Vahlika are capable of understanding yourself and of speaking words of wisdom which are beneficial at the same time.

17. And they too will lead Dhritarastra, the lord of men, and that Suyodhana of wicked nature with his ministers to do as you bid.

18. When you, O Janardana, speak and Vidura hears on subjects conducive to their interests; what subject is there in the world which you cannot turn smooth and clear.

Thus ends the eightieth chapter, the speech of Nakula, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXI.

(BHAGAVAT-YANA PARVA)—contd.

Sahadeva said:—

1. All this which has been said by the king is eternal virtue; but you, O chastiser of foes, should act in that way by which there shall be war.

2. If even the sons of Kuru desire peace with the sons of Pandu, still do you provoke war with them, O you of the Dasarha race.

3. Having seen the princess of Panchala come in the assembly, O Krishna, annoyed in that fashion, how can my wrath towards Suyodhana be appeased without killing him?

4. If Bhima and Arjuna, O Krishna, and the virtuous king are virtuous, then I leading the path of virtue desire to fight with him in battle.

Satyaki said:—

6. Sahadeva of large mind has spoken the truth, O you of long arms. His wrath and mine will be appeased only by killing Duryodhana.

6. Do you not know that you, too, seeing the Pandavas clad in rags and deer skin in the forest, felt very sorry, and your wrath was kindled

7. Therefore what the heroic son of Madri terrific in battle has said is the opinion of all the soldiers, O you foremost of men.

Vaishampayana said:—

8. While Suyodhana of large mind was yet speaking such words, a terrible roar like that of a lion came from all the soldiers assembled there.

9. And all the heroes accepted and honoured these words of his in every way saying—Well done, well done; and the soldiers desirous of battle expressed their joy.

Thus ends the eighty-first chapter, the speech of Sahadeva and Satyaki in the Bhagavat-Yana in the Udyoga-Parva.

CHAPTER LXXXII.

BHAGAVAT-YANA PARVA.—

Continued.

Vaishampayana said:—

1—2. Hearing the king's words which were beneficial as well as conducive to morality and worldly good, Krishna, the daughter of king Drupada, of long and very black tresses, afflicted with grief, said to the scion of the Dasarha race, who was seated there, after having given due respects to Sahadeva and the great warrior Satyaki.

3. Seeing Bhimasena inclined towards peace, that intelligent lady with a sense of her wrongs said these words with tears in her eyes:

4. O you of long arms, this is known to you. O slayer of Madhu, how the Pandavas were deprived of all happiness through deceit

5. By the son of Dhritarastra with his ministers, O Janardana ; and what message was conveyed through Sanjaya in private by the king

6. Yudhishthira. That too is known to you, O you of the Dasarha race, and by you has been heard all what Sanjaya said.

7. O you of great lustre, (this was the message) give us, O sire, five villages namely, Aberthala, Vrikasthala, Makundi, Varanabata,

8. And any one for the last or the fifth, O you of long arms. In these terms was Duryodhana to be addressed, and his friends too, O Keshava.

9. Suyodhana—though he heard these words of Yudhishthira endued with prosperity and desirous of peace—did not act up to them, O you of the Dasarha race.

10. If, O Krishna, Suyodhana desires peace without returning the kingdom ; then it is by no means proper that you should go there.

11. O you of long arms, the Pandavas supported by the Srinjayas will be able to fight with the terrible army of Dhritarastra excited with rage.

12. Not by peaceful means, nor by surrender can our object be gained from them ; therefore, O destroyer of Madhu, mercy ought not to be shown to them by you.

13. Those enemies, who do not assume an attitude of peace by words of humility or by surrender, ought to be visited with punishment by him who cares to preserve his life.

14. Therefore should heavy punishment fall on them from yourself, O Acchyuta of long arms, supported by the Pandavas and the Srinjayas.

15. This would be just the thing for the son of Pritha to do ; and will also redound to your glory ; and the accomplishment will be, O Krishna, the source of happiness to the entire Kshatriya race.

16. A Kshatriya who is avaricious ought to be killed by a Kshatriya who is desirous of proving true to his own religion ; and even if the covetous man is not a Kshatriya he ought to be slain.

17. An exception should be made, O Sire, in the case of a Brahmana, though he be addicted to all sorts of vices ; for a Brahmana is the preceptor of all the other classes, and he is allowed precedence in everything.

18. The sin, that accrues from killing from one that ought not to be killed, is the same as that which accrues him not slaying

one that deserves death. Such has been the instructions of those conversant with the rules of virtue.

19. Do that, O Krishna, so that this sin may not touch you along with the Pandavas, O you of the Dasarha race, and the Srinjayas and their armies.

20. Out of excessive confidence on you, O Janardana, that I repeat what has been already repeated again and again. What woman is there in this world equal to me ?

21. The daughter of king Drupada born of the sacrificial altar, sister of Dhristadyumna, and your dear friend, O Krishna.—

22. I have become a member of the Ajamida race ; and and the daughter-in-law of the high-souled Pandu, and the chief queen of the sons of Pandu, who in splendour are equal to five Indras.

23. By the five heroes are born of me five sons, great car-warriors, who morally bear the same relation with you, O Krishna, as Abhimanyu.

24. When I, who am such, coming to the Council Chamber was caught hold of by the extremity of my hairs and annoyed within the range of vision of the Pandu's sons and during your life time, O Keshava.

25. During the life time of the Pandus, the Panchalas, and the Vrishnis I was treated like a maid-servant, and made to stand in the Council Chamber of those incarnations of vice.

26. The sons of Pandu, gazing at me, without any wrath and without any efforts to extricate me, O Govinda, were thought of by me,—saying "Save me."

27. On this the prosperous king (Dhritarastra), my father-in-law, said these words : Chose a boon, O princess of Panchala ; in my opinion you are the proper recipient of a boon."

28. "Let the Pandavas be liberated with their chariots and soldiers"—was the boon I asked for ; and at my solicitation were they liberated and sent to exile in the forest, O Keshava.

29. You, O Janardana, are very well aware of such-like troubles ; and save us, O you with eyes like lotus, along with my husbands, kinsmen and friends.

30. I am, morally speaking, O Krishna, the daughter-in-law of both Bhishma and Dhritarastra ; and yet I, who am such, was made a slave by force.

31. Shame to the skill in archery of the son of Pritha and shame to the strength of Bhimasena !—that Duryodhana, O Krishna, should be alive for one single moment.

32. If I am fit to be favoured by you, if there is mercy in you for me ; then direct all your wrath on the sons of Dhritarastra.

Vaishampayana said :—

33—35. Saying this, pretty Krishna —having lotus-like eyes, of a black colour and the gait of an elephant, and possessed of beautiful hips, taking hold of her beautiful ringlets with curls at their ends, and of a deep blue colour, perfumed with all sorts of scents, with all the auspicious marks, and very soft though bound up in a braid by her left hand, —approached the lotus-eyed Krishna ; and with eyes full of tears said these words.

36. O you with lotus-like eyes, desirous of peace with the enemy, you should remember in all your acts that these (tresses) were seized by the hands of Dusasana.

37. If Bhima and Arjuna, O Krishna, are so mean as to desire peace, then my old father will fight along with his sons who are great car-warriors.

38. And my five sons, too, O slayer of Madhu, of great heroism, having placed Abhimanyu in the front will fight the Kurus.

39. If I do not see the dark-coloured hand of Dusasana torn off from his body and reduced to powder, then what peace shall there be in my heart ?

40. Thirteen years have elapsed, during which I was waiting, entertaining in my heart feelings of revenge which were like blazing fire.

41. My heart, O Bhima, is rent asunder, pierced by darts of sharp words, as it were, at the thought that the long-armed one (Bhima) has an eye on morality.

42. Saying this with voice choked with tears, Krishna of distended eyes began to weep aloud in convulsive sobs and with her eyes full of tears.

43. And the lady with beautiful hips began to shower from her eyes extremely hot tears, which flowed down her round bosom.

44. Keshava with long arms then spoke these words with a view to comfort her— Before long will you see, O Krishna, the ladies of Bharata's household weeping.

45. O timid one, they will weep as you now do, having their keensmen and friends killed. Already, O lady, are those with whom you are angry deprived of their friends and of their strength.

46. I shall accomplish this with Bhima, Arjuna and the twins, supported by Yudhishthira, through the ordainment of the gods

47. If the sons of Dhritarastra, whose time is now arrived, do not hear my advice ; then they will sleep dead on the bare earth, and be food for dogs and jackals.

48. The Himavat mountains could move ; the earth could be split up into a hundred pieces ; and the heavenly regions with stars might fall ; but my words would not be vain.

49. I tell you truly, O Krishna, stop your tears. You will ever (in future) see your husbands endued with prosperity and with all their enemies killed.

Thus ends the eighty-second chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXIII.

(BHAGABAT-YANA PARVA)—

Continued.

Arjuna said :—

1. You are now the best friend of the Kurus. Being related to both parties by thick ties, you are now their friend.

2. O Keshava, you are competent to bring about what is good both for the Pandavas and the son of Dhritarastra ; and therefore it is proper that you should bring about peace between them.

3. Having set out from here, O you with eyes like lotus, being free from wrath to Suyodhana, with the objects of peace, speak to our brothers what should be spoken, O you slayer of enemies.

4. If the boy does not accept your beneficial words conducive both to morality and worldly good, and calculated to assure their weal ; then shall he be subject to his fate.

The blessed God said :—

5. I shall go to king Dhritarastra with the desire of doing what is righteous and what is for our good and for the benefit of the Kurus.

Vaishampayana said :—

6. The night having passed away and the sun having risen spotless, as it were, and on the setting in of the moment, called Maitri, while the rays of the sun were still mild.

7. In the month of Kaumuda (Kartika) under the constellation of Revati after the passing away of Autumn, and in the dewy season and at a time when the earth had an abundance of crops on it, that foremost of men of prowess

8. (Janardana) listening to auspicious and holy sounding words which were true at the same time, recited by the Brahmanas, like Vasava hearing the prayers of the Rishis, and

9. Having performed the customary rites of the morning and after a bath and wearing holy ornaments, worshipped the sun and the fire.

10. Having touched the tail of a bull and having paid due respect to the Brahmanas, and going round the fire and looking an auspicious object placed before him,

11. Janardana addressed Satyaki, the grandson of Cini, who was seated near, after knowing the exact wishes of the Pandava (Yudhisthira), saying--

12. 'Make ready my car along with my conch, discus, and mace and my arrows, and arrow-holders and all sorts of offensive and defensive weapons ;

13. For Duryodhana is wicked-souled, and so are Karna and the son of Suvala. Even by a strong man an enemy should not be made light of, though be he weak.

14. Knowing his wishes, the attendants of Keshava, the wielder of the mace and the discus, employed themselves in yoking the car.

15. The car was shining and effulgent like the fire appearing before the dissolution of the world, and quick of speed like the wind, and ornamented with two wheels which were shining like the sun and the moon.

16. (And it was ornamented) with figures of half moons, and moons, and of fishes, animals, and birds and with various kinds of flowers and with all sorts of precious stones all over.

17. It was beautiful to look at, being large and effulgent like the morning sun, and having its several parts ornamented with gems and gold and furnished with nice flags and banners.

18. Ornamented with beautiful objects, and covered over with tiger skins, it was incapable of being opposed, the destroyer of the fame of enemies and the cause of enhancement of the joys of the Yadu race.

19. They yoked to it the horses Shawja, Sugriva, Maghapushpa and Valahaka, after they had been bathed and attired in all their harness.

20. And, as if enhancing the glory of Krishna, the chariot with flag was perched on with a loud noise by the chief of the feathery creation.

21. Shaurin then ascended the chariot, which moved along at the will of the rider,

which was high as the peak of the Meru, and which rattled as the roar of the clouds or the sound of the kettle-drums.

22. Then having caused Satyaki to mount on it, that best of male beings set out filling the earth and the sky with the rattle of the wheels of the chariot.

23. And in a moment the sky became cloudless ; and favourable winds blew ; and the whether became calm and serene.

24. Auspicious animals and birds going round the car became the followers of Vasudeva in his journey.

25. The birds of the crane, peacock and goose species followed the slayer of Madhu with sounds signifying the attainment of the object for which the journey was undertaken.

26. The fire, too, on which had been offered Homa libations accompanied by incantations, became bright and smokeless inclining towards the right.

27. Vasistha and Vamadeva, Bherudyumna, Gya, Kratha, Shukra, Narada, and Valmika, Maruta, Kushala and Vhrigu,

28. And other Brahmarshis and the gods united together and stood to the right of Krishna, who contributed to the happiness of the Yadus and was the younger brother of Vasava.

29. In this way worshipped by this blessed group of great Rishis endued with great qualities, Krishna set out for the encampment of the Kurus.

30. Yudhisthira, the son of Kunti, Bhimasena and Arjuna and the two descendants of Pandu—the two sons of Madri followed him as he proceeded along.

31. The powerful Chakitana, and Dhristaketu, the lord of the Chedis, Drupada, Kashi and the great car-warrior Shikhandi,

32. And Dhristadyumna and Virata in company with his sons, the Kekaya princes—all Kshatriyas followed the bull of the Kshatriya race to attain his object.

33. And the just king Yudhisthira, endued with lustre, having followed Govinda to some distance, said these words in the midst of those kings.

34. He, who from desire or anger, fear or object of gaining his ends, never does an unjust act ; and he who is of a calm intellect and not given to avarice,

35. Who knows what virtue is, who is wise and endued with intelligence, who is cognisant of the inner working of the hearts of all beings, who is the lord of all creatures and the eternal god of the gods—

36. The son of Kunti embracing this being, endued with all the virtues and having the mark of the auspicious whirl on his person, began to address thus :

Yudisthira said :—

37. The lady, who had reared us from our infancy, with whom fasts and devotion are habits, and who is ever attached to propitiatory rites and ceremonies,

38. Who is attached to the worship of the Gods and the guest and the due service of her elders, who is fond of her sons, and bearing great affection for them, and who, O Janardana, are dear to us,

39. Who has saved us from the wickedness of Suyodhana, O grinder of enemies, like a boat (saving the ship wrecked) from the great and terrific death in the sea,

40. And by whom troubles have often been encountered, O Madhava, for our sake, though she herself is not desiring it, should be interrogated regarding her welfare.

41. Having saluted her first, embrace this lady and comfort her, who is filled with grief for her sons by talking again and again of the Pandavas ;

42. Ever since her wedding has she, O chastiser of foes, encountered troubles and griefs due to her fathers-in-law, though she has not deserved these.

43. Will there ever come a time, O Krishna, when at the end of all my troubles, I shall give my troubled mother happiness, O chastiser of foes.

44. When we were about to go into exile, she followed us in distress out of fondness for her children crying aloud ; but we went to the forest leaving her behind.

45. One does not necessarily die of grief and if she is alive, O Keshava, hospitably entertained by the Anartas though in extreme distress on account of her sons and others

46. Then, O Krishna, having greeted her on my behalf, O Lord, and also Dhritarastra and the kings on the side of the Kurus, and those who are my seniors in age,

47. And Bhishma, and Drona and Kripa, and the great king Valhika, and the son of Drona, and Somadatta and all the Bharatas,

48. And the exceedingly wise Vidura, the adviser of the Kurus, O slayer of Madhu,—that man of illimitable knowledge and conversant with the rules of morality should be embraced by you.

49. Yudhisthira, having thus addressed Keshava in the midst of those kings, re-

turned at the bidding of Krishna, after going round him.

50. Bibhatsu, too, as he proceeded along, said to his friend, that bull among men, that slayer of heroes on the enemy's side, that scion of the Dasarha race who has never been defeated.

51. O Lord, O Govinda, it is known among all the kings that it has already been decided in our consultation to demand the return of one half of the kingdom.

52. And if they give us that for the sake of honesty without insult to us and with due respect to yourself, then, O you with long arms, they would do what is desired by me and themselves escape a great evil.

53. But if the son of Dhritarastra, who is not cognisant of the proper way of executing acts, does otherwise, I shall surely bring on the annihilation of the Kshatriyas, O Janardana.

54. The son of Pandu (Arjuna) having thus addressed, Vrikodara became greatly pleased; and every moment out of rage, the Pandava's frames shook ;

55. And while trembling, the son of Kunti sent forth loud shouts hearing the words of Dhananjaya ; and his mind was exceedingly filled with delight.

56. Hearing that shout of his, the bowmen trembled (with fear) ; and the animals in the army passed urine and dung.

57. Having thus addressed Keshava, and thus given out his resolve, he (Arjuna) returned at his bidding after first going round Janardana.

58. And all these kings having returned Janardana made good progress in his journey, light of heart, drawn by Saivya and Sugriva.

59. These horses of Vasudeva, led by Daruka, (went on) as if kissing the roads and swallowing the sky.

60. Keshava of long arms saw on the road, standing on either side, several Rishis effulgent with the Brahmic lustre ; and Janardana, too, quickly alighting from his chariot paid them due respects.

61. As he worshipped them, he addressed to each in suitable terms, enquiring of them if all went on well in the worlds and if piety was well established there,

62. And also if the three orders acted in obedience to the Brahmanas. Having paid them due honors, the slayer of Madhu said to them.

63. What is the object of you, prosperous ones ? Where are you going ? What

are you, prosperous beings, going to do ?
What shall I do for you ?

64. With what object have you, prosperous ones, come down to the face of the earth ? The son of Jamadagni said coming near that slayer of Madhu.

65. (After) the friend of the lord of the gods and the Asuras had embraced Govinda and said : " The divine Rishis and vastly learned Brahmanas of a pious life,

66. And Rishis of royal descent, O you of the Dasarha race, as also venerable devotees, who were witnesses, O you exceedingly wise Being, to the ancient feats of the, gods and the Asuras,

67. Are desirous of seeing all the Kshatrya rulers of the earth and the courtiers and the kings assembled together from all sides, as also yourself, the true Janardana.

68. We are going, O Keshava, to behold this grand sight worthy of being seen ; and we desire to hear, O Madhava, words conducive to morality and worldly profit,

69. Which will be addressed by you to the Kurus in the midst of the kings, O you chastiser of foes. Bhishma, Drona and others as also the greatly intelligent Vidura,

70. And yourself, O you tiger among the race of the Yadus, will be assembled together in the Council Chamber ; and your divine words, and theirs too, O Madhava,

71. We desire to hear, O Govinda, and words of truth and of benefit. You now know our purpose, O you of long arms ; and you will again see us.

72. O hero, we will see you come to the Council safely and seated on a divine seat, endued with strength and prowess.

Thus ends the eighty-third chapter, the embassy of the God, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXIV.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishampayana said :—

1. Ten mighty car-warriors capable of vanquishing heroes on the enemy's side with arms in their hands followed the son of Devaki of long arms as he proceeded along.

2. A thousand foot-soldiers and a thousand horsemen too (followed him) O chastiser of foes ; as also hundreds of others carrying sufficient provision and other things.

Janamejaya said :—

3. How did the great souled scion of the Dasarha race, the slayer of Madhu, go on his journey ; and what were the omens observed when that one of great prowess was journeying ?

Valchampayana said :—

4. Listen from me to all those omens that were observed when the large-souled one commenced the journey. Some of them were earthly, and some heavenly.

5. In the cloudless sky lightnings were heard with loud roars ; while behind him clouds poured down showers of rain.

6. The seven large rivers with the Sindhu, flowing to the east, turned their courses in the contrary direction. The cardinal points were reversed, as it were ; and nothing could be distinguished.

7. The fires were ablaze, O king, and the earth shook ; and wells and water pots shot forth water by hundreds and flowed out.

8. The whole of this world was enveloped with darkness ; and neither the cardinal nor subsidiary points of the earth could be known on account of the dust that was raised.

9. There were loud roars, though no body could be seen in this earth ; and in all countries, O king, there occurred the same strange things.

10. A gale from the south-west devastated the city of Hastinapura, uprooting clusters of trees ; and there were loud sounds in the sky.

11. But wherever, O Bharata, the scion of the Vrishni race went on his way ; there were favourable winds and everything went right.

12. There was a down-fall of flowers including large numbers of lotuses. The roads became plain and divested of prickly grass and thorns.

13. Wherever he went, the giver of wealth was praised by the Brahmanas by thousands by laudatory words ; and they served him with curds, honey, clarified butter and riches,

14. Women coming out on the highways threw on the great-souled one attached to the good of all creatures wild flowers of great fragrance.

15. He then came to Shalibhavana, an enchanting spot filled with all sorts of crops, a place that was at once delicious and sacred, O bull of the Bharata race,

16. After having seen many animals, and beautiful villages enchanting the heart and after traversing diverse cities and kingdoms.

17. Ever of cheerful hearts, of good minds, and well protected by the Bharatas, and therefore not caring for the designs of the enemies, and incognisant of all sorts of calamities,

18. The people and the inhabitants of the city of Upaplavya, coming out of the city, stood on the roads desirous of beholding Vishvaksena.

19. And they too worshipped the worshipful guest, who had come to their country—the lord who had arrived there as ablazing fire,

20. Keshava, the slayer of heroes on the enemy's side, having come near Vrickasthala, the sky was reddened by the rays shot by the sun.

21. Quickly getting down from his chariot, and having undergone the purificatory rites according to the usual custom, and ordering for his chariot to be unyoked, he sat down for the customary evening duties.

22. Daruka, too, having unyoked the horses, and after having tended them according to the science of the management of horses, and taking down all the trappings, set them completely free.

23. All this being done, the slayer of Madhu said: 'With a view to the attainment of Yudhishthira's object must we pass the night here.

24. The men, knowing that intention of his in a moment, prepared a lodging; and collected together suitable food and drink.

25. The chief Brahmanas, that were in that village, O ruler of men, that were of noble ways of life, of good birth, modest, and given to the observance of the Vedic rules, and

26. Having come near the great-souled Hrishikesha, the chastiser of foes, honored him with suitable blessings and auspicious speeches.

27. Having done honours to the scion of the Dasarha race, who was honored in all the worlds, they placed at the disposal of the great-souled one their houses filled with wealth.

28. The Lord, saying to them "you have done your part" and paying them due homage and coming to their houses, again came back to his own encampment with their company.

29. Keshava, feeding the Brahmanas there to their satisfaction, and having himself eaten in the company of all of them, spent the night there in happiness.

Thus ends the eighty-fourth chapter, the embassy of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXV.

(BHAGAVAT-YANA PARVA)—

Continued.

Vaishampayana said :—

1. In the mean time, having come to know of the departure of the slayer of Madhu (from the Pandava camp) through his spies, Dhritarastra said to Bhishma of long arms after paying him due honours;

2. And also to Drona and Sanjaya, and the greatly intelligent Vidura with his hairs standing up, and also to Duryodhana and his ministers.

3. O descendant of Kuru, I hear a strange thing—an exceedingly curious one. Women and children and old men are talking about it in every household.

4. Some are discussing the subject out of good motives; while others are doing it, united together or separately; and the discussion is going on within the houses, as also in open spots.

5. The powerful scion of Dasarha race is coming here for the sake of the Pandavas; and that slayer of Madhu is by all means the object of our respect and regard.

6. On him depends the course of the world. He is the lord of all creatures; and in that scion of Madhu's race are centred patience, prowess, wisdom, and energy.

7. That chief among men ought to be respected by the good; for he is the eternal virtue. For the sake of happiness is he worshipped. If he is not paid due regard, misery ensues.

8. If that chastiser of foes of the Dasharba race is satisfied with due reception; then shall we obtain the fulfillment of all our wishes from Krishna in the midst of all the kings.

9. O chastiser of foes, prepare for his worship from this moment, and erect pavilions on the way filled with all necessary articles;

10. So that the one of long arms may be gratified with you. Do that, O son of Gandhari. What do you think, O Bhishma?

11. Then Bhishma and others all approving of those words of his said to Dhritarastra, the ruler of men :—This is excellent.

12. King Duryodhana, then ascertaining that desire of theirs began to order the selection of sites for the erection of enchanting pavilions.

13. Then in all places, and in the most enchanting sites there were erected many pavilions (at proper intervals) adorned with all sorts of gems and precious stones.

14—15. The king then sent there beautiful seats endued with various good qualities, girls, scents, ornaments, fine cloths, eatables and drinks of excellent qualities, garlands and perfumes of several kinds.

16. Especially for his residence in the town of Vrikasthala the Kuru king erected an enchanting palace adorned with many gems and precious stones.

17. Having done all this, which could be done only by gods and by men of super-human qualifications, king Duryodhana informed Dhritarastra of what he had done.

18. That scion of the Dasharha race, Keshava, however, came to that encampment of the Kurus without even casting his eyes on all those pavilions and diverse sorts of gems and precious stones.

Thus ends the eighty-fifth chapter, the embassy of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXVI.

(BHAGAVAT-YANA PARVA)—

Continued.

Dhritarastra said :—

1. O Kshatriya (Vidura), Janardana has set out from Upaplavya. He is now staying at Vrikasthala; and will come here in the morning.

2. Janardana is the ruler of the Ahukas, the foremost of the scions of the Satwata race, is large-minded, of great prowess, and of great energy.

3. Madhava, too, is the lord and protector of the rising and prosperous kingdom of the Vrishnis; and that divine being is the great grandfather of the three worlds.

4. The Vrishnis and the Andhakas of honest minds honour his wisdom; as the Adityas, the Vasus and the Rudras do the intelligence of Vrihaspati.

5. That large-souled scion of the Dasharha race shall I worship in your immediate presence. O you conversant with virtue, listen to me speaking of that worship.

6. I shall present to him sixteen golden chariots, each drawn by excellent horses of the same colour bred of the Vahli species and all well equipped.

7. O son of Kuru, I shall also present him eight elephants capable of working havoc among the enemy, whose juice shall be ever flowing from their temples and whose tusks shall be equal to ploughs, each with eight human attendants.

8. A hundred of maid servants beautiful and without issue, and of beauty of gold, shall I give to him; and the same number of man-servants.

9. Blankets pleasant to touch and procured from hilly tracts shall I give to him eighteen thousand in number.

10. Thousands of deer skins produced in the country of China shall I give to him, and whatever else may be fitting gifts to Keshava.

11. I shall give him this pure and very bright gem that shines day and night; for Keshava is the proper recipient of these.

12. This chariot drawn by excellent horses that traverses fourteen Yoyonas in a single day—that too shall I give him.

13. I shall present to him eight times the eatables that all his attendants and animals in the army may consume.

14. All my sons and grandsons with the exception of Duryodhana will go forward, mounted on chariots and with ornaments on to receive the scion of the Dasharha race.

15. Blessed damsels, the foremost among dancing girls, by thousands with ornaments on will go out on foot to receive Keshava of large parts.

16. The beautiful girls, that will go out from this town to see Janardana, will go without their veils drawn.

17. Let my subjects in this town, including women, men, and children, behold the large-souled slayer of Madhu like the rising sun.

18. Let all the points of the earth be filled with large flags and banners, and let the roads through which he will pass be drenched with water so as to remove the dust.

19. The house of Dusasana is better than that of Duryodhana. Let that be now furnished and well cleansed quickly.

20. This one (the abode of Dusasana) is graced with many palaces beautiful to look at; and it is comfortable, enchanting and rich during every season of the year.

21. All my wealth and that of Duryodhana are in this house. Whatever is fitting for the scion of the Vrishni race should be given to him without doubt.

Thus ends the eighty-sixth chapter, the speech of Dhritarastra, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXVII.

(BHAGAVAT-YANA PARVA)

—Continued.

Vidura said :—

1. O king, you are thought very well of in the three worlds, indeed as the best of men. You are beloved by the world and respected as well, O Bharata.

2. Having reached the setting part of your life, whatever you say under these circumstances can never be against the holy books, nor against the dictates of reason; for your mind is calm, as you are aged.

3. The subjects are confident that virtue resides in you, O king, permanently even as marks on the stone, or as rays in the sun and waves in the sea.

4. O ruler of the earth every one is ever beloved in this world owing to your large number of good qualities. Take pains always, therefore, with your friends in the preservation of your noble traits.

5. Be simple-minded. Do not out of childishness destroy, O king, your sons and grandsons and good and dearly beloved friends.

6. What you desire to present your guest Krishna with is much; but the scion of the Dasharha race deserves all this and much more, or indeed the whole earth.

7. For the sake of virtue or for desire of pleasing him however you do not give all this to Krishna; and I speak truly that you do this for the gain of yourself.

8. It is true that this proceeds out of deception and insincerity and therefore it is exceedingly improper. I know your secret intentions, O king, from your outward acts.

9. The five Pandavas, O king, desire only five villages. If you do not give them those they will not conclude peace.

10. You desire to win over the son of Vrisni to your own side by wealth; and by this means you want to create gulf between himself and the Pandavas.

11. He cannot, however, be separated from Dhananjaya by wealth, or by exertions, nor by speaking all about the Pandavas. I tell this to you in all sincerity.

12. I know the noble-mindedness of Krishna, and I know his firm devotion, and I know that Dhananjaya is inseparable from him even as life itself.

13. On anything else besides a pot full of water and water for washing his feet and

interrogations on his health he will not even cast his eyes.

14. Show him, however, that hospitality which is acceptable to that large-souled one deserving of honour. O king, that Janardana is the proper party for showing honour to.

15. Keshava comes here expecting to do good to the Kurus. Do that, O king, by which that object may be gained.

16. The scion of the Dasharha race desires peace for yourself and for Duryodhana and for the Pandavas as well, O chief among kings; do you, therefore, what he says.

17. O king you are the father and they are your sons. You are aged and others are children. Act therefore as befits a father and let them act as your children.

Thus ends the eighty-seventh chapter, the speech of Vidura, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXVIII.

(BHAGAVAT-YANA PARVA)—

Continued.

Duryodhana said :—

1. What Vidura has said regarding Krishna has been truly spoken; for Janardana is firmly attached to the sons of Pritha and inseparable from them.

2. The diverse kinds of wealth therefore that is proposed to be bestowed on Janardana for his honour, O chief among kings, should on no account be given.

3. Though Keshava is worthy of all that, yet place and time render it inexpedient; for he will come to think on receiving our worship, O king, that we are honouring him out of fear.

4. O Lord of the world, what would conduce to the disgrace of the Kshatriya race should not be done by a wise man. Such is my decided opinion.

5. Krishna of big eyes is most worthy of worship in this world by all the three worlds. This fact is always present in my mind.

6. But circumstances are such, my lord, that nothing should be given him. War having been decided on will not turn into peace by delaying the former.

Vaishampayana said :—

7. Bhishma, the grandfather of the Kurus, having heard these words of his said these words to the royal son of Vichitravirjya.

8. Janardana will not get angry, whether he is properly received or not. He cannot be insulted; for Keshava is not capable of being so.

9. Whatever act, O you with long arms, is fructified in his mind's eye cannot be prevented by any man by every mean in his power.

10. What that being with long arms says, should be done without hesitation. Effect peace quickly with the Pandavas through the instrumentality of Vasudeva.

11. Janardana, inclined to virtue, will surely say what is conducive to morality as well as worldly profit; and he should be spoken to in agreeable words by yourself along with your friends.

Duryodhana said :—

12. Since, O king, there is no likelihood of my being the sole enjoyer of royalty, and since, O grandsire, I cannot share it for life with them.

13. Listen to this great deed which I have fixed in my mind. I shall make Janardana—the refuge of the Pandavas,—the captive.

14. On his imprisonment, the Vrishnis and the Pandavas, in fact the whole world, will be at my disposal. Krishna, too, will be here to-morrow morning.

15. Some means for executing this in such a way that Janardana may not at all anticipate it; and so that we may not fall into any danger,—should be told me by you.

Vaishampayana said :—

16. Hearing these words of terrible import, namely of making Krishna a captive, Dhritarastra with his ministers became oppressed with pain.

17. Dhritarastra then said these words to Duryodhana—do not say so, O you protector of men. This is against eternal virtue.

18. Hrishikesha is an ambassador; and in relation he is dear to ourselves. He has done no wrong to the Kurus. How then is it proper that he should be made a captive?

Bhisma said :—

19. This wicked son of yours, O Dhritarastra, is on the verge of eternity. He selects the evil and not what is good, though begged by persons who wish well to him.

20. Instead of listening to the advice of your well wishers, you too follow him, who is established on this unrighteous path and whose surroundings are sinful.

21. This son of Dhritarastra of exceedingly wicked purposes, along with his advisers, will cease to exist in a moment when he comes against Krishna, who can do a work without the least trouble.

22. I dare not listen to any words of this man of wicked purpose, who has abandoned virtue and who is cruel and sinful.

23. Having said this, the foremost of aged men among the Bharata Bhishma of true prowess got up and went away from that place, fired with great rage.

This ends the eighty-eighth chapter, the speech of Duryodhana and others, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER LXXXIX.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishampayana said :—

1. Having got up (from the bed) in the morning, Krishna attended to the daily rites; and with the permission of the Brahmanas went towards the city.

2. All those residents of Vrikasthala returned after duly informing the greatly powerful one, who was departing (for the city).

3. The son of Dhritarastra with the exception of Duryodhana, Bhishma, Drona, Kripa and others, beautifully attired went forth to (receive) him who was coming towards them.

4. Crowds of the townsmen, O king, desirous of having a look of Hrishikesha, were there in diverse sorts of conveyances; while there were others on foot.

5. He (Krishna) too having met with Bhishma who does acts without any efforts, and Drona and the sons of Dhritarastra on the way, went to the town surrounded by them.

6. For paying honour to Krishna the city was well ornamented and the public roads were decked with diverse sorts of gems and precious stones.

7. There was none who stayed within the house, O king, on that occasion. O bull among the race of Bharata—no woman, no aged, no child was indoors out of a desire to have a gaze on Vasudeva.

8. On the public road the people with their heads bowing down on the earth were praising him in verses at that time, O great king, when Hrishikesha entered the city.

9. The spacious mansions, filled with the ladies of rank, seemed to tremble under their weight to fall over upon the ground.

10. The steeds of Vasudeva, though swift in speed lost their motion, in the public road covered over by human beings.

11. That lotus-eyed grinder of foes entered the gray-coloured abode of Dhritarastra graced with many palaces.

12. After traversing through the apartments of the royal abode, Keshava, the subduer of foes, came to the royal son of Vichitravirya.

13. On the scion of the Dasharha race approaching towards him, the high-famed ruler of men, who had eyes of wisdom, along with Drona and Bhishma stood up ;

14. So also Kripa, Somadatta and the great king Valhika stood up from their respective seats for worshipping Janardana.

15. Then having come to the king Dhritarastra of renown, the scion of the Vrishni race honoured him along with Bhishma with suitable words and without delay.

16. Madhava, the slayer of Madhu, having done honour to them according to the usual custom, exchanged words with other kings according to their age.

17. Janardana then addressed Valhika and the famous Drona with his son, and Kripa and Somadatta.

18. There in that place was a large seat made of gold, of beautiful workmanship and ornamented with jewels, on which Achyuta took his seat at the request of Dhritarastra.

19. They, headed by Dhritarastra, duly offered to Janardana, as was the custom, a cow, honey, curds and water.

20. The rites of hospitality being finished, Govinda stayed there (for a short time) surrounded by the Kurus, jesting with them and exchanging words of courtesy according to his relationship.

21. He, the subduer of his enemies, being worshipped and honoured by Dhritarastra of great fame, issued out with the permission of the king.

22. Madhava, having exchanged greetings with the Kurus suitably in their assembly, went to the enchanting abode of Vidura.

23. Vidura approached and worshipped Janardana of the Dasharha race, and presented him every auspicious and desirable offering.

24. He said : 'The joy I feel at the sight of yourself, who have come here, O you with lotus eyes, what is the use of describing ? For, you are the inner soul of all corporeal beings.'

25. Vidura, conversant with all the virtues, having finished the rites of hospitality to Govinda, asked the slayer of Madhu about the welfare of the sons of Pandu.

26—27. That scion of the Dasharha race who sees every thing as plainly as what he sees before his eyes, told every thing in detail about the doings of the Pandavas to Khattwa. Vidura was the best among the honest and learned men, and he also was the dear friend and well-wisher (of the Pandavas), he was wise, honest, and a man of principle, virtuous and learned in worldly profit, and he felt no malice (for the Pandavas).

Thus ends the eighty-ninth chapter, the embassy of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XC.

(BHAGAVAT-YANA PARVA)—*contd.*

Vaishampayana said :—

1. After his visit to Vidura, Janardana, the subduer of enemies, went in the afternoon to Pritha, his mother's sister.

2. Seeing Krishna approaching and effulgent like the radiant sun, Pritha clasped his neck with her arms, and poured forth her loud lamentations, remembering her sons.

3. Seeing Govinda after a long time, the scion of the Vrishni race, companion of her sons, endued with prowess, Pritha shed tears.

4. She said to Krishna—the best of warriors who had seated himself after receiving the rites of hospitality—with her face dried up with woe and in a voice choked up with tears.

5. 'Those, who ever since their childhood are attached to the service of their elders, those who are well-wishers of one another, those who are endued with humility, and those who are of similar hearts, were deprived of their kingdom by deceit and sent into exile, though they were desirous of remaining in the society of men ;

6. They, who have brought under control wrath and joy, who are devoted to the Brahmanas, who are speakers of truth,—those sons of mine abandoning their dear enjoy-

ments and leaving behind them myself weeping for them,

7. Have gone to the forest, rending the very bottom of my heart. These large-souled sons of Pandu undeserving of these miseries—how did they, O Keshava,

8. Live in that great forest, O child, abounding, as it was, in lions, tigers and elephants. Losing their father in their boyhood, they were even reared and brought up by myself.

9. Without seeing their parents, how did they live in the great forest? By the sounds of conches and drums and the music of flutes

10. Were the Pandavas awakened from their sleep ever since their infancy, O Keshava; who, again, were by the roar of elephants and neighing of horses

11. And by the rattles of the wheels of the chariots awakened from sleep at home—also by the sound of conches and cymbals accompanied with the music of flutes and lyres;

12. And whose praises were sung by the twice-born at the break of day in high sounding songs; and who worshipped the deserving Brahmanas with the raiments, gems and jewels;

13. Who, worthy of respect, themselves were blessed and done homage to by the large-souled Brahmanas by laudatory hymns, and worshipped as well.

14. How could they, lying on soft blankets and skin of the Ranku deer in the best parts of the palace, be awakened by hearing the loud roar of animals in the great forest?

15. It does not seem possible to me that they obtained sleep, though they did not at all deserve this, O Janardana those who by the sound of cymbals and drums and the conches and flutes,

16. And by the sweet music of songs by woman, O slayer of Madhu, were awakened and praised by the prisoners and professional bards—how could they

17. In the great forest be awakened at the roar of animals? The one endowed with modesty, truth, patience, self-control, and kindness to animals,

18—19. And who bringing his desire and malice under control walks on the path followed by the good—he who was capable of bearing the heavy burden of the ancient sages of royal descent—namely Amvarisha, Mandhata, Yayati, Nahusha, Bharata, Dilipa, Sivi, the son of Ushanara;

20. He who followed good habits of life, and conversant with virtue, of true prowess—

he who endued with all the virtuous uses—the king of all the three worlds—viz, the virtuous-souled Ajatashatru of a pious complexion and having a complexion like that of gold,

21. Chief among the Kurus and among all in respect of virtue and those who shape their habits of life to the ways indicated in the holy books, who is of handsome appearance, and of long arms,—how is that Yudhishthira, O Krishna?

22. He who is of as great strength as ten thousand elephants and of speed equal to the wind, that is, one of great prowess and ever wrathful among the sons of Pandu, who ever does good to his dear brothers;

23. Who slew Kichaka with his cousins, O slayer of Madhu, and Krodhabasa, and of Hidimba and of Vaka;

24. Who is in strength equal to Sakra, and in prowess equal to the god of wind, who is in wrath equal to the great Siva, namely Bhima, foremost among smiters,—

25. That chastiser of foes, that wrathful son of Pandu, who controlling his rage and strength and wrath, stays with his soul under restraint, under the rule of his brother,

26. That great-souled one, that man of energy, that foremost among men, that one of immeasurable prowess, that Bhima in appearance, too, is terrible looking (i.e. justifies his name), O Janardana.

27. Tell me, O scion of the Vrishni race, how Vrikodara is doing now—the one having mace-like arms, that mighty second son of Pandu.

28. That two armed Arjuna, O Krishna, who is ever proud of being superior to that Arjuna of ancient days, who had a thousand arms,

29. Who with one of his arms darts with violence five hundred arrows, that son of Pandu, who in the use of arrows is equal to the royal son of Kartavirjya,

30. Equal in energy to Aditya, in self-control equal to a great Rishi, in forbearance equal to the Earth and in prowess equal to the great Indra,—

31. That strength by which all kings, the descendants of Kuru, have acquired this large territory of great effulgence;

32. Whose strength of arms all the sons of Pandu respect,—that son of Pandu, foremost among all the car-warriors, of true prowess;

33. Going to whose front no one returns with his life,—he, O Achyuta, who is accustomed to victories over all creatures and himself being invincible;

34. Who is the refuge of the Pandus and even of the gods—be your brother and your friend—how is he at present, that Dhananjaya ?

35. The one who is kind to all creatures, endued with modesty and having a large knowledge of the nature and use of weapons, mild, delicate, virtuous and beloved by me ;

36. That great bow-man and hero Sahadeva, that ornament of assemblies, that youth, O Krishna, who is skillful at both religious deeds and profitable from an earthly point of view, and properly waiting on his brothers.

37. Those large-souled brothers of Sahadeva, O Krishna, ever respect the habits of life of Sahadeva, who follows a good course of life—

38. Tell me, O scion of the Vrishni race, of that son of Madri, of that heroic and veteran warrior, Sahadeva, the chief of warriors, who used to wait on me ;

39. That heroic and delicate youth, that son of Pandu, well worth a gaze, is the life itself to all his brothers, though he has a different body.

40. My son, that great bow-man, Nakula of great prowess, that veteran warrior, brought up in luxury, is he well—O Krishna ?

41. Shall I behold again this Nakula, O you with long arms, that great car-warrior, brought up in luxury, deserving of every happiness and undeserving of all woe.

42. Separated from Nakula even for the shortest period of time, taken up by a wink, I obtained no peace of mind, O hero, behold me that I am still alive.

43. O Janardana, Draupadi is dearer to me than all my sons. She comes of a noble family, endued with beauty and endowed with all virtues.

44. That speaker of truth preferred the company of her husbands to that of her sons, and leaving behind her dear sons, she follows the sons of Pandu.

45. O Achyuta, how is the all blessed queen Draupadi of illustrious birth well gratified with the fulfillment of all her desires ?

46. Draupadi has a bad lot, though she has five husbands,—all heroes like the fire, all smiters of foes, and all great bowmen.

47. O chastiser of foes, the one whom I have not seen for these fourteen years,—that Draupadi, truthful of speech, is anxious for her children.

48. It seems that a man does not surely get happiness as the result of his virtuous acts ; for Draupadi, though of virtuous

habits of life, does not get unending happiness.

49. When I remember Krishna dragged to the Assembly-Hall, Vibhatsu, Yudhis-thira, Bhimasena and also the twin brothers, Nakula and Sahadeva cease to be dear to me.

50. Nothing ever before gave me greater pain than the dragging of Draupadi in her season to her fathers-in-law.

51. She was dragged there by that dishonourable wretch, from motives of wrath and covetousness ; and all the Kurus gazed on her brought to the Assembly-Hall in a single raiment.

52. There were at the time Dhritarastra, the great king Vallhika, Kripa, Somadatta and the Kurus who were pained at it.

53. Of all the people present in that assembly I honour that Khattwa (Vidura) most ; for a man becomes honourable by his habits and not by his wealth, nor by his knowledge.

54. O Krishna, the virtues of that high-souled Khattwa of great and deep wisdom are like an ornament of the whole world.

Vaishampayana said :—

55. That lady oppressed with sorrow, and yet cheerful seeing Govinda come, began to describe all the diverse griefs she had suffered.

She said :—

56. O chastiser of foes, could game and dice and the slaying of deers, practised by these bad kings in the days of old be pleasant to them ?

57. The degree, to which this fact pains me, namely the dragging of Krishna to the Assembly-Hall in the presence of the Kurus and insulted by the sons of Dhritarastra, is not equalled by death itself.

58. O chastiser of foes, the exile (of my sons) out of city and their wanderings and several other griefs have I experienced, O Janardana.

59. O Madhava, O chastiser of foes, living in concealment, and the deprivation of my boys, could not be so painful to me in the company of my sons ?

60. It is fourteen years now since they were exiled by Duryodhana ; and happiness should be ours, if misery puts an end to the fruits of vice.

61. I never treated the sons of Dhritarastra in a different way from that in which I treated the sons of Pandu ; and by virtue of this truth shall I see, O Krishna,

'yourself along with the Pandavas after you have slain your enemies invested with prosperity, come out safe from this impending war.

62. All of them having such like qualities are incapable of being defeated by the enemies. But my father is to blame (for all this grief) and not myself, nor Suyodhana.

63. By him I was given away to Kuntibhoja like wealth given away by a rich man. While yet a girl playing with a ball in my hand, your grand-father

64. Gave me away to his friend, the large-souled Kuntibhoja; such a one was myself, and abandoned by my father and my father-in-law. O chastiser of foes, meeting with great troubles, O Krishna, what is the use of my life?

65. At the birth of Savitrichi, a voice told me in the room in which I was confined: 'Your son will be the conqueror of the world and his fame will reach the very heaven.

66. Slaughtering the Kurus in a great battle and obtaining the kingdom, Dhananjaya, the son of Kunti, along with his brothers, will perform three grand sacrificial rites.'

67. I do not doubt the eventual justification of that foreboding. I bow to Dharma and to the creator, and to Krishna who is ever great. Creatures are supported by Dharma (Virtue).

68. If Dharma (Virtue) exists in this world, O scion of the Vrishni race, thus you too will be what the voice announced, O Krishna; and you will accomplish all that.

69. O Madhava, neither widowhood, nor the loss of wealth, nor even this dispute has pained me so much as my separation from my sons.

70. I, who do not see the wielder of the Gandiva bow, that foremost of all that wield weapons, Dhananjaya—what peace can I (my heart) know, not having seen Yudhishthira for these fourteen years?

71. Nor have I seen Dhananjaya, O Govinda, the twins, Nakula and Sahadeva, and also that Vrikodara; people perform the *Sraddha* (obsequies) of absent people under the impression that they are dead.

72. Virtually they are dead to me, and I am the same to them, O Janardana, O Madhava, say this to the virtuous-souled king Yudhishthira.

73. Your virtue is becoming less and less O son; act in such a way that this may not be; fie to them, O Vasudeva, that live under the protection of others.

74. To a mode of life attended with meanness death even is superior. Say also to Dhananjaya and Vrikodara who are constantly on the alert.

75. This is the time come for the purpose, for which a Kshatriya woman brings forth a son, if you let the occasion, which is now come, slip without doing anything;

76. You will be doing what is cruel and mean, though you are respected by the world; and if you are ever contemptible, I shall abandon and disown you for ever.

77. When the suitable moment arrives, life even should be laid down. The two sons of Madri who are ever attached to virtuous deeds should be spoken to.

78. Chose these comforts and luxuries, which are attainable by a display of your prowess, rather than even life itself; since objects attained by prowess alone are ever pleasing to those who live the life of Kshatriyas;

79. And ever gladden the hearts of men, O you best among men. Having gone there speak to him who is the foremost among all wielders of weapons,

80. Namely the hero Arjuna, the son of Pandu. Follow the path pointed out by Draupadi. It is known to you that when they (Bhima and Arjuna) are enraged they are as Death himself.

81. And (when such is the case) Bhima and Arjuna can bring the very gods to the end of their life. This insult, namely that Krishna was dragged to the Assembly-Hall, was offered to them;

82. And Dusasana and Karna spoke harsh and insulting words. Duryodhana has insulted the spirited Bhimasena

83. In the presence of the chiefs among the Kurus he will see what the consequences of that will be. Vrikodara having once been made an enemy cannot make peace.

84. The feelings of revenge in Bhima too will not calm down in a short time until that grinder of enemies does make an end of them.

85. The loss of kingdom is not a source of trouble, not even the defeat at the game of dice; nor even the exile of my sons was so much the cause of my affliction;

86. As that youthful Krishna, clothed in a single raiment brought into the Assembly Hall and that she was made to listen to harsh and insulting words, what can be more painful than that.

87. Krishna, though her husbands were living, was at that time without the protection of a lord—that lady of beautiful hips

with the modesty proper to a lady and ever attached to the virtue of a Kshatriya princess.

88. Having yourself, O slayer of Madhu, as the protector of myself with my sons, and as also that foremost of powerful men, Rama and that great car-warrior Pradyumna ;

89. And having the invincible Bhima and Vijaya who never turn back from the field alive, that I should suffer this sort of grief, O best among men !

Vaishampayana said :—

90. Shauri, the friend of the Parthas, then comforted his paternal aunt Pritha who was lamenting being filled with grief on account of her sons.

Vasudeva said :—

91. O aunt, what woman is there in this world who is like you ? The daughter of king Surā, you are now (by marriage) a member of the Ajāmira race.

92. Born in a noble family (and married to another equally noble family,) you are (like a lotus) transplanted from one lake into another ; you are the all-auspicious queen, and much respected and beloved by your husband.

93. Yourself the wife of a hero, you have produced heroes ; you are endued with all the virtues ; it is fitting, of great wisdom as you are, that you should bear patiently happiness and misery like the Parthas.

94. Sleep, laziness, anger, joy, hunger and thirst, the Parthas having brought all these under control are ever attached to the enjoyment of happiness attainable by heroes only.

95. The Parthas ever desirous of enjoyment of heroes' life forego mean happinesses ; those men of great energy and great prowess were not content with a little.

96. Those who are wise enjoy or suffer the extremes of whatever is enjoyable or sufferable. But persons attached to mean happiness chose an indifferent state of dullness ;

97. The former delight in the acutest sufferings or highest enjoyments ; they do not like a middle course. They consider the extreme to be happiness, while that which lies between, is held by them to be misery.

98. The sons of Pandu along with Krishna send their greetings to you ; and having submitted to your notice that they are in health, asked about your welfare.

99. You will soon see the sons of Pandu without any illness, and all their objects

gained, the lords of all the world, with their enemies killed and themselves surrounded by prosperity.

100. Kunti who was filled with grief for her sons, thus comforted, said again to Janardana after driving away the gloom of her mind due to ignorance.

101. Kunti said : 'Whatever, O you with long arms, is beneficial in your opinion, O slayer of Madhu, and whatever you think right to be done, O Krishna, should be done.

102. O chastiser of enemies let these be done without transgressing virtue and without the practice of deceit ; I know, O Krishna, the power of your truth and your birth.

103. And I know the wisdom and prowess you apply to the accomplishment of your decisions in any matter regarding your friends. In our family you are virtue, you are truth and you are the great devotee.

104. You are the saviour, you are the great Brahma, everything depends on you ; what you have said must come to pass for truth itself depends on you.'

Vaishampayana said :—

105. Govinda of long arms bidding adieu to her and also going round her, went towards the residence of Duryodhana.

Thus ends the ninetieth chapter, the conversation between Kunti and Krishna, in Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCI.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said :—

1. Bidding adieu to Pritha and also going round her, Govinda or Shauri, the chastiser of enemies, went to the residence of Duryodhana.

2. Janardana entered the house which was furnished very sumptuously and was like the mansion of Purandara, furnished with diverse kinds of seats.

3—4. Traversing three divisions of that mansion, without a word of challenge from the gate-keepers, that one of great fame, came to a palace, effulgent with marks of prosperity and having the appearance of a mass of clouds, high as the peak of a mountain. There surrounded by a thousand Kuru kings,

5. The son of Dhritarastra of long arms, he saw seated on a seat, and he also saw,

Dusasana, Karna, Sakuni and the son of Suvala.

6. He saw them on a seat near Duryodhana. The scion of the Dasharha race, having appeared, the son of Dhritarastra of great fame

7. Rose up along with his advisers, honouring the slayer of Madhu; Keshava having saluted the son of Dhritarastra along with his ministers;

8. And having also saluted the kings that were there according to their ages, the scion of the Vrishni race (Achyuta) seated himself on a seat which was there, made of gold and beautiful looking,

9—10. And ornamented with diverse gems and overlaid with a carpet. The Kuru king then presented a cow, honey, curds and water and placed at his disposal his palaces in the kingdom; and then to Govinda seated here like the radiant Sun,

11. All the people present including the Kuru kings, made worship. Then the king Duryodhana, that foremost of victors, the scion of Vrishni race

12. Invited to dinner; but Keshava did not accept the invitation; then Duryodhana said to Krishna in that assembly of the Kurus,

13. In an humble voice but with evil intention concealed in his heart, and looking at Karna. 'For what reason the eatables, drinks, garment and beds,

14. Which have been provided for you, do you not accept. O Janardana, devoted to the good of both parties in the impending struggle as you are, you ought to keep to both sides;

15. O Madhava, you have besides, closer relationship with Dhritarastra; you O Govinda, know what is righteous and what is conducive to worldly profit in the true sense and in all their bearings.

16. O wielder of the discus and the mace, I want to hear the reason of this (action of yours).'

Vaishampayana said:—

17. That Govinda of a great mind being then addressed, said in reply, speaking like the roaring of a cloud, at the proper time raising his long arm.

18. The one with eyes like the leaves of a lotus said to the king these excellent words giving the reasons—words that were not too low, distinct, correctly pronounced, and without any confusion.

19. 'Those messengers only, who have gained their objects take their food and

accept worship; and you, O Bharata, after gratifying me in my wish, may entertain me along with my followers.'

20. The son of Dhritarastra, being thus spoken to, said in reply to Janardana: 'It is not befitting that your exalted self should behave in this unjust way.

21. Whether your objects are gratified or not gratified, we, O slayer of Madhu, were bent on entertaining you but could not. O you of the Dasharha race,

22. We do not however see any reason (for your action) in this matter, O slayer of Madhu, namely your non-acceptance of the entertainments provided for you, O best among men.

23. We have no enmity with your exalted self, O Govinda, nor strife; therefore shall it seem to you, on mature thought that it is not proper for you to have spoken thus.'

Vaishampayana said:—

24. Janardana thus spoken to, said by way of reply to the son of Dhritarastra, after that scion of the Dasharha race had gazed on him along with his ministers, laughing as it were.

25. 'I never abandon virtue from motives of desire, or from wrath, or from hate or from the object of gaining my objects or for the sake of argument, or from covetousness.

26. One should eat (others') food when there is love (between them), or again it should be taken when one is in distress; O king, neither do you please me, nor am I in distress.

27. For no reason do you, O king, bear malice, even since their birth, to the Pandavas who are your loving followers and brothers and in whom there are developed all the virtues.

28. This malice towards the sons of Pritha, for no reason, is not fitting. The sons of Pandu stand on virtue and who is there that can blame them and in what way?

29. He who bears them malice, bears me malice; he that follows them, follows me, know that I am merged in the Pandavas.

30. He who following the dictates of impulse or wrath, owing to a confusion of the intellects, wants to act against the interests of

31. A deserving man and bears him malice, has been called the vilest of men; and he who desires to see a cousin endued with blessed virtue with eyes of lust or ignorance,

CHAPTER XCII.

(BHAGAVAT-YANA PARVA)—

*Continued.***Vaishampayana said:—**

32—33. Is a slave to his soul and a slave to his wrath; prosperity does not remain with him for any length of time. On the other hand, he, who, by good services, wins over those who are endued with virtues and accomplishments, though they are not dear to his heart ever become renowned.

34. All these eatables, defiled by wickedness, cannot be taken by me—I am of opinion, that eatables provided to me by Khattwa alone, Vidura should be eaten by me.

35. The one of long arms, thus speaking to the wrathful Duryodhana, then came away from the white mansion of the son of Dhritarastra.

36. And the large minded Vamadeva of long arms, coming out went to the residence of the great-souled Vidura.

37. There came to him the Kurus, Drona Kripa, Bhishma, Vahlka while the one with long arms was staying in the house of Vidura.

38. Those Kurus said to the heroic Madhava, the slayer of Madhu, 'You scion of the Vrishni race, we place at your disposal our abodes ornamented with gems.'

39. The slayer of Madhu, of great energy said to those descendants of Kuru, 'All of you may go away; by these offers have you honoured me.'

40. The Kurus having departed, the Khattwa Vidura paid due honours to the scion of the Dasharha race who had never met with a defeat and then made special endeavours to meet all his wishes.

41. Then the Khattwa collected large quantities of clean and delicious foods and drinks for the great-souled Keshava.

42. The slayer of Madhu having gratified the Brahmanas first,—he gave first to Brahmanas conversant with the Vedas, some of that food with wealth.

43. There along with his followers, like Vasava in the midst of the Marutas, he took his clean and delicious eatables provided by Vidura.

Thus ends the ninety-first chapter, the conversation between Krishna and Duryodhana, in the Bhagavat-Yana of the Udyoga Parva.

1. During the night Vidura said to him after he had taken his food and refreshed himself: 'O Keshava, this coming of yours is not an act well thought of.'

2. O Janardana that fool transgresses both worldly profit and virtue, besides he is wrathful, destroyer of other people's honour, though he is himself desirous for obtaining it, and is incapable of being controlled by aged people.

3. The wicked-souled fool, the son of Dhritarastra, goes against the rules laid down in our books of religion; being overtaken by fate he is incapable of being led by his superiors and is a fool.

4. His soul follows the beat of his desire and in his own opinion he is a wise man; an enemy to his own friends and suspicious in all matters; doing nothing himself, yet not grateful (for things done for him), he has abandoned virtue and is fond of untruth.

5. He is a fool with his understanding uncultivated, the slave of his senses, following the lead of his desires and hesitates to do a thing which ought to be done.

6. He is possessed with these and many other vices; out of vanity he will not accept your advice though that is distinctly for his good.

7. He has too great a confidence on Bhishma, Drona, Kripa, Karna, the son of Drona, and Jayadratha, and therefore he does not think of peace.

8. It is the conviction of the sons of Dhritarastra and of Karna, O Janardana, that the sons of Pritha are not capable of even gazing at an army under the leadership of Bhishma and Drona.

9. That boy, who is not shrewd having brought together a large army from this earth, regards himself as having already gained his object, O slayer of Madhu.

10. It is the conviction of the son of Dhritarastra of mean intelligence, that Karna alone is capable of defeating the enemy, and he will not agree to peace.

11. Actuated by brotherly feelings as you are attempting to establish peace between the two parties and are seeking the good of the sons of Dhritarastra, O Keshava

12. It has been decided among themselves that they would not give back their just dues to the sons of Pandu; and advice to them would be useless.

13. In cases where good and bad advices are of equal effect, O slayer of Madhu, a wise man does not talk like a singer among the deaf.

14. Among those fools who do not know anything and who entertain no reverence for others, O Madhava, do not speak any word as a twice-born would do among the Chandalas.

15. This child (in wisdom) who is such—this fool will not do what you say, and your words spoken to him will go in vain.

16. The idea does not please me, O Krishna, of your going in the midst of all those of wicked heart seated together.

17. The idea does not please me, O Krishna, that you should utter words among those men, of mean intelligence, vicious and of wicked hearts, of whom there are many.

18. Owing to their never having respected the aged and to vanity and folly incident to their age and to wrath they will not accept what is for their good.

19. He has at his command a strong force and if you speak to him, O Madhava, he will not act according to your advice, for he entertains suspicions against you.

20. All the sons of Dhritarastra have come to the conclusion that they are now invincible in battle even with Indra himself along with the gods;

21. Among those who are thus endued, and who follow the impulse of desire and anger, your words though able in themselves will be of no use.

22. Standing in the midst of his ranks of elephants and his army composed of chariots and cavalry, that fool of dull intelligence, Duryodhana, thinks himself past the reach of any fear and that he has gained his object having conquered this earth.

23. The son of Dhritarastra aspires to an extensive empire in this earth without any rival. Peace with him therefore can not be obtained. The wealth (and kingdom) which is now at his command he regards as unalienably his and his alone.

24. This earth, having its allotted time, ever is on the eve of ruin; it seems only for the sake of Duryodhana, for all the Pandavas and all the soldiers including the kings and rulers of the earth have assembled together, desirous of war.

25. All these (kings) too have before this been made enemies of by yourself; for you

have, O Krishna, dispossessed these kings of their wealth; out of fear of you these heroes have come under the protection of the sons of Dhritarastra and joined Karna.

26. All those soldiers, united with Duryodhana and regardless of self are delighted at (the prospect of) fighting with the Pandavas and, O you heroic scion of the Dasarha race, it is not my opinion that you should enter in their midst.

27. Among those men, your enemies any in number, of wicked hearts seated together how will you go, O grinder of your enemies.

28. O you of long arms, in every way are you hard to be vanquished even by the gods and, O slayer of your enemies, I know your wisdom, manliness and your importance.

29. What have I to bear to the sons of Pandu, I bear to you in a greater degree, O Madhava, and I speak from motives of love, reverence and friendship.

30. What is the use of describing the pleasure I feel, owing to my seeing you; for you are the universal soul of all embodied creatures.

Thus ends the ninety-second chapter, the conversation between Krishna and Vidura in the Bhagavat-yana of the Udyoga Parva.

CHAPTER XCIII.

(BHAGAVAT-YANA PARVA)—*contd.*

The blessed God said :—

1. You have spoken as a greatly wise man should—you have spoken as a sharp man should, even as should be spoken by a friend like you to a friend like me.

2. This has the merit of being conversant with morality and worldly good and truth to that degree which is proper for you; the words which have been spoken by you are like the advice of a father or a mother.

3. What you have told me is true and worthy of being followed and is even what I have described it to be; listen with attention to the reason of my coming here, O Vidura.

4. The wickedness of soul of the sons of Dhritarastra and the hostility of the Kshatriyas—knowing full well, all this, O Khattwa have I now come to the sons of Kuru.

5. He that will relieve this earth of her burden consisting of horses, chariots, elephants, he that will liberate her from curse of Death will earn great religious merit.

6. Attempting with all his might to do a virtuous act, if a man does not accomplish it, he gets the religious merit of having done the act. About that I have no doubt.

7. Thinking of a sinful act in his mind, if a man does not accomplish it, he does not get the consequences of that act. Utter those that are conversant with religion.

8. Therefore shall I with all sincerity try to establish peace, O Khatwa among the Kurus and the Srinjayas, for they will meet with ruins in the case of war.

9. This exceedingly grave calamity has its rise in the Kurus; for it has been brought about by Karna and Duryodhana. All these are but their followers.

10. He, who does not seek to serve a friend suffering from a calamity by trying to the best of his abilities, is said to be a cruel man by the wise.

11. A friend should be turned back from improper act even by seizing his hair. That being so, how can a man be blamed, if he strives with all his might.

12. It is proper therefore, O Vidura, for the son of Dhritarastra along with his ministers to accept my blessed advice capable of doing good and consistent with morality and worldly profit.

13. With all sincerity shall I strive for the good of the sons of Dhritarastra and of the Pandavas, and indeed of the Kshatriya race of the world.

14. If Duryodhana suspects me, striving for his good as I do, I shall at least be satisfied with myself in my heart and I shall be discharging the debt (I owe them as a friend).

15. In a dispute between cousins, the friend who does not serve them as a mediator with all his might, is not said to be a friend at all by wise men.

16. In order that unrighteous, foolish and unfriendly people may not call me that Krishna though competent did not dissuade the Kurus and Pandavas inspired with rage against each other;

17. And for being of service to both the parties have I come here. And having made attempts in that direction I shall escape blame of men.

18. If after listening to my beneficial advice, they do not accept it, the fool will feel the consequence of his luck.

19. If without sacrificing the interests of the Pandavas I can bring about their peace with the Kurus, then I shall have done a meritorious act, O great-souled one; and the Kurus shall have been liberated from the shackles of death.

20. If the son of Dhritarastra think well of the wise words spoken by me—words, having their source in virtue, and words, leading to earthly good and words leading to the reverse of malice,—for bringing about peace—then the Kurus too will worship and honour me.

21. Otherwise I tell you that not even all the rulers of the earth united together are capable of standing in my front like other animals before an enraged lion.

Vaishampayana said:—

22. Having said these words that foremost of the Vrishnis and cause of the happiness of the Yadus, then laid down on his bed pleasant to the touch.

Thus ends the ninety-third chapter, the conversation between Krishna and Vidura, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCIV.

(BHAGAVAT-YANA PARVA) —Contd.

Vaishampayana said:—

1. The two wise men talking together in this way spent that night which was beautiful and lit by stars.

2—3. That night passed away against the wishes of Krishna and Vidura, who was listening to the discourses on diverse subjects, conducive to religious merit and earthly profit and conveyed in rhythmical language from Krishna, and of Krishna of immeasurable prowess listening to similar discourse from high-souled Vidura.

4. Then (at the break of day) many professional bards and singers having a good voice awakened Krishna with the sound of conches and cymbals.

5. Janardana, that scion of the Dasharha race, that best among the Satwatas, then performed all the necessary rites of the morning.

6. Having performed his ablutions, having repeated the usual incantations to the god of fire, and having donned his attire and ornaments, Madhava worshipped the rising sun.

7. Duryodhana and Shakuni the son of Suvala coming to Krishna, that scion of the Dasharha race, and who had never met with a defeat, while he was yet performing his morning devotions, said to him:

8. "King Dhritarastra is come to the Assembly-Hall, and so have the other

Kurus headed by Bhishma and all the rulers of the earth.

9. O Govinda, they are waiting for you like the gods in heaven waiting for Sakra." Govinda welcomed them by courteous words.

10. When the spotless sun progressed a little further in his diurnal journey, Janardana, the chastiser of foes, gave to the Brahmanas gold, cloths, cattle and horses.

11. Thus Krishna having distributed many gems and precious stones, his charioteer approached that unvanquished hero of the Dasharha race, who was seated, and paid his respects to him.

12. Then Daruka soon came back with the large and shining car furnished with tinkling bells, and yoked to excellent horses.

13. That one of large mind, understanding that the celestial car ornamented with all sorts of gems and precious stones, and whose wheels rattled as loudly as masses of thick clouds, had arrived

14. Made tour round the fire and also round the Brahmanas. And putting on the Kaustuva gem which was shining with excellent beauty,

15. And surrounded by the Kurus, and protected by the Vrishnis, Krishna or Shauri the centre of delight of all the Yadavas, mounted on his car.

16. After that scion of the Dasharha race had mounted the car, Vidura, conversant with all virtues, superior to all living creatures and foremost among all wise men,

17. Duryodhana and Shakuni the son of Suvala on a second car followed this chastiser of enemies, Krishna.

18. Satyaki and Kritabarma, as also other warriors of the Vrishni race followed behind, some on elephants, some on horses and others on chariots.

19. The chariots of these men, O king, adorned with excellent gold and yoked to good horses and producing diverse sounds as they proceeded on, looked very beautiful.

20. The wise Krishna, blazing with beauty, in fit time, came up on a high way well swept and whose dust had been cleared away, and which was fit to be used even by the Rishis of royal descent.

21. The scion of Dasharha race having set out, there was one continual music of cymbals. The conches began to be played, also all the other instruments that were there.

22. A large number of young men of the strength of lions, heroic chastisers of foes

in the world surrounding the car of Shauri, followed him.

23. And there were others by thousands, who in diverse and strange attires holding swords, lances and axes followed Krishna.

24. There were five hundred elephants, and chariots by thousands, that came up behind the heroic scion of the Dasharha race, who had never sustained a defeat.

25. O chastiser of enemies, the city of the Kurus was filled by old and young men including women, who were desirous of seeing Janardana advancing on a car.

26. Many were the houses that were tottering under the load of women, who were in the terraces and balconies.

27. He proceeded slowly along gazing in all directions, worshipped by the Kurus; and listening to sweet speeches and returning suitable greetings.

28. The followers of Keshava having arrived at the Assembly-Hall filled all directions with the sound of conches and cymbals

29. The entire assembly of those kings of immeasurable energy began to shake with delight with the desire of seeing Krishna come.

30. Then those rulers of men became rejoiced at the inference that he was near, which they drew on account of their hearing the rattles of his chariot, which was like the roar of clouds charged with rain.

31. Shauri, the best among the entire Satwata race, coming to the gate of the Assembly-Hall, got down from the car which was like the peak of the Kailasha mountain.

32. He then entered the Hall, which was like the abode of the great Indra, and was blazing as it were with the beauty of energy, and which looked like a mass of newly formed clouds.

33. Getting hold of the hand of Vidura and that of Satyaki (on either side) the one of great fame (entered the Assembly-Hall) eclipsing the Kurus (planets) in splendour like the sun.

34. In front of Vasudeva were the two, Karna and Duryodhana; while behind him sat the Vrishnis and Kritavarma.

35. Bhishma, Drona and others following the example of Dhritarastra rose up from their seats with the object of honouring Janardana.

36. That scion of the Dasharha race approaching the lord of men having eyes of wisdom along with Drona and Bhishma

and others all of great fame rose up from their seats.

37. The great king Dhritarastra, the lord of men, having got up, those thousands of kings all rose up also.

38. A seat respectable in every way and adorned with gold was placed there under instructions from Dhritarastra.

39. With a smiling face, did the virtuous-souled Madhava greet the king, Bhishma and Drona, as also other kings according to their respective age.

40. Then all the kings and rulers of the earth and all the Kurus worshipped Keshava or Janardana who had come into the Assembly-Hall.

41. That chastiser of foes, the scion of the Dasharha race, while staying there, beheld in the heaven the Rishis who had attained to the better world. And seeing the Rishis under the leadership of Narada,

42. The scion of the Dasharha race said to Bhishma the son of Santanu slowly, "To see this earthly assembly have the Rishis come, O ruler of men.

43. Invite them with plenty of seats, and welcome them; for they remaining unseated, who is capable of taking his seat?

44. Arrange therefore immediately for the worship of these Munis who have conquered their souls." The son of Santanu seeing the Rishis come at the very gates of the Assembly-Hall,

45. Quickly commanded the attendants to get seats soon for them and they brought many spacious and beautiful seats

46. Embroidered with gold and set with gems. After they had accepted due worship and seated themselves, O Bharata,

47. Krishna took his seat; so did all the kings, in their respective seats. Dushasana offered to Satyaki an excellent seat.

48. Vibhingsati gave a beautiful golden seat to Kritavarma and not far from Krishna. Karna and Duryodhana,

49. The two men of large souls and wrathful sat on one and the same seat. The king of the Gandharas Sakuni, surrounded by the Gandhara chiefs,

50. With his son sat on one seat, O lord of the world. The great Vidura sat on a holy seat covered with a white deer skin, and decked with gems.

51. That one of great intelligence sat contiguous to the seat of Shauri. All those kings, having for a long time looked at the scion of the Dasharha race,

52. Were not gratified with gazing on Janardana as if drinking nectar. Janardana was attired in a yellow robe and looked like the Atasi flower.

53. He sat in the midst of that Assembly like a dark gem placed on gold.

54. They all were silent while Govinda was thinking within himself and no man there made the slightest utterance.

Thus ends the ninety-fourth chapter Krishna's presence in the Assembly-Hall in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCV.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said :—

1. All of them having taken their seats and perfect stillness having prevailed among the kings, Krishna who had an excellent set of teeth and had the voice of a drum began to speak.

2. Like the roar of clouds at the close of summer, Madhava, looking on Dhritarastra, spoke so that the assembly could hear;—

3. "Between the Kurus and Pandavas there may be peace, O Bharata, without the slaying of heroes (on either side)—to effect this have I come.

4. O king, I have nothing else to say—every thing that ought to be known in this world is known to you, O chastiser of foes.

5. O ruler of the earth, this dynasty (of yours) is the best among these of all kings; it is noted for its knowledge of the scriptures as also for its good ways of life, and it is endued with all the virtues.

6. Kindness, pain at the sight of other's pains, desire to remedy evils and humanity, O Bharata, as also sincerity, forgiveness, and truth, are specially in the nature of the Kurus.

7. Belonging to this noble family which is such, O king, no one should do what is improper, and especially an improper act is to be deplored when you are the cause of it.

8. You, O best of Kuru race, being the foremost among them, bear the load of the Kurus when they behave, O Sire, deceitfully towards others or to members of their own family, when the deceit is actually done in act or when it is conceived.

9. Those sons of yours, O Kauravya, headed by Duryodhana, are acting impiously setting aside all considerations of morality and earthly good.

10. Those wicked ones, whose self-respect is gone, and whose hearts have been perverted by avarice, (are acting unfairly) towards their own chief friends—O best of men.

11. This exceedingly grave disaster has its rise among the Kurus and if regarded with indifference, it will destroy the whole earth, O Kauravya.

12. If you desire so, O Bharata, this can be averted; in this instance peace is not hard to secure; such is my opinion, O best of the Bharatas.

13. Peace depends on you, O king, and on myself as well, O lord of the universe, O Kauravya, set right your sons and I shall set the enemies (Pandavas) right.

14. Your commands, O chief among kings, should be followed by your sons with their followers; and it will conduce exceedingly to their own good to act according to your orders.

15. It will conduce to your good, O king and also to the good of the Pandavas, for you try to establish peace, desirous of ruling as you are.

16. Act for yourself after a consideration of the consequences, O lord of the universe, and let the Bharatas be your allies O lord of men.

17. Protected by the Pandavas, O king, establish morality and earthly good. O lord of men, by every exertion in your power, allies such as they, cannot be secured.

18. The great-souled sons of Pandu protecting you, even Indra with the gods cannot withstand you; how can earthly kings do it?

19.—21. Against the side taken up by Bhishma, Drona, Kripa, Karna, Vibhingsati, Ashwathama, Vikarna, Somadatta, Vahlhika the king of the Sindhus and the lord of the Kolingas, the chief of the Kambojas, Sudakshina, Yudhisthira, Bhimasena, Savyasachi and the twins, and Satyaki of great energy and the great car-warrior Yuyutsu—who is there of such misdirected energy to fight, O you the best among the Bharatas.

22. The lordship over the world and the quality of being invincible by your foes, will you attain, O you slayer of enemies, when united with the Kurus and the Pandavas?

23. The rulers of the earth, of the same position as yourself, O lord of the earth, and kings of better position even will seek to establish peace with you and with one another if you are so united.

24. You will be able to live in happiness being protected on all sides by your sons and

grandsons, your fathers and brothers, and friends.

25. Keeping their interests well before you, and treating them well, as in days gone by will you enjoy this entire earth, O lord of the earth.

26. United with these, and with all the Pandavas, O Bharata, will you win victories over other enemies; this is all to your own advantage.

27. Territories acquired by them will you enjoy, O chastiser of enemies, if you are allied to your sons, kinsmen and counselors, O lord of men.

28. In the case of a fight, O great king, you will see a great loss and in loss to both parties what meritorious deed do you see?

29. The Pandavas being killed in battle or your own sons of great strength, describe O great king the feelings that you will experience, O best of the Bharatas.

30. They are heroes who have mastered the use of weapons and all of them are desirous of war—these sons of Pandu and of yourself; save them from a great calamity.

31. You will not see all the Kurus, nor all the Pandavas, in the event of a battle, the heroes on both sides being weakened in number and in strength, and car-warriors slain by car-warriors.

32. The kings have assembled here, O best of kings; they will destroy these creatures, being influenced by wrath.

33. Rescue, O king, the world; do not destroy these creatures; yourself regaining your natural disposition all this will end, O delighter of the Kuru race.

34. Coming from noble families, liberal and generous, endued with modesty, honourable, pious they are related to one another by blood, O king. Save them from a grave calamity.

35. These protectors of the earth meeting one another in a spirit of peace, and having dined and drank together, let them return to their respective homes

36. With good robes on, with wreaths on and doing courtesies to one another, O best of the Bharata race; and with their wrath and enmity against one another plucked out (from their hearts), O chastiser of your foes.

37. Let the feelings of affection that you had for the Pandavas, return to you at the expiration of this age; and let them be the same to you; act in this way, O best of the Bharata race.

38. As boys they lost their father, and were reared and brought up by you; protect

them in a way that would be in accordance with justice as you would do your sons, O best of the Bharata race.

39. By you they ought to be protected and especially when in distress. Let not your sense of virtue and appreciation of worldly good be lost, O best of the Bharata race.

40. The Pandvas, O king, having saluted and propitiated you, have sent you this message. 'At your command have we with our followers suffered misery.

41. These twelve years have been spent by us in exile in the forest and the thirtieth year have we spent in each other's company in disguise.

42. Truly believing that our father would not break that pledge of his towards us, did we not break, O sire, our own. The Brahmanas who accompanied us know this.

43. Therefore do you abide by your pledge, as we have done ours, O best of the Bharata race; having long suffered grave troubles, O king, we desire to get the share of our own kingdom.

44. Knowing the principles of virtue and worldly good, it is your duty to save us; seeing that you are our elder, have we patiently suffered troubles.

45. Therefore do you act towards us as our father and mother; and treat us, O Bharata, according to the excellent principles that ought to be adopted by an elder.

46. We act towards you in that way (the way in which youngers should behave towards their elders); you also act towards us in the same way (the way in which elders should behave towards their youngers). If we follow the wrong way, then should we be set right by our father.

47. Set us in the proper path and follow yourself the excellent path of virtue.' And your sons, O best of the Bharata race, have sent this message to this assembly of kings.

48. In an assembly conversant with the rules of virtue, nothing improper should happen (but in one) in which vice prevails over virtue or falsehood over truth.

49. If this happens with the knowledge of the members thereof, they are themselves slain; when virtue, pierced by vice, makes an appeal to an assembly,

50. And the shaft (of vice) is not taken out, the members thereof are themselves pierced by it. In fact virtue kills them like a river destroying the trees growing upon its banks.

51. Those who are adopting a calm attitude and are silently waiting for virtue to

assert itself, have said what is righteous, true and just, O best of the Bharata race.

52. What else are you capable of saying to them than giving back their kingdom? Let the protectors of the earth who are assembled in this council, speak.

53. If I am speaking the truth, keeping in tact virtue and morality, then liberate these Kshatriyas from the shackles of death, O foremost among men.

54. Be peaceful, O you foremost of the Bharata race and do not give in to anger. Having given back to those Pandavas, their due shares of the ancestral kingdom

55. Enjoy the blessings of life, O chastiser of foes, along with your sons under the attainment of your objects. You know that Yudhishthira follows the course of virtue always

56. As also (you know) his treatment towards yourself and your sons, O ruler of men. He was burnt and he was exiled but again he has come back to your protection.

57. He was exiled to Indraprastha by yourself with your sons and while staying there he brought under his sway all the rulers of the earth.

58. And yet he remained under your protection and never disregarded you; such a man as he, was recently, sought to be robbed by the son of Suvala,

59. Of his kingdom, wealth and coin by means of a great deceit. He, even when he was brought to that condition, namely when Krishna was dragged to the Assembly-Hall,

60. Yudhishthira of immeasurable soul did not swerve from Kshatriya's duty. I too desire your good and theirs, O Bharata.

61. Do not, O king, destroy these beings of the birth for the sake of vice, and earthly good for the sake of happiness thinking evil to be good and good to be evil for yourself.

62. Restrain your sons, O lord of the universe, who are too much attached to avarice. The sons of Pritha live to serve you and to fight for you, O chastiser of foes; whatever course, O king, appears better, follow, O chastiser of foes.

Vaishampayana said:—

63. All the rulers of the earth, agreeing as they did in their minds with these

words, could not venture to say any thing there in the presence (of Duryodhana).

Thus ends the ninety-fifth chapter, the speech of Krishna, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vaishampayana said:—

1. These words having been uttered by the high-souled Keshava, all the courtiers sat stupified with their hairs standing on their end.

2. No man ventured to say anything in reply and all the rulers of the earth began to think in their own minds.

3. Silence having thus prevailed in the midst of those kings, the son of Jamadagni, spoke these words in the assembly of the Kurus.

4. "To these truthful words of mine, illustrated by an example, listen without entertaining any doubt or suspicion and hearing that, accept the moral if you think my story good.

5. In days of old, there was a king named Dambhodbhava who had brought under his sway the entire world and enjoyed the fruits of the whole world in their entirety; such has been heard by us.

6. Every day at the end of night, that great and heroic car-warrior, rising up, used to ask the Brahmanas and Kshatriyas.

7. 'Is there any body who is more accomplished or even equal to myself in battle, be he a Sudra, a Vaishya, a Kshatriya or a Brahmana?'

8. Saying thus he would wander over the earth intoxicated with great vanity and without thinking of anything else.

9. Several Brahmanas, of really noble souls, acquainted with the Vedas, and having nothing to fear, forbade the king who was boasting too often.

10. Even when forbidden, that vile man used to ask the same thing to the twice-born. Some Brahmanas then thus spoke to him who was too much puffed up with vanity and intoxicated with prosperity.

11. Those twice born devotees, of large souls and acquainted with the cases cited in the Vedas, excited by wrath, said to that king,

12. 'There are two persons who are the best among men and who have achieved many victories in battle; you are by no means equal to them, O king.'

13. The king thus spoken to, asked these Brahmanas again and again, 'Where are these two heroes? Where are they born? What works have they achieved and who are they?'

The Brahmanas said:—

14. We have heard that those two are the devotees Nara and Narayana who have taken their birth in the human world. O ruler of the earth, fight with them.

15. We hear that both of them, Nara and Narayana of large souls, are practising severe austerities in some hidden regions in the Gandhamadana (mountain).

Rama said:—

16. The king, having collected a large army consisting of six divisions betook himself to the regions where these two who had never sustained a defeat were, being unable to remain unconcerned at their reputation.

17. He, going to the rightful and unapproachable Gandhamadana, hunted for the two devotees and at last met them who had taken refuge in the wilderness.

18. Seeing them, the best among men, emaciated with hunger and thirst, with their veins visible and afflicted with cold, wind and with the rays of the sun,

19. He approached them and touching their feet asked them about their welfare. They received him with roots and fruits and with the offer of a seat and water.

20—21. They asked the king 'What can we do for you?' Then he repeated to them from the very beginning the fact—'The earth has been conquered by my arms and all my enemies have been killed.

22. With the desire of fighting with you, have I come to this mountain; give me this hospitality, the desire which I have entertained for a long time.'

Nara and Narayana said:—

23. This retreat, O best among kings, is beyond the reach of wrath and avarice, there is no warfare in this retreat. Where are weapons to be got from? Desire war elsewhere—there are many Kshatriyas on the face of the earth.

Rama said:—

24. Though spoken to in this way, he repeated his request and the ascetics, O Bharata, again and again comforted him and pardoned him (for his importunities).

25. Dambhodbhava, desirous of battle, however summoned these two devotees to fight again and again. Then Nara taking up a handful of blades of grass said :—

26. 'Come and fight, O you Kshatriya, desirous of fight as you are; take up all your arms and prepare your army.

27. I shall destroy your thirst for war from this moment forward.'

Dambhodbhava said :—

If, O devotee, you think this weapon fit to be used against me and mine, I shall fight with you though you use that weapon. I am come here for fight.

Rama said :—

29. Saying these, Dambhodbhava with his army, desirous of killing that devotee, covered all sides with a downpour of arrows.

30. The Rishi, by means of the same blades of grass, neutralized the terrible arrows capable of rending asunder the body of the enemies.

31. Then the one, who had never sustained a defeat, shot terrible weapons in the shape of blades of grass, which were incapable of being withstood and a strange effect they had.

32. The eyes, ears and noses of his soldiers were cut off by the Muni who could not possibly miss his aim, by these blades of grass through his illusive energy.

33. Then seeing the sky rendered white with blades of grass, the king fell at Nara's feet and exclaimed : 'May good betide me.'

34. Nara, who is the proper refuge of those that deserve and desire protection, said to him :—'O king, be virtuous-souled, and act up to the instructions of the Brahmanas and do not again behave in this way.

35. A conqueror of cities, in the possession of his enemies, performing the duties of a Kshatriya, should not, O king, be such even in his intentions, O best of the rulers of men.

36. Subject to the influence of vanity never insult any body in any way, who he be, your inferior or your superior; such a conduct, O king, would not be proper for you. Acquiring wisdom, being beyond the reach of covetousness, without vanity, acquiring mastery over self,

37. Restraining your desires, endued with forgiveness, humility and being peaceful protect your subjects, O ruler of the earth, and do not again insult any body without knowing his strength and weakness.

38. May good betide you; with our permission depart and never again act in this way; in obedience to our command, enquire of the Brahmanas about their welfare and what is for your good.'

39. Then the king, bowing to the feet of the two great-souled beings, returned to his own capital and thenceforward acted most righteously.

40. The deed, which was achieved by Nara in days of old, was very great indeed. Narayana was still greater in regard to many virtues.

41. For that reason so long as weapons are not joined to that foremost of bows—the Gandiva, putting aside your vanity go you, O king, to Dhananjaya.

42. Kakudika, Shuka, Naka, Akshisantarjana, Santana, Nartana, Ghora and Asyamodaka, these eight,

43. Pierced by these all men go to the regions of death and the same is the case when they are influenced by desire, wrath, covetousness, vanity, insolence, pride,

44. Malice and selfishness. The eight weapons are represented by these vices respectively and men, struck with them, move about intoxicated, taking leave of their senses and with their minds bewildered.

45. When pierced by them, men sleep, move about here and there, pass excreta and urine and always weep and laugh.

46. Arjuna, whose friend is Narayana, the creator of the entire world and its lord, and conversant with the nature of all acts, is hard to withstand in battle.

47. O Bharata, who can dare defeat in the three worlds, the heroic Jishnu, having the emblem of a monkey on his banner and none equal to him in battle?

48. Innumerable are the virtues of the son of Pritha; Janardana excels him however. You know very well Dhananjaya the son of Kunti.

49. Nara and Narayana, as these two were, so are Arjuna and Keshava; know this, O great king, that those two best among men are heroes.

50. If you know it to be so and do not suspect or mistrust me then adopting a virtuous resolution effect peace with the Pandavas,

51. And if you think that a rupture with them is not beneficial to you, be peaceful, O foremost among the race of Bharata, and do not set your heart on battle.

52. Your family, O foremost of the Kuru race, is well thought of in this world;

let it continue to be so, may good betide you, think of what is good for you.

Thus ends the ninety-sixth chapter, the story of Damdhodbhava, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCVII.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said :—

1. Hearing the words of the son of Jamadagni, the illustrious Rishi Kanwa addressed these words to Duryodhana in the assembly of the Kurus.

Kanwa said :—

2. Brahma, the grand-father of this world, is eternal and undecaying ; of the same nature are the two divine Rishis, Nara and Narayana.

3. Among all sons of Aditi, Vishnu alone is eternal, invincible, undecaying and the divine Lord existing for ever.

4. The others namely the moon, the sun, the earth, the water, the air, the fire, and also the sky, the planets and the stars have their end in a cause.

5. They, at the final dissolution of the universe, will themselves cease to exist, leaving behind the three worlds and all will be created again and again.

6. Others there are that die in a short time, namely human beings, animals, birds, and creatures having their birth among other living beings.

7. The kings, enjoying great prosperity up to the end of their lives, are born anew to enjoy the effects of their good and bad deeds.

8. Therefore it is proper for your exalted self to effect peace with Yudhishthira. Let the Pandavas and the Kurus rule the universe.

9. "I am strong"—it should not be thought thus, O Suyodhana, for some parties are seen who are stronger than those regarded to be the strongest, O best among men.

10. Among the really strong, physical strength does not count, O son of Kuru, and all the sons of Pandu, who are endued with the strength of the gods, are strong.

11. In this connection is cited the old story of Matali who was desirous of giving away his daughter in marriage and was searching for a bridegroom.

12. Such is the story : The king of the three worlds had a driver by the name of Matali. In his family there was born only one daughter who had a great reputation for beauty in this world.

13. She, having celestial beauty, was well known by the name of Gunakeshi and she greatly excelled all women in beauty, physical development and symmetry.

14. Matali, along with his wife knowing that the time for giving her away in marriage has arrived, became sorrowful, O king, thinking what to do in the future.

Matali thought :—

15. Alas ! the advent of daughters in the family of men who are of good traditions and known for their greatness and are famous and endued with humility, is attended with bad consequences.

16. The family of the mother, the family of the father, and the family to which she is given away in marriage—these three families among good people are affected by a daughter.

17. By my human eyes have I searched the two worlds—those of the celestials and human beings and there is no suitable husband for my daughter that pleases me.

Kanwa said :—

18. Among the gods, among those born in the Daitya race, among the Gandharvas and among human beings there was none who pleased him enough to be made the husband of his daughter. The same was the case with the numerous Itishis.

19. Having consulted with his wife, Sudharma, at night (one day), Matali made up his mind to enter the world of the Nagas.

Matali said :—

20. Among gods and men I do not find a suitable husband for Gunakeshi in point of beauty. There must be some one so suitable among the Nagas.

21. Thus thinking he bade adieu to Sudharma ; and, going round his superiors, and having smelt the head of his daughter entered the nether regions.

Thus ends the ninety-seventh chapter, the search of Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER XCVIII.

(BHAGAVAT-YANA PARVA)—Contd.

Kanwa said :—

1. While Matali was proceeding on his way he came across the great Rishi Narada

who was proceeding, of his own will, to see Varuna.

Narada said :—

2. Where are you about to go? Is it, O charioteer, on your own account or by the command of Shatakratu (Indra)?

Kanwa said :—

3. Matali, being thus asked by Narada, who was going on the same road, told Narada all about his business and how it had happened (that he was going there).

4. Then the Muni said to him, "We both shall go together." To see the god of the waters I too come down from heaven.

5. While showing you the nether regions of the earth, I shall describe to you everything; and after a search there we shall select some bridegroom, O Matali.

6. Then going down to the nether region, the two, Matali and Narada of large souls, paid their respects to the ruler of the world, the lord of the waters.

7. There that Narada received greetings suitable for a divine Rishi and Matali received what is generally offered to the great Indra.

8. These two, with their minds pleased, and having a business in hand, submitted everything to their host and with the permission of Varuna roamed about in the world of the Nagas.

9. Narada, who knew everything about all the creatures living in the nether regions, described them in detail to his companion.

Narada said :—

10. Varuna, surrounded by his sons and grandsons, has been seen by you O Suta. Behold now the territories of the lord of the waters which are excellent in every respect and full of riches.

11. This one is the son, of great wisdom, of Varuna the lord of the seas; he is specially famous for his holiness, his conduct and his ways of life.

12. This is his dear son, Pushkara of eyes like lotus leaves. He is endued with beauty, is worth looking at and has been selected by the daughter of Soma as her husband.

13. She (the daughter of Soma) is known as Jyotsnakali who has been said to be second Lakshmi or Sri in point of beauty; and she, it is within our recollection, had chosen the eldest son of Aditi as her husband (before this).

14. Behold this mansion of Varuna which is made entirely of gold, and attaining to

which the gods have obtained their godship O you friend of the lord of the gods.

15. These weapons of all kinds, which are now visible and which are blazing, were once in the possession of the Daityas, whose territories have now been wrested from them (by Varuna), O Matali.

16. These undergo no waste, O Matali, and return to the hand of those who hurl them after striking the enemy. Obtained as they are by the gods who have won victories over the Daityas, they can be used only by men of great mental energy.

17. Here many species of Rakshasas and Daityas, O Matali, possessed of celestial weapons lived before, O Matali, which is now inhabited by the gods.

18. There are the fire of blazing flame which is burning in the lake of Varuna, and the discus of Vishnu surrounded by the fire and smoke.

19. This is the bow, full of knots, which was created for the destruction of the world; it is ever looked after by the gods and from this the name of the Gandiva bow is derived.

20. This bow, at the approach of the proper time of action, is endued as it is with the strength of a hundred thousand bows, inspired with still greater strength.

21. It brings under subjugation those kings who are friendly to the Rakshasas, though they are incapable of being reduced to that condition. This terrible weapon was created first by the Brahmana who created in speech the Vedas.

22. This weapon, in its work among the kings, has been pronounced to be the great by Sakra, and the son of the lord of the waters holds this weapon of great energy.

23. This thing, placed in the umbrella-room, is the umbrella of the lord of the waters and always showers cold water like the clouds.

24. The water, falling from this umbrella, is pure as the moon and yet is surrounded by such darkness that it cannot be grasped by the sight.

25. In these regions, O Matali, there are many things to be seen, but owing to the pressing demands of your business we shall go away from here without delay.

Thus ends the ninety-eighth chapter, the search of bridegroom by Matali, in the Bhagabat-Yana of the Udyoga Parva.

CHAPTER XCIX.

(BHAGAVAT-YANA PARVA)—*contd.***Narada said:—**

1. This city, situated in the very heart of the region of the Nagas, is known as Patalam, inhabited by the Daityas and Danavas.

2. The few creatures of the earth, who are brought here by the current of the water, when entering the region give out loud shrieks being struck with fear.

3. In these regions, the fire, called Asura-fire, which is fed by water, continually blazes forth. Held in great respect, it regards itself as confined (by the gods).

4. Here the gods, who had slain their enemies, having drunk the nectar kept the residue there. It is from here proceed the growth and decline of the moon, which we see.

5. Here the son of Aditi, with his head like that of the horse, on every festive occasion, rises up, making the world, called Suvarna, filled with the sound of Vedic hymns and *mantras*.

6. Since all those objects, having the form of water, fall on it; therefore is this excellent region known by the name of Patalam.

7. Airavata, taking up cold water from here for the good of the world, gives them to the clouds, and the great Indra showers this water as rain.

8. Here aquatic animals of many species and shapes and fishes of different sorts, such as Timi and others, live, subsisting on a drink from the water, which is like the beams of the moon.

9. Some beings, living in this nether world, the Patalam, pierced by the rays of the sun, are dead in the day time, O Suta, and are revived again at night.

10. For the moon, rising in these regions every night, by her beams which are her arms as it were, brings nectar in contact with them; and from that are the creatures revived.

11. Here are imprisoned these wicked and unrighteous sons of Diti afflicted with misfortune. They live here being dispossessed of their prosperity by Vasava.

12. Here the great Lord of all creatures, by name Bhutpati, practised austere asceticism for the good of all creatures.

13. Here live the great Rishis--those Brahmanas attached to the vow, called Gṛ, who have been emaciated with the recitation

of the Vedas, and who abandoning the pleasures of this life have secured heaven.

14. He, who ever sleeps at any place he likes, who lives on with what others give him and puts clothes on what others place before him, is safe to be attached to the Gṛ vows in this world.

15. Here in the race of Supratika are born those best among elephants, namely Airavana, the king among elephants, Kumuda, Vamana, and Anjana.

16. See if in these regions there is any bridegroom who pleases you by his accomplishments. If so, I shall, after respectfully going to him, solicit him to accept your daughter, O Matali.

17. This one, placed here in these waters, is an egg, which is shining as it were with beauty. From the very creation of this universe it is here; and it neither moves away, nor is hatched.

18. I have never heard of its species or birth spoken of. No body knows any one as its father or mother.

19. From this, at the time of the dissolution of the universe, springs up a fire, which consumes, O Matali, the three entire worlds with all their mobile and immobile creatures.

20. Matali too having heard what Narada said, answered:—"None in these regions pleases me. Let me go elsewhere without delay."

Thus ends the ninety-ninth chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER C.

(BHAGAVAT-YANA PARVA)—*Contd.***Narada said:—**

1. This excellent and spacious city is known by the name of Hiranyapura. It is the city of the Daityas and the Danavas, who practise a hundred different illusions.

2. It having been built with no little care by the divine architect (Viswakarma), and planned by Maya (Danava) was placed in these nether regions--the Patalam.

3. Here the Danavas, endued with great spirit and energy, practising a thousand kind of different illusions, inhabit. They were, in the days of old, heroes who had received the grant of boons.

4. By Shakra, by Yama, or by Varuna or by any body else they were incapable of

being brought under subjugation; as also by the Lord of wealth (Kuvera).

5. The Asuras, known as Kakakhanjas who have their origin in the feet of Vishnu, and the Rakshasas, known as Yatudhanas who have their origin in the feet of Brahma,

6. Gifted with teeth, and of fearful impetus, and endued with strength equal to the force of the wind, and with the horroism of illusion, live here, O Matsya.

7. The Danavas named Nivatkavachas, who are hard to be vanquished in battle (also live here.) You know how Shakra is not able to cope with them.

8. Yourself and your son Gomukha, O Matsya, and the king of the gods, the lord of Sachi, with his son, have been repulsed by them.

9. See these mansions, O Matsya, made of gold and silver and embroidered with suitable workmanship filled up according to their scientific principles.

10. Decorated with Vaidurya-gems and with corals, and with the species of white marble, called Arka, and with the shining gems, called Vajrasara,

11. They shine as if made of bricks, and set with Padmaraga gems; and they look as if made of stones or of wood.

12. They are lustrous like the rays of the sun; and are blazing like the fire and set with cluster of gems and precious stones; they are high and stand close to one another.

13. All these are incapable of being described with reference to their beauty, or with reference to the materials they are made of. They are erected with many advantages and comforts; and they have answered these objects very well. They are of a large size.

14. Look at the sporting grounds of the Daityas; and look at the resting places and beds, as also these vessels and seats set with gems, and of great value.

15. Look at these walls which are like masses of clouds; and these fountains of water and also the trees producing flowers and fruits at their will, which can also be removed from one place to another at their pleasure.

16. See, O Matsya, in these regions if there is a bridegroom who is to your liking, or else we shall go to another direction of this earth.

17. Matsya then said to him who spoke thus—"O celestial Rishi, I can not do what would not be to the liking of the dwellers of the heaven

18. The gods and the Danavas, though brothers, are in open enmity with each other and how can I approve of an alliance with the enemies.

19. It is better that we should go elsewhere. It is not proper that we should seek among the Danavas. I know your nature, and know that you desire to sow discord."

Thus ends the hundredth chapter, the search of a bridegroom by Matsya, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CI.

(BHAGAVAT-YANA PARVA)—

Continued.

Narada said:—

1. This region belongs to the birds of excellent feathers which subsist on snakes. They feel no fatigue in showing their strength in travelling or in carrying loads.

2. This species, O Suta, proceed from the six sons of Vainateya (Gadura)—Sumukha, Suraman, Suncetra, Suverchas.

3. And from the king of birds, Surucha, and from Suvala; O Matsya, they have multiplied from the race of Vinata.

4. Hundreds and thousands of birds, all of noble blood, have founded dynasties by means of begetting children in the race of Kashyapa.

5. All these are endued with prosperity; and all have the mark of Srivatsa (an auspicious mark); and all of them, desirous of prosperity, are endued with strength.

6. By their habits of life they are Kshatriyas; but as they live on snakes, they are without humanity; and owing to their constant warfare with their kinsmen they never attain to the region of Brahma.

7. I shall describe their names according to their rank; hear, O Matsya. This race is much thought of in consequence of the favor which Vishnu shows to it.

8. Vishnu is their god; and their object of worship, Vishnu, is ever in their heart; and Vishnu is ever their refuge.

9. Suvarnachuda, Nagashi, Daruna, Chandatundaka, Anila, Anala, Vaishalaksha, and Kundali,

10. Pankajit, Vajraviskambha, Vainateya, Vamanas, Vatavega, Dishachakshu, Nimisha and Animisha,

11. Trirava, Saptarava, Valmiki and Dipaka, Daityadwipa, Saridwipa, Sarasa, and Padmaketana

12. Sumukha, Chitraketu, Chitravara, Anagha, Meshahrita, Kumada, Daksha, Sarpanta, and Somabhajana,

13. Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharina, Kumara, Parivarha and Hari,

14. Suswara, Madhuparka, Hemavarna, Malaya, Matarishwa, Nishakara and Divakara,

15. These descendants of Garuda, spoken of by me, inhabit a single province; and only these beings are foremost in fame and renown.

16. If nobody, in these regions, is to your liking, O Matali, then come, we shall go elsewhere, and lead you to that country where you will get a bridegroom.

Thus ends the one hundred and first chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CII.

(BHAGABAT-YANA PARVA)—

Continued.

Narad asaid :—

1. The name of this (region) is Rashatala which is the seventh region in the nether regions of the earth, where lives Surabhi, the mother of cows, who was born out of nectar.

2. She always distils milk which is produced from the essence of earthly things—which is of the one taste, having nothing superior to it, constituted of the essence of the six different tastes.

3. Surabhi, having no defect, herself rose from the mouth of the Grandfather, who satiated with nectar, was in days of old, vomiting the essence of all things.

4. One stream, even of whose milk, having fallen on the face of the earth made a lake which is called the excellent and holy sea-milk,

5. The limit of the sea is surrounded by foam which looks like flowers and here live those best among Munis—the drinkers of foam,—drinking it.

6. They are known as drinkers of foam, O Matali, who practise austere asceticism and of whom the gods are afraid.

7. She has got four calves, O Matali which are in the several cardinal points for they bear the load of these points.

8. The child of Surabhi, named Surupa supports the eastern point and the one named Hansika supports another point—the south.

9. The western point, under the protection of Varuna, is supported by Subhadra who is ever of a great nature and of a universal form.

10. The cow, named Sarvakamadugha, supports another point, O Matali, which is the direction in which virtue rules and so named after Kuvera the God of wealth.

11. The gods united with the Asuras, having churned the water of the ocean, mixed with milk, making the Mandara (mountain) their churning rod,

12. Extracted the Varuni wine, Lakshmi (the goddess of beauty and wealth) and nectar, O Matali and also the best of horses, Uchchaisrava, and that gem Kaus-tabha.

13. Surabhi yields milk that is *Sudha* to those that live on *Sudha* and *Swadha* to those who subsist on *Swadha* and *Amrita* to those who feed on *Amrita*.

14. The song, that was sung here in days of old by the inhabitants of Rashatala, is still heard to be sung in this world by wise men.

15. "Neither in the region of the Nagas, nor in Swarga, nor in Vimana, nor in Tri-pistapa (all names for heaven) is residence so happy as in the nether regions."

Thus ends the one hundred and second chapter, the search of bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said :—

1. This city is named Bhogavati, ruled by Vasuki, which is similar to the city of the king of the gods—Amaravati.

2. This one staying here is Sesha—the Naga, by whom is ever upheld the earth with all her greatness by force of his austerities which is the best in this world.

3. His body is of the size of the Shweta-chaia or white mountain, and decked with diverse sorts of ornaments and holding a thousand heads with tongues like blazing fire. His strength and prowess are great.

4. Here live, passed the reach of pain, the sons of Surasa,—Nagas, of many species and sizes and with diverse sorts of ornaments,

5. And having the mark of gem, Swastika, circles and Kamañdatis—all of them, each with the strength of a thousand, are by nature fierce.

6. Some of them are thousand headed, some have five hundred faces, some, again, have a hundred heads and some three.

7. Some have twice five heads, some have seven faces, and all of them are addicted to great pleasures and have huge bodies resembling the mountains of this earth.

8. There are many thousands and millions and hundreds of millions of unaccountable Nagas, listen to me as I say the few names of the foremost among them of a single race.

9. They are Vasuki, Takshaka, Karkotaka, Dhananjaya, Kalia, and the two, Kamvala and Ashwatara,

10. Bahyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna,

11. Aryaka, Nandaka, Potaka, Kailasaka, Pinjaraka, and the Naga Airavata,

12. Sumanmukha, Dadhimukha, Shankha, Nanda, Upanandaka, Apta, Kotaraka, Shikhi, and Nisthuraka,

13. Tittiri, Hastibhadra, Kumuda, Malyapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka,

14. Karavira, Pitharaka, Sambhritta, Vritta, Pludara, Vilhapatra, Mushikada, Sirishaka,

15. Dilipa, Shankhashirsha, Jyotishka, Aparajita, Kauravya, Dhritarastra, Kuahara, Krishaka,

16. Virajas, Duharana, Suvahu, Mukhara, Jaya, Vadhira, Andha, Vishundi, Virasa and Surasa.

17. These and many others are known to be the sons of Kashyapa, O Matali; see if in this region any bridegroom is to your liking.

Kanwa said :—

18. While Narada was speaking, Matali had been gazing steadfastly; and he asked Narada being highly pleased.

19. "This one standing before Arjyaka of the Kauravya race—this effulgent being worthy to look at—whose race does he delight?

20. Who is his father, and who is his mother and what race does he come from? Of what race does he stand like the flagstaff?

21. By his intelligence, patience, beauty and age is my heart attracted, O divine Rishi. He will make the best husband for Gunakeshi.

Kanwa said :—

22. Seeing Matali, of a cheerful mind owing to his seeing Sumukha, Narada informed him the greatness, the birth and the works of that youth.

23. "Born in the race of Airavata, he is the chief of the Nagas, named Sumukha, the grandson of Arjyaka, and on his mother's side he is the grandson of Vamana.

24. His father is the Naga, named Chitkura, O Matali, and quite recently he was killed by the son of Vinata."

25. Then did Matali, being light of heart, speak to Narada these words: "O Sire, this best of the Naga race is my selected son-in-law.

26. Accomplish this; take some pains, for I am pleased with him—O Muni, take some pains to bestow on this Naga my beloved daughter."

Thus ends the one hundred and third chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CIV.

(BHAGAVAT-YANA PARVA)—Contd.

Narada said :—

1. This is the charioteer, named Matali, the dear friend of Shakra, pious, of good behaviour, possessed of good qualities, energetic, mighty and strong, O Arjyaka.

2. He is the friend of Shakra, as also his minister and his charioteer and in successive battles has it been found that there is little difference between him and Vasava in point of strength.

3. He drives, by his will force alone, the excellent car ever accustomed to victory in wars between the gods and Asuras, yoked to a thousand steeds.

4. Vasava gains victories in the sky by means of the horses trained by him and the vanquisher of Vala smotes those who had previously been smitten by him.

5. He has got a daughter of beautiful hips and unequalled in this world for beauty, devoted to truth, well-bred and possessed of accomplishments, known by the name of Gunakeshi.

6. For her sake, he is searching carefully in the three worlds including the region of the gods, O illustrious one; and he selects Sumukha, your grandson, as the husband of his daughter.

7. If this suits you, O best of the serpents, then without delay, O Arjyaka, make the necessary arrangement for the acceptance of his daughter.

8. As Lakshmi in the family of Vishnu, Swaha in that of Agni, may the slender-waist Gunakeshi be the same to your family.

9. Therefore do you accept for your grandson Gunakeshi, who equals, in point of beauty, Sachi, the queen of Vasava.

10. Though he is without a father, yet for his accomplishments do we select him, and for the great respect in which yourself and the Airavata race generally are held.

11. Coming here attracted by the accomplishments, good manners, purity of life, and self-control of Sumukha, he is himself ready to offer his daughter.

12. And it is proper that you should greet Matali with due honours. He (Arjyaka) too being sorry and delighted at the same time said to Narada,

13. At his grandson being elected (for marriage) and at the death of his son. Arjyaka said :—"How can I desire, O Rishi, Gunakeshi for my daughter-in-law.

14. These words of yours, O great Rishi, are not approved of by me. The cause is not want of respect for you; for who would not desire a connection with the friend of Shakra?

15. But, O great Mani, we hesitate owing to the unstable character of the cause; the author of his being, my son of great lustre,

16. Has been eaten up by the son of Vinata and for that reason we are struck with grief; and when the son of Vinata was going away he again said:—"After a month I shall eat the other one (of this race)—Sumukha."

17. It will surely happen so for I know his determination and for this reason is my cheerfulness lost by the words of Suparna (Garuda)."

Kanwa said :—

18. Matali then said to him :—"In this connection, a plan has been found by me; Sumukha born of your son is selected as my son-in-law.

19. Let this Naga therefore, accompanied by myself and Narada, and going to the

lord of the gods, the protector of the three worlds, see Vasava.

20. O best of your race, I shall try to foil the intentions of Suparna and as a last resource shall ascertain Sumukha's length of life.

21. Let Sumukha, along with myself, proceed to the lord of the gods for the attainment of this object and may you fare well, O serpent."

22. Then all of them, endued with great energy taking Sumukha along with them, proceeded and saw the king of gods, Shakra of great effulgence seated.

23. There in his company was the four armed Vishnu and there did Narada tell them all about Matali.

Vaishampayana said :—

24. Then did Vishnu thus speak to Purandara, the lord of the universe : 'Give unto him nectar and thus make him equal to the immortals.

25. Let Matali, Narada and Sumukha O Vasava, obtain through your pleasure (the fulfilment of) their desires which they cherish.'

26. Then Purandara, considering the strength of the son of Vinata, said to Vishnu these words : 'Let it be given by your exalted self.'

Vishnu said :—

27. You are the ruler of all the worlds and of mobile beings as also of those that are immobile; what is given by you, who would dare offend, O lord.

28. Then did Shakra give to the serpent an excellent lease of life, but the slayer of Vala and Vritra did not make him drink nectar.

29. Having obtained the (desired) boon Sumukha became possessed of a really pretty face and having taken wife, went, according to his desire, towards his home.

30. Narada and Arjyaka being pleased at their success went away after worshipping the king of the gods endued with great lustre.

Thus ends the one hundred and fourth chapter, the search of a bridegroom by Matali, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CV

(BHAGAVAT-YANA PARVA)—Contd.

Kanwa said :—

1. In the meantime Garuda endued with great might, heard what had happened, namely the bestowal of a long life on the Naga by Shakra, O Bharata.

2. And Suparna, the wanderer of the sky, obstructing the three worlds as it were by the heavy wind caused by his wings and being very angry, came to Vasava.

Garuda said :—

3. O lord, for what shortcoming on my part have you forbidden me my subsistence—having granted me a boon of your own accord you have again withheld it.

4. Since the very creation of all creatures my food has been settled by the Supreme Being, the lord of all creatures, and for what reason have you interfered with it.

5. This great Naga had been chosen by me (for my food) and the limit of his time had been fixed by me and on him was I to have subsisted, O lord, as also my numerous progeny.

6. I dare not now kill another of the species, which is used such (i.e., on whom you have granted a boon); you play as you like, of your own will, O king of the gods.

7. Reduced to this state I shall lose my life as also will the members of my family and these that are attendants at my house. Be gratified Vasava.

8. O slayer of Vala and Vritra, this indeed do I deserve not; though lord of the three worlds I have been reduced to the state of a servant of another.

9. O lord of the celestials, whilst you suppress me, I find no cause for going to Vishnu; O Vasava, you are the eternal sovereign of the three worlds.

10. I too have daughter of Daksha for my mother and Kashyapa also for my father, and I too can venture to bear easily the weight of the three worlds.

11. My great strength too is unendurable by all creatures, and by me too have been done great deeds in the war with the sons of Diti.

12. Sutasri and Sutasena, Vivasvata, Rochanamukha and Prasruta and Kalka Aksha, these sons of Diti have by me been slain.

13. Stationing myself on the flag I fear your younger brother and attend on him; therefore do you disregard me.

14. What other being can bear that load? What other being is stronger? Though thus qualified, I yet bear your younger brother with his friends.

15. Since however disregarding me, O Vishnu, as for yourself, you have interfered with my subsistence, you have made me lose my respect, as your brother has done.

16. Among those endued with might and prowess that are begotten in the race of Aditi—you are the strongest in might.

17. I bear you who are such on one portion of my wings without experiencing any fatigue. Think, O dear Sir, well as to who is the stronger.

Kanwa said :—

18. The wielder of the discus, having heard the words marked with vanity of the wanderer of the sky, which were at the same time indicative of peril, said to Tarkshya, who was annoyed, annoying him the more.

19. "O Garuda, you consider yourself strong, though you are very weak. It is not right that you should thus speak in flattering terms of yourself in my presence, O you born of an egg.

20. The three worlds, even when united together are incapable of bearing the load of my body; I myself bear the weight of myself and also uphold you.

21. To prove your words, bear the weight of my right arm and if you can carry it then what you say will have some reason in it."

22. Then did that prosperous being place his arm on his shoulder. He fell down struck by the lord stupified and deprived of his senses.

23. The weight, that was in the earth united with the mountains, was in one branch of the body (of Vishnu).

24. The one, who was by far the stronger did not press him (Garuda) with any force and thus was he alive for Achyuta did not want to kill him.

25. Writhing under that heavy load that wanderer of the sky gasped for breath, was stupified, lost his senses, and his energies were all dried up and he was stripped off his feathers.

26. Then the bird, the son of Vinata, bowed with his head to Vishnu and feebly said to him these words, being stupified, and rendered helpless and regretting his folly.

27. "O lord, what is the wonder that I should be crushed down to the earth by the arm which belongs to a body which is like the essence of the universe.

28. It is proper, O lord, that you should forgive me who am rendered helpless, who am of mean intelligence, intoxicated with the vanity of might, and who am but a bird bearing a flag.

29. O god, O lord, your strength was not known to me and for that reason did I think myself possessed of heroism not equalled by others."

30. Then was the god pleased with Garuda and he said to the bird out of affection—"Do not act so again."

31. With the toe of his feet he threw Sumukha on the breast of Garuda and from that time forward O chief of kings, Garuda lives (in friendship) with that serpent.

32. In this way was the haughty Garuda the son of Vinata, and of great renown, cured of his vanity, being overpowered by the might of Vishnu.

Kanwa said:—

33. In the same way, O son of Gandhari, you too, so long as you do not come face to face in battle with those heroes, the sons of Pandu, will be living, O dear son.

34. Who is there whom Bhima the foremost among opponents, the son of Vayu, and possessed of great strength and Dhananjaya the son of Shakra cannot kill in battle.

35. Vishnu, Vayu, Shakra, Dharma and both the Aswinis—all these are, gods how are you capable of gazing at?

36. Fight would therefore be, useless; effect peace, O son of a ruler of men, by means of Vasudeva; it is proper that you should save your family.

37. This Narada, of great asceticism, saw all this with his own eyes and this Krishna held the mace and discuss of that great-souled Vishnu.

Vaishampayana said:—

38. Duryodhana, having heard all this, breathing hard with his eye-brows contracted and gazing on the son of Radha, laughed aloud at that time.

39. Without regarding those words of the Rishi Kanwa, the one, of evil intellect, said these words slaping his thighs which were of the size of those of an elephant.

40. "Since I have been created by god, I am what he has made me; what will happen must happen and so must my course be

shaped. O great Rishi, I shall act in that way; what can these useless discussions do?

Thus ends the one hundred and fifth chapter, the search of a bridegroom by Matsya, in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CVI.

(BHAGAVAT-YANA PARVA)—Contd.

Janamejaya said:—

1. Being from his very birth attached to evil and tempted by covetousness for the wealth of others, addicted to wicked habits and bent upon bringing about his own death,

2. The cause of the misery of his kinsmen, the cause of heightening the grief of his friends, the cause of giving pain to his well-wishers and the cause of the increase of the joy of his enemies,

3. For what reason did not his friends dissuade him who was wending the wrong course and why did not the friend Krishna or the grandfather do it out of friendship or affection?

Vaishampayana said:—

4. Words were spoken by Krishna and by Bhishma, all that could be said and many were the words spoken by Narada. Listen to them.

Narada said:—

5. Rare are those persons who listen to the advice of well-wishers, and rare are friends who give good counsels; where there is an adviser who could advise well there is no friend standing (in need of it).

6. I see, that the advice of your friends ought to be listened to by you, O you the delighter of the race of Kuru; obstinacy ought not to be persevered in, for it is a great evil.

7. In this connection is cited the old story in which out of obstinacy Galava met with defeat.

8. In days of old, with a view to try Viswamitra who was practising asceticism, Dharma came to him in person in the disguise of the divinely prosperous Rishi Vasishta.

9. Having assumed the appearance of one of the seven Rishis, O Bharata, he came to the hermitage of the son of Kushika, as if hungry, with the desire of satisfying his hunger.

10. Vishwamitra, with great respect, employed himself in preparing *Charu* (rice boiled in milk and honey) and in his anxiety

to prepare that excellent repast he could not attend to him in other respects.

11. When he had taken the food offered by other devotees, Vishwamitra too came there taking his food which was very hot.

12. "I have taken my food; you stay here for the present" saying this the divinely prosperous one went away and then did Vishwamitra, of great effulgence, O king, stand there.

13. Out of reverence, taking the food on his head and holding the same by his hands the devotee, of austere asceticism, stood there in the hermitage like a post, and subsisting on air.

14. In attending on him the Muni Galava took pains out of respect, reverence, affection and the desire to do what was pleasing to Vishwamitra.

15. Then on the completion of a hundred years Dharma came there again to the son of Kushika, assuming the appearance of Vasistha with the desire of eating.

16. He saw his food held on his head by the wise and great Rishi Vishwamitra who stood there subsisting on air.

17. And Dharma then accepting the food which was hot and newly cooked and eating it said: "I am pleased, O regenerate Rishi" and went away.

18. He then became divested of the condition of a Kshatriya and reached that of a Brahmana, and Vishwamitra became pleased at those words of Dharma.

19. And Vishwamitra, being pleased with the attention, and devotion of his disciple, the ascetic Galava, said thus:

20. "With my permission, child, go away wherever you wish, O Galava." Being thus addressed, Galava, the best of Munis, said this in reply,

21. In words which were sweet and pleasing to Vishwamitra endued with great effulgence: "What gift (Dakshina) shall I give to your exalted self for your favour as my preceptor?"

22. Every religious act becomes successful only when it is accompanied by a gift, O you the giver of honours, and then the giver of these gifts obtains salvation.

23. Gifts are the fruits of acts (enjoyed) in heaven and are therefore said to be the peace. What shall I procure for my spiritual guide let my lord command."

24. The Rishi Vishwamitra, divinely prosperous, knowing that he had been conquered by his attentions (and nothing else) said to him:—"Go, go" and sought to send his attendant away by that means.

25. The attendant, being spoken to by Vishwamitra saying again and again 'go, go,' said by way of reply "What shall I give you."

26. Vishwamitra, a little angry at the excessive obstinacy of the devotee Galava, said this to him:

27. "Give me eight hundred horses, white as the rays of the moon and each having one ear black. Go, O Galava, without delay."

Thus ends the one hundred and sixth chapter, the story of Galava in the Bhagavat-yana of the Udyoga Parva,

CHAPTER CVII.

(BHAGAVAT-YANA PARVA)—Cont.

Narada said:—

1. Being thus commanded by the intelligent Vishwamitra Galava could not sit, nor sleep nor could he take his meals.

2. His body was reduced to a skeleton and became pale, being subject to grief and a prey to excessive anxiety and burning with dissatisfaction. Galava, being very sorry, thus began to lament, O Svayodhana.

3. Where can I get well-to-do friends? Where can I have wealth from? Where are my savings? Eight hundred horses white as the moon where can I get?

4. How can I get satisfaction from eating? How can I get satisfaction from happiness? My happiness derived from life itself is broken up. What is the use of my living on?

5. Having gone to the other side of the sea or going to the most distant part of the world, I shall cast off my life. What is the use of my living on?

6. What happiness can there be without hard exertion for him who is poor, unsuccessful, deprived of all the sweets of life and saddled with debts?

7. Having enjoyed the wealth of my friends having given him to understand that I shall return it to him, I am unable to make a return for his kindness and so death is preferable to life for me.

8. The religious merit of a man bears no fruit, who having promised to do an act fails to perform it and is thus sullied with falsehood.

9. A man addicted to falsehood can never get beauty, a man addicted to falsehood can not get children, a man addicted

to false-hood can not get power, how can he then expect to obtain bliss?

10. Where is fame for an ungrateful person? Where is there a proper place for an ungrateful person? An ungrateful person is unworthy of respect and there is no emancipation for an ungrateful person.

11. The wretch who is without wealth is dead as it were; and how can such a wretch support his relatives; the wretch certainly meets with ruin for he is unable to return the favours he receives.

12. I am such a wretch, an ungrateful man, without wealth, and addicted to false-hood,—who, having my wishes gratified by my spiritual guide; am unable to act up to his orders,

13. I, who am such, shall cast off this life after having made an attempt which cannot be exceeded (by other attempts in point of earnestness). Never before has anything been asked by me from the gods.

14. All the gods regard me for this in sacrificial rites; and I shall go to Vishnu the friend of wise men, the god, who is the lord of the three worlds—to Krishna who is the best refuge for those that need refuge,

15. From whom flow all the enjoyments that are enjoyed by the gods and Asuras; with my head bent down I desire to see Krishna—the devotee who is without end.

16. He having thus said, his friend Garuda, the son of Vinata, came into his view who being pleased, said to him with a desire to do him good.

17. Your exalted self is my friend. A friend in prosperity should try to accomplish the wishes of his friends.

18. O twice-born one, the prosperity I possess has its rise in the younger brother of Vasava; I have already spoken to him about your wishes and he has granted my wishes (to do you good).

19. Such being the case, wherever you want to go, I will take you without any trouble to your-self, to the countries on the other side of the sea or to the remotest corner of the earth, come, O Galava, without delay.

Thus ends the hundred and seventh chapter, the story of Galava in Bhagavat-Yana of Udyoga Parva.

CHAPTER CVIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Suparna said :—

1. I have been instructed by the god, who is the source of all knowledge (to take you where you wish to be taken); tell me—which direction shall I first go, to show you.

2. The east or the south or the western point, or the northern, O you foremost among the twice-born, where shall I go, O Galava,

3. Where the sun which lights all the worlds first rises and where in the evening the Saddhas practise asceticism,

4. Where was first born the intelligence, by which is pervaded this earth and, where the two eyes of Dharma are set in order to guide the universe,

5. In which point offers of clarified butter were first made which afterwards flowed in all directions; this, O foremost among the twice-born is the gate of day and time.

6. Here in days of old the female children of Daksha brought forth their children—the direction in which those born of Kashyapa grew up.

7. Here is the source of the prosperity of the gods, where Sakra was appointed in the kingship of the immortals—where even the gods, O regenerate Rishi, practised asceticism.

8. For this, O Brahmana, this direction is called east (Purva) for in the days of yore it was overspread by the gods.

9. Therefore it is said to be in the possession of the oldest inhabitants; in the east, were done all the acts by the gods who were desirous of obtaining happiness.

10. Here were the Vedas chanted first by the prosperous Being, the Creator of the universe; in this direction out of the mouth of the sun is said to be born the goddess Saviṛi among the chanters of the Vedas.

11. Here were given Surya the hymn of the Yajurveda, O best among the twice-born and here was drunk the Soma juice, previously sanctified by a blessing, by the gods in sacrificial ceremonies.

12. Here were sacrificial fires gratified by offerings of objects of the same origin and class (milk and clarified butter) and here did Varuna attain to his prosperity resorting to the region of the Patala.

13. Here, in days of old, O best among the twice born, took place the birth, attainment to fame and death of the ancient Rishi Vasistha,

14. Here was first created the Om (the magical beginning of every Mantra) in all its ten times ten branches; and here did the smoke-eating ascetics eat the smoke issuing from sacrificial fire.

15. Here were massacred many boars and other animals by Shakra to be used as offerings for sacrificial ceremonies dedicated to the gods.

16. Here does the sun rise and slay in his rage all ungrateful men and Asuras.

17. This is the gate of the three worlds and of heaven and happiness; this direction is the eastern quarter and we shall enter it if you like.

18. My duty is to do what you wish, for I am ready to carry out your orders; speak, O Galava, and I shall go; listen to me about another cardinal point.

Thus ends the one hundred and eighth chapter, the search of the region in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CIX.

(BHAGAVAT-YANA PARVA)—Contd.

Suparna said :—

1. This direction, in days of old, was given away by Vivasvat after the performance of a sacrifice according to the usual custom as a final present (Dakshina) to his spiritual guide; so this direction is called south (Dakshina).

2. In this direction do the *Pitris* of the three worlds live and it is said, O twice-born one, that this is the residence of those gods that subsist on smoke.

3. In this part of the universe the gods along with the *Pitris* ever reside, who are worshipped in sacrifices in the world and get equal share with the *Pitris*.

4. This direction is said to be the second gate to virtue, O twice-born one, and here does the king of death, with a sure hand, calculate the life allotted to men, in *Trutis* and *Lavas* (periods of time).

5. Here do the divine Rishis and the Rishis of the world of the *Pitris* as also Rishis of royal descent all reside, always being beyond the reach of pain.

6. Here are virtue and truth, here the acts of men bear fruit and this is the refuge, O foremost among the twice born, of the acts of those that are dead.

7. This is that direction, O foremost among the twice born, where every body must go; and as all of them are surrounded

by the darkness of ignorance they cannot come here with perfect happiness.

8. Here are many thousands of Rakshas, O best among the twice-born, who have been created to stand in the way of men coming to these regions, and who can be perceived by those who have not brought their souls under control.

9. Here in the secluded spots of the Mandara mountains, and in the residences of regenerate Rishis the Gandharvas chant songs stealing away the head and the heart, O twice-born one.

10. The Daitya Raivata, having heard the hymns of the Samaveda chanted here, abandoned wife, friends, and kingdoms and went into the forest.

11. Here by the son of Savarni and that of Yavakrita was fixed a limit, O Brahmana, which Surya does not pass beyond.

12. Here by the great-souled son of Pulastya Ravana, the king of Rakshas who practised austerities, was solicited immortality of the gods.

13. Here by his habits of life did Vritra (the Asura) incur the hostility of Shakra and here do the lives of all being come and again dissolve into their five elements.

14. Here men, the doers of wicked acts, cannot go, O Galava and here is the river Vaitarani surrounded by people who cannot obtain salvation and cross it.

15. Here do men come and attain to a termination of their happiness and misery, and coming here does the maker of day (the sun) pour water having a nice taste.

16. And having gone again to the cardinal point, pervaded by Vasistha he lets fall dew; and here did I, in days of old being hungry and thinking about how to satisfy it,

17. See fighting with each other, a large elephant and a big tortoise. Here was born from the sun the great Rishi named Chakradharu,

18. Who was afterwards known as the god Kapila by whom were afflicted the sons of Sagara; and here did the class of Brahmanas known as Shivas, well versed in the Vedas, meet with success.

19. And having studied all the Vedas, they obtained endless salvation; here is the city named Bhogavati ruled by Vasuki,

20. And by the Naga, Takshaka and also by Airavata; and here at the time of their journey men meet with a great gloom,

21. Which is impregnable even by Bhaskara (the sun himself) or by fire. Even this is your way, O Galava, worthy of atten-

lion, tell me if you want to go in this direction ; listen now to the description of another direction, the west.

Thus ends the one hundred and ninth chapter, the story of Garuda in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Suparna said :—

1. This direction is the favourite one of king Varuna, the lord of the seas. In fact this has been the region of the birth of the king of the waters and even the region of his influence.

2. Here does the sun abandon his rays himself last of all (Paschata) in the day ; this is known as the western direction, O best among the twice born.

3. For ruling over aquatic animals and for the protection of the waters, the illustrious and divine sage Kashyapa appointed Varuna.

4. Here having drunk all the six juices of Varuna, the moon, the destroyer of darkness, becomes new again in the very beginning of the light half of the month.

5. Here were the Daityas vanquished by Vayu and then confined by him ; and O twice-born one, they slept here (the sleep that knows no waking) breathing hard and afflicted by a high wind.

6. Here does the mountain named Asta receive the sun as if in love owing to which the evening twilight vanishes away in the west.

7. From here at the end of the day do the night and sleep come and spread themselves as it were to steal away half the life of living creatures.

8. In this quarter seeing the goddess Diti, who bore a child, asleep, Shakra cut up the foetus from which were born the group of Maruts.

9. In this direction the base of the Himavat mountain is extended to the eternal Mandara and no one can reach the end of this mountain even in a thousand years.

10. In this direction coming to the shore of the sea having golden mountains and golden lotuses, does Suravi yield her milk.

11. Here in the midst of this ocean is seen the headless trunk of Swarabhannu, (Rahu) who is like the sun himself, fever bent on swallowing the sun and the moon.

12. Here is heard the loud sound of chanting (the Vedas) by Suvarnashiras who is ever youthful, and who is immeasurable and invincible in energy.

13. Here the daughter of Harimedhas named Dhvajabati remained fixed to the sky by the command of the sun who said—Remain here, remain here.

14. Here wind and fire and water and earth, O Galava, remain dispossessed of the power of giving pain at their contact, day and night.

15. From this place forward the sun has recourse to a straight path and here do all the luminous bodies enter the sphere of Aditi (the solar sphere).

16. Having journeyed for twenty eight nights in company with the sun they come out again from the solar sphere, being united with the moon.

17. Here in this direction lie the sources of rivers from which again rise the seas, and here in the region of Varuna are the waters of all the three worlds.

18. Here is the residence of Ananta, the king of snakes and here is the place of Vishnu, who has no beginning nor end, and than whom nothing is better.

19. Here is also the residence of Pavana (wind) the friend of Anala (fire) and here is the residence of the great Rishi Kashyapa, the son of Maricha.

20. This western direction is described to you in the course of my description of the cardinal points ; speak, O Galava, O best among the twice-born, in which direction you will go.

Thus ends the one hundred and tenth Chapter, Garuda's words in the Bhagavat-yana Parva of the Udyoga parva.

CHAPTER CXI

(BHAGAVAT-YANA PARVA)—*Contd.*

Suparna said :—

1. Since a man is absolved from his sins in this quarter and since he attains salvation here, it is called North (Uttara), O twice-born one, from its power of absolution (uttarana).

2. And since the north, which is the region of gold (and other treasures) stretches between the west and the east therefore is it called the central region.

3. In this region, the north, which is the best, O best among the twice-born, none

that is not tranquil, none that has not brought his soul under control and none that is vicious, lives.

4. Here lives Narayana, the ever victorious Krishna, that best among men in the hermitage of Badari and so does Brahma.

5. Here on the breast of the Himavat mountain even lives Maheshwara who is endued with effulgence like that of the fire which blazes at the termination of each Yuga, like Purusha in company with Prakriti.

9. He is invisible by the group of Munis as also by the gods along with Vasava and by the Gandharvas and Yakshas who have attained salvation, indeed by all save by Nara and Narayana.

7. Here lives the eternal Vishnu of a thousand eyes, a thousand feet and a thousand heads who appears one with the aid of illusion.

8. Here was the moon entrusted with the kingship over regenerate persons and here Mahadeva let fall the Ganga, which descended from the sky,

9. After receiving her on his head, to the world of men, O you best among those that know Brahma; here was asceticism practised by the goddess (Uma) with the desire of getting Maheshwara for her husband.

10. Here were born Kama (the god of love) Roshā (the ire of Shiva), the Kailasa mountain as also Uma; and here, O Galava, over the Rakshasas, and Yakshas, and Gandharvas,

11. Was the giver of wealth (Kuvera) appointed king in the Kailasa; here is situate the pleasure-garden of Kuvera—the enchanting Chaitraratha and here is situate the hermitage of the class of Rishis known as Vaikshanas.

12. Here are situate the Mandakini (River) and the Mandara (mountain) O best among the twice-born, and here is the wood named Sungandhanika which is guarded by Rakshasas.

13. Here are plains covered with green grass and groups of plantain trees and the celestial trees, the Sautanakas and in this quarter the Siddhas, who have ever their passions under control and who always roam about at their pleasure,

14. Have their abodes resembling the heaven and replete with all objects of enjoyment; and here live the seven Rishis and also the Goddess Arundhati.

15. Here is the place of Swati (a constellation) and this region is thus known to be

its rising place and in this quarter in the vicinity of the sacrificial fire lives the grand-sire.

16. Here do all luminous bodies including the Sun and the Moon ever revolve and here is the great gate of the Ganga, O best among the twice-born, guarded by

17. The Great-souled Munis named Dhamas, the speakers of truth; no body knows their shape in size nor the nature of their austerities.

18. The thousand vessels for distributing food and the dishes they created at their will, are not visible to the naked eye, O Galava; the man, who enters into regions beyond that limit,

19. Vanishes from sight, O Galava, O foremost among the twice born; never has this limit before been crossed by any body else, O best among the twice-born,

20. Excepting the god Narayana and the ever victorious and endless Nara, otherwise called Jishnu; here is the region of Ailavila (Kuvera) known as Kailasha.

21. Here were born the ten Apsaras known as Bidyutprabha and here Vishnupada (a rock having the imprint of Vishnu's feet) was created by Vishnu who was roaming about

22. In the three worlds, while he was in the northern region; O best among the twice born, here was sacrificial ceremony performed by the king Marut,

23. At Ushirvija, O regenerate Rishi, where is situated the lake Jambunada; here, were presented to the view of Jimuta, the Regenerate Rishi,

24. The sacred mines of pure gold contained in the Himavat mountains, and that large amount of wealth, was given away to the assembled Brahmanas—

25. With the request that the same might be called after his own name; hence that wealth is called Jaimuta. Here every day, the supporters of the cardinal points, those best among the twice-born, in the morning and evening,

26. Loudly ask: Who has business here? and what is that O Galava; thus, O foremost among the twice-born, this cardinal point—the north, is superior in other good qualities.

27. It is known as Uttara (North) for it is the best for all sorts of work and this region, O friend, has been described to you with minute details.

28. So indeed have been all the four, one by one; to which of them do you desire to go, I am ready, O foremost among the

twice-born, to show you all of them as also the entire world, O Brahmana; therefore O twice-born one, do you get up on me.

Thus ends the one hundred and eleventh chapter, the search of a bridegroom by Matali in the Bhagavat-yana of the Udyoga Parva

CHAPTER CXII

(BHAGAVAT-YANA PARVA)—*Contd.*

Galava said :—

1. O Garuda, O enemy of the chief among serpents, O Suparna, O son of Vinata, O Tarkshya, take me to the east, where are pointed the two eyes of Dharma.

2. Go to this eastern quarter which you have described first of all and which you have described as lying in the vicinity of virtue.

3. Here, you have said, truth and virtue reside. I desire to see those gods, O you the younger brother of Aruna.

Narada said :—

4. The son of Vinata said to the twice-born one :—get you up on me and then the Muni Galava rode on Garuda.

5. I come to see your beauty, O you devourer of snakes, while you are flying along, like that of the sun in the first part of the day, of the sun of a thousand rays.

9. Your course, O wanderer in the sky, I see followed by trees which have been uprooted by the wind caused by the flapping of your wings.

7. O you wanderer of sky, you shine as if dragging by the wind, caused by the flapping of wings, the earth bounded by the seas and the forests with its mountains, woods and gardens.

8. The water, along with its fishes, snakes and crocodiles, seems to rise up continually to the sky by the great wind caused by your wings.

9. The fishes, and *Timis* and *Timin-galas* possessed of similar faces and snakes possessed of faces like those of human beings are, I see, crushed, as it were, by the wind.

10. I am rendered deaf by hearing the loud roar of the great sea; I cannot see nor can hear; indeed I even forget the object of this journey.

11. You please go a little slowly, remembering that you may be responsible for delay-

ing a Brahmana; the sun is invisible, my friend, and the cardinal point, as also the sky, O you wanderer of heavens.

12. I see a gloom around me, but your body I cannot see, and O you born of an egg, your two eyes appear to me like two bright gems.

18. I do not see your body nor mine own and at every step do I see fire coming from your body.

14. Extinguish at once this fire and let your eyes again be brought to their normal state and, O son of Vinata, slacken the great speed you are using in your journey.

15. I have no need whatever of this journey, O you who subsist on snakes; return, O you of great attributes, for I can not bear this speed of yours.

16. I have promised to present to my preceptor eight hundred horses, white as the rays of moon and having one eye black.

17. To redeem my pledge I see no means, O you born of an egg; the only way I can see therefore is to cast off my own life.

18. I do not possess wealth; nor have I any friend possessed of wealth and even with great wealth this object of mine cannot be gained.

Narada said :—

19. Then to Galava, who was lamenting in this way and uttering many sorrowful things, the son of Vinata, while still proceeding along, said in reply laughing :

20. You do not seem to be a very wise man, O regenerate Rishi, since you desire to cast off your life; death cannot be met at one's own pleasure for death is God himself.

21. Why have not I been informed (of your purpose) before; there is every good means by which you will gain your object.

22. This is the mountain named Rishava on the limits of the sea; rest yourself here; after making our repast here we shall return, O Galava.

Thus ends the one hundred and twelfth chapter, the story of Galava in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said :—

1. Then having alighted on the peak of the Rishava mountain, the two saw there a Brahmani named Sandili, endued with asceticism.

2. Suparna having done her honours, and Galava having worshipped her they were pointed to a seat by her after the usual welcome.

3. Both, of them, having partaken of the cooked food offered by her after having dedicated the same to the gods with the usual Mantra, were refreshed and both of them slept on the ground and in a moment lost their senses.

4. After a moment Suparna awoke with the desire of departing and the wanderer of the sky saw himself deprived of his wings.

5. The ranger of the sky became like a lump of flesh with a mouth and feet and Galava seeing him in that condition asked him with a heavy heart.

6. "What is this condition you find yourself in, as a result of your coming here, for what length of time shall we have to live here.

7. Is it that in your mind you have entertained a thought which is evil and against the dictates of virtue; this is the result of no small wickedness on your part.

8. Suparna then said to the regenerate one:—O twice born one, the thought has indeed been entertained by me of carrying away this lady who has been endued with asceticism from this place to where the lord of all creatures is,

9. Where resides the lord Mahadeva, where resides the eternal Vishnu and where there are virtue and sacrificial ceremonies, so that she might live there.

10. I now pray this goddess for my own good with my head bowed down: "I have harboured this thought in my mind and have come to grief in consequence thereof.

11. Out of great respect (for you) did I entertain the thought and whether I did right or wrong, it is fitting that out of your own generosity and noble mindedness you should forgive me."

12. She, thus spoken to, was gratified with the chief of birds and the best among the twice-born and said "Do not fear, O Suparna, become possessed of beautiful wings and leave aside your fears.

13. I have been insulted by your child and I do not forgive insults; that perpetrator of wicked deeds, who would insult me, would quickly be turned out of all regions of bliss.

14. Devoid as I am of all inauspicious signs, and who am blameless, I have obtained excellent asceticism by following the rules of good conduct.

15. Good conduct produces virtue, good conduct produces wealth and it is from good conduct that a man attains to prosperity; and good conduct nullifies all inauspicious signs.

16. Do you now, O lord of the rangers of the firmament, go wherever you like; no woman should henceforth be found fault with by you even when she ought to be blamed.

17. You will be endued with strength and prowess as before;" then did his two wings grow up and they were even stronger than before.

18. Being commanded by Sandili he then went away where he wanted to go (with Galava on his back) but did not come across horses of that description.

19. Vishwamitra, while standing on the path, saw Galava and that foremost among speakers said in the presence of the son of Vinata.

20. "The wealth that you, of your own accord, promised me, O twice-born one, should be given to me; the time to receive the fruit of that promise has come, you can do as you like.

21. As I have waited all this time, so shall I wait for some time more, and O regenerate being, look out for that means by which you may be successful."

22. Suparna then said to Galava who was struck with great sorrow, "What Vishwamitra said to you before, he has repeated in my presence.

23. Therefore do you come, O foremost among the twice-born, we shall consult together O Galava; without giving to your preceptor the whole of the wealth promised by you, you cannot even sit down."

Thus ends the hundred and thirteenth chapter, the story of Galava in the Bhagavat-Yana of the Udyoga Parva,

CHAPTER CXIV.

(BHAGAVAT-YANA PARVA)—Contd.

Narada said:—

1. Then did Suparna, the foremost among those possessed of wings, say to the grieving Galava: "Created by Fire in the Earth and reared up by wind, wealth is called Hiranya for the earth itself is named Hiranmaya.

2. Since it supports and maintains the (creatures of the) earth, therefore is it called wealth (Dhana); and the wealth

is in the three worlds from time immemorial for meeting this purpose.

3. On a Friday when either of the two constellations is ascendant, Agni, creating wealth by dint of his will, confers it upon mankind for multiplying the possessions of the giver of riches (Kuvera).

4. That wealth is guarded by the Ajai-kapaths and the Ahibrudhnas as also by the giver of wealth (Kuvera): such being the case, O best among the twice-born, it is very difficult to get that wealth.

5. Except by wealth there exists no possibility of your getting the horses.

6. Such being the case do you ask some king born in some family of royal Rishis who can make us successful without oppressing his subjects.

7. There is a king born in the dynasty of the moon, who is my friend and we shall approach him for he has great wealth in this world.

8. He is the royal Rishi named Yayati, son of Nahusha, who is of truly great strength, and he will himself give (what we want, when he is asked by you and (your suit is) recommended by me.

9. His wealth is as great as that of the lord of riches and O learned man, repay your debt by accepting this large wealth as present.

10. Thus conversing and thus thinking on what could be done they came to the palace of Yayati, the lord of men.

11. Having accepted the usual warm welcome and arghya and water for washing the feet etc. they were asked the reason of their coming and the son of Vinata thus explained the reasons:

12. O you born in the race of Nahusha, this is my friend Galava, the ocean of austerities who became the pupil of Vishwamitra for many tens of thousands of years, O ruler of men.

13. This twice born one, then being commanded to go away by Vishwamitra, with a view to give him a present said to him; O lord, the time has come when I should make some final present to my spiritual guide.

14. Knowing that his means were small he did not ask for anything but being addressed again and again, was thus commanded: You, who have said this, make me this present.

15. Give me eight hundred horses white as the rays of the moon, of good birth and black of one ear.

16. Make this present to your spiritual guide if you think fit, O Galava. Thus did the great ascetic Vishwamitra address him in anger.

17. This best among the twice born, is for this reason, being consumed by heavy grief being unable to redeem his pledge and therefore he has come under your protection.

18. Having accepted from you alone, O you best among men and thus being beyond the reach of sorrow after fulfilling his pledge to his spiritual guide, he will practise great asceticism.

16. With a portion of the fruit of his austerities will you also be rewarded for with his own devotion will he enrich you, O royal Rishi, who are rich in earthly treasures.

20. As many hairs as there are in the bodies of horses, O lord of men, so many horses will you obtain in this world, O lord of the earth.

21. He is a fit party to receive gifts and you too are a fit party to make presents, and the present that you now make to him will be like milk kept in deposit in a conch shell (available at any moment).

Thus ends the one hundred and fourteenth chapter, the story of Galava, in the Bhagavadyana of the Udyog Parva.

CHAPTER XCI.

(BHAGAVAT-YANA PARVA)—

Continued.

Narada said:—

1. Being thus addressed by Suparna in excellent words conducive to his benefit and thinking calmly on these words and considering them again and again,

2. The performer of a thousand sacrifices and the lord who, in gifts, was the prince of givers, Yayati, the ruler of all the Kasis said these words,

3. With his eye on his dear friend Tarkshya, as also on the best among the twice-born, Galava, and considering the alms asked for by a devotee as described to him as a highly praiseworthy example,

4. And especially considering that they had come to him passing over the kings born in the solar race.

5. 'To-day is my birth blessed and my race absolved from sins; to-day is this country, over which I rule, freed from sins by you, O Tarkshya, who are sinless.

6. O friend, I want to tell you however that I am not the same wealthy man that you knew me to be in days of old. O friend, my wealth has been diminished.

7—8. But at the same time I am unable to make your coming here useless, O wanderer of the heavens; nor do I dare frustrate the hopes entertained by the regenerate Rishi; I shall therefore give that which will accomplish this purposes of his.

9. A man, who having come to another with a hope and returns with that hope frustrated, consumes the entire race; and O son of Vinata, it is said that nothing is more

10. Culpable than the saying of a man, in this world "I have not got it" to a man who comes to him entertaining a hope in him. The man, who is unsuccessful in his suit and whose hopes are frustrated,

11. Slays the sons and grandsons of the man who does not do him good. Therefore this daughter of mine, who will be perpetuator of four races;

12. This one resembling the daughter of a god and the promoter of every virtue and who is ever solicited by the gods, human beings and Asuras, O Galava,

13. For her beauty do you accept. Rulers of men will surely give you even their kingdom as her dowery,

14. Not to speak of twice four hundred horses each with a black ear; therefore do you accept this daughter of mine, Madhavi.

15. The only boon that I ask for, O lord, is that I may have a grandson by her." Having taken that girl with them Galava with the bird,

16. And saying "we shall see you again" went away. Saying:—"The means for obtaining the horses has now been gained," the one born of an egg too

17. Went away; after asking for the permission of Galava, to his own place. And the king of birds having gone away Galava along with that maiden,

18. Began to think about the king who could offer suitable dowery for her and in his mind decided to go to that best among the kings—Haryyashwa, of the race of Ikshaku.

19. He ruled over Ayodhya, was endued with great prowess and had an army with four divisions and had also in his possession enough of treasures and coins, who was dear to his subjects and and to whom the twice born were also dear,

20. Who desirous of the peace of his subjects was practising excellent austerities. The regenerate Rishi Galava, having approached him, Haryyashwa, said to him:

21. "This girl in my possession, O chief among kings, increases a race by bringing forth children, O Haryyashwa; accept her by offering a dowery.

22. I shall describe to you what dowery, to offer and hearing that you decide it."

Thus ends the one hundred and fifteenth chapter, the story of Galava in the Bhagvatyana of the Udyoga Parva.

CHAPTER CXVI.

(BHAGAVAT-YANA PARVA)—Contd.

Narada said:—

1. The king Haryyashwa, the best among rulers of men, having thought in his mind for a long time, said after having drawn a long and hot sigh about the birth of a son.

2. "Those six limbs that ought to be elevated are elevated (in this girl) and the seven ought to be slender are so; the three that ought to be deep are deep and the five that ought to be red are red.

3. She is fit to be looked at by many gods, Asuras and men and by many Gandharvas and she is endued with many auspicious signs and capable of bringing forth many children.

4. I am competent to beget on her a son who will be an emperor; speak about the dowery, O foremost among the twice born, having paid due regard to the state of my wealth.

Galava said:—

5. Give me eight hundred horses, white as the moon, born in this country, and with plump bodies, each having one ear black.

6. Then will this blessed maiden, with large eyes, be the mother of your children as the fire stick is the mother of fire.

Narada said:—

7. The king Haryyashwa, that royal sage, hearing these words, senseless with passion, said sorrowfully to that best among the Rishis.

8. "The kind of horses that you require, two hundred only I have got; hundreds of

other breeds of horses, all worthy of sacrifice, are roaming about (in my kingdom)

9. Such being the case, I shall beget but one child on this damsel, O Galava ; kindly act up to this request of mine."

10. Hearing these words, the damsel said to Galava :—"A boon has been granted to me by a certain being conversant with Brahma,

11. That after giving birth to each child I shall again be a virgin ; therefore do you offer me to this king accepting these best of horses.

12. By going to four kings in succession you will get the full complement of eight hundred (horses) and I too shall have four sons.

13. Give me up therefore in order that you may be able to redeem the pledge made to your spiritual guide ; so do I think with my humble wisdom and you can do as you like."

14. The Muni Galava, being thus addressed by that girl, then said these words to the lord of the earth, Haryyashiwa.

15. "Accept this maiden, O Haryyashwa, O foremost among men, by the offer of a fourth part of her dowery and beget on her but one child."

16. He, having accepted that girl and having pleased Galava, got the wished for son at the proper time and place.

17. The prince was thereafter named Vasumanas who in wealth was richest and lived to be a king as wealthy as one of the Vasus himself and a giver of wealth.

18. In proper time, the wise Galava again presented himself there and having approached Haryyashwa said to him whose desire had been satisfied.

19. "O ruler of men, you have begotten this son, a boy similar to the sun in effulgence and it is time for me to go to another ruler of men to ask for alms."

20. Haryyashwa, who was ever ready to abide by his words and who made manliness the basis of his action, gave back Madhavi as he could not procure all the horses himself.

21. Madhavi, too abandoning that effulgent royal prosperity, became a maiden again of her own will and followed Galava.

22. "Let the horses remain with you for the present" so said the twice-born one and went, in company with the maiden, to Divodasa, the ruler of men.

Thus ends the one hundred and sixteenth Chapter in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXVII.

(BHAGAVAT-YANA PARVA)—Contd.

Galava said :—

1. This lord, the king of the Kasis, is a ruler of the earth endued with great prowess, and this ruler of men is a descendant of Bhimasena and is known as Divodasa.

2. There shall I go, gentle lady ; follow me with slow steps and grieve not, for that ruler of men is virtuous, and ever attached to self-control and truth.

Narada said :—

3. The aseetic, coming to him, was received with becoming honours and Galava urged that king to beget children.

Divodasa said :—

4. I have heard of all this already ; what is the necessity of repeating all this in detail. As soon as I heard of this, O best among the twice-born, this object (children) was desired for by me.

5. This too is a mark of great respect for me that passing by many rulers of men you have come to me and without doubt this will be (*i. e.* your wishes shall be gratified.)

6. But in the matter of horses, my wealth is exactly like his (Haryyashwa) O Galava ; and I too shall beget only one ruler of the earth on this girl.

Narada said :—

7. The foremost among the twice born, saying, be it so, gave that damsel to the ruler of earth and the king too accepted that girl after suitable ceremonies.

8. The royal Rishi then sported with her as Ravi (the son) with Prabhavati, as Agni (fire) with Swaha, and as Vasava (Indra) with Sachi ;

9. And as Chandra (moon) with Rohini and as Yama (the god of death) with Urmila ; as Varuna (the lord of the waters) with Gauri, and as Kuvera (the lord of wealth) with Raddhi ;

10. As Narayana with Lakshmi and as Udadhi (the ocean) with Jahnvi, as Rudra with Rudrani and as the grandsire with the goddess (Saraswati) ;

11. As the son of Vasistha with Adrishanli and Vasistha with Akshamala ; as Chyavana with Sukanya and as Pulastya with Sandhya ;

12. As Agastya with the princess of Vidarbha, as Satyavan with Savitri, as Bhri-gu with Puloma, as Kashyapa with Aditi ;

13. As Jamadagni, the son of Richika with Renuka as the son of Kushika (Vishwamitra) with the princess, Hemavatsi, as Vrihashpati with Tara and Shukra with Shataparva;

14. As Bhumipati with Bhumi, as Pururavas with Urvashi, as Richika with Satyabati, and as Manu with Saraswati;

15. As Dushmanta with Shakuntala, as the eternal Dharma with Dhriti, as Nala with Damayanti, and as Narada with Satyavati;

16. As Jaratkaru with Jaratkaru, as Pulastya with Pratichya, as Urdayas with Menaka and as Tambura with Rambha;

17. As Vasuki with Shatashirsha and as Dhananjaya with Kumari,

18. As Rama with the princess of Videha and as Janardana with Rukmini. Then to the king of the earth, Divodasa, sporting with her,

19. Madhavi did bear a son named Prataardana; and then to Divodasa came the great Rishi Galava.

20. When the proper time came, he said these words:—"Return me my maiden but let the horses remain with you for the present,

21. As just now I shall go from here to another king of the earth for her dowry;" the virtuous souled Divodasa in proper time gave back that damsel to Galava for that ruler of the earth was established in truth.

Thus ends the one hundred and seventeenth Chapter, the story of Galava in the Bhagavat-Yana, of the Udyoga Parva.

CHAPTER CXVIII.

(BHAGAVAT-YANA PARVA)—*contd.*

Narada said :—

1. In that way having abandoned that prosperity, the renowned lady Madhavi once more becoming a maiden and according to her promise followed the regenerate Rishi Galava.

2. Galava, whose mind was centred in the accomplishment of his own purpose, after due deliberation, went to the city of the Bhojas to see the ruler of men, the son of Ushinara.

3. And going to that ruler of men endued with true prowess he said:—"This damsel will bear you two sons who will be kings of the earth,

4. By this means, you will gain your object after death, as also in this world, having begotten two sons, O ruler of men, equal in effulgence to the moon and the sun.

5. The dowry is, O you conversant with all virtue, that you should give me four hundred horses like the rays of the moon and having one ear black.

6. For the sake of my spiritual guide that do I make these efforts for the horses and it is not for myself; if you are prepared to act thus, O great king, do what I have said without any reflection or hesitation.

7. You are without children, O royal Rishi; beget then two sons, O ruler of the earth, and by means of these rafts in the shape of sons do you obtain salvation for yourself and for your ancestors.

8. A man, enjoying the fruit of begetting a son, O royal Rishi, never falls down from heaven and never goes to the terrific hell where goes he who has no child."

9. Having heard all this and many other things said by Galava the ruler of men Ushinara gave him this answer.

10. "I have heard what you say and know what you intend to say, O Galava; but O Brahman, the lord has all the power in such matters for my heart inclines to do what you say.

11. But two hundred only of horses of this breed I have; of other sorts thousands are roving about in my territories.

12. I too shall beget only one son on her, O Galava, and, O twice born one I shall go along the course followed by others in this matter.

13. In the matter of dowry too, I shall act like them, O best among the twice born; my wealth is the property of my subjects and not for my own enjoyment.

14. The king, who out of desire, spends the wealth of others, is never connected with virtue, O virtuous souled one, nor with renown.

15. Therefore shall I accept (the maiden); you please give her to me so that a son may be born to me in the womb of her who bears god-like children."

16. The best among the twice-born, Galava then worshipped the king of men, who spoke in that strain many other things by bestowing upon him that maiden.

17. And having given her to Ushinara, Galava went to the forest and he (Ushinara) sported in her company like a virtuous man enjoying his prosperity,

18. In caverns of mountains, and near the sources of rivers, in buildings with windows, and in secluded chambers;

19. In variegated gardens, and in forests and pleasure gardens, in beautiful palaces and on tops of houses.

20. Then was born to him in due time a son who was a boy similar in effulgence to the sun; he lived to be an excellent ruler of the earth known by the name Shivi.

21. The twice born Galava having then presented himself to him and having taken back the maiden went away and saw the son of Vinata.

Thus ends the one hundred and eighteenth Chapter, the story of Galava in the Bhagavat-Yana of the Udyoga Parva,

CHAPTER CXIX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. The son of Vinata, seeing Galava, said to him thus laughing:—"It is by good luck that I see you successful here, O twice-born one".

2. Galava too, hearing those words spoken by the son of Vinata, informed him that a fourth part of the work yet remained to be done.

3. Suparna, the foremost among speakers then said to Galava:—"No pains should be taken by you for this for you will not get it.

4. In days of old, in Kanyakubja, Richika chose the damsel Satyabati, the daughter of Gadhi, for his wife and he was thus spoken to by Gadhi.

5. You give me a thousand horses white as the moon and black of one ear.

6. Richika too saying "very-well" went to the abode of Varuna and from there obtaining the horses from the *Ashwatirtha* gave them to the ruler of the earth.

7. They were presented to the twice-born one by king Pundarika who performed a sacrificial ceremony; and of them, (the horses) the rulers of the earth (to whom you have applied) obtained two hundred each by purchase from the Brahmanas at the time.

8. The other four hundred, O best among the the twice-born while being led across (the Vitasta river) were robbed by the river.

9. Such being the case, you will not be able to obtain what is unobtainable by all means; present, therefore, this damsel as a

substitute for the two hundred horses to him,

10. Namely, Vishwamitra, O virtuous souled one, along with the six hundred horses; then will you be beyond the reach of grief and your desire will be successful, O best among the twice born."

11. Galava then saying to him "very well" along with Suparna, taking the horses and the maiden with him, went to Vishwamitra and said.

12. "Of the horses asked for by you there are six hundred here and this damsel is a substitute for the other two hundred. Let these be accepted by you.

13. On her by Rishis of royal descent three virtuous sons have been begotten; you too beget the fourth who will be the best among mankind.

14. Then will you get the full complement of eight hundred horses asked for by you and I too, after having paid off my debt, shall perform asceticism as I please.

15. Vishwamitra, seeing Galava along with the bird and also that girl with beautiful hips, said these words.

16. "Why was not this girl presented to me beforehand, O Galava? Then would all the four sons have been mine, every one of whom would have perpetuated a dynasty.

17. I shall accept this girl from you to beget on her one son and let the horses having been taken to my hermitage roam about at their will in all directions.

18. Vishwamitra, of great effulgence, then roaming and sporting with her, Madhavi brought forth a male child named Ash-taka.

19. At the moment he was born, the great Muni Vishwamitra instructed him in both virtue and worldly good and presented to him those horses.

20. Then did Ashtaka go to the city which was like the city of the moon and the son of Kushika (Vishwamitra) too went to the woods after having returned the damsel to his disciple.

21. Galava too, along with Suparna, was light of heart having succeeded in making the final present he had promised, and said this to the girl.

22. "By you has been brought forth a son who is the foremost among the givers of wealth, a second one who is a great hero, another who is ever attached to virtue and truth and the fourth who is a great performer of sacrificial ceremonies.

23. Therefore do you come, O you of beautiful hips, your father has obtained salvation by your sons and also the four

kings (their fathers) and so also have been I, O you of slender waist."

24. Galava, then having permitted Suparna who subsisted on serpents to go away and returning the damsel to his father, went to the forest.

Thus ends the one hundred and nineteenth chapter, the story of Galava in the Bhagavatya of the Udyoga Parva.

CHAPTER CXX.

(BHAGAVAT-YANA PARVA)—

Continued,

Narada said :—

1. The king (Yayati) too, being desirous of giving her (Madhavi) a husband by Swayamvara, went to the hermitage at the confluence of the Ganga and Yamuna,

2. Making Madhavi seated on a chariot with garlands and flowers on her person; Puru and Yadu too followed their sister to the hermitage.

3. There, in that hermitage, came together Nagas, Yakshas, and human beings, Gandharvas, animals and birds and dwellers of mountains, woods and forests.

4. There was also a concourse of the kings of many countries and the forest, that surrounded the hermitage, was filled with Rishis equal (in asceticism) to Brahma himself.

5. The lady, of good complexion, being directed to choose a husband, passed over all these husbands and selected the forest as her husband.

6. Getting down from the chariot, the damsel saluted her friends and having gone to the sacred forest, the lady born of Yayati, practised austerities,

7. By observing fasts and different sorts of religious rites, as also ceremonies. She reduced her body and adopted the life of a deer.

8. Subsisting on sweet and green grass resembling the blades of the Vaiduryya gem and which were both sweet and bitter,

9. And drinking the best of holy waters of sacred fountains which was sweet, pure and cool,

10. And roaming in thick forests from which the kings of animals (lions) and tigers had been exiled and in deserts which had no conflagration in them,

11. In company with deer and adopting their mode of life she earned much religious merit, by practising Brahmacharyya.

12. Yayati, too following the mode of life of the kings before him, lived for a thousand years and then paid the debt of nature.

13. The two best among men Puru and Yadu perpetuating the family were established (as king) in this world and the son of Nahusha in the next.

14. O monarch, dwelling in heaven Yayati, resembling a great Rishi, enjoyed the choicest blessings of heaven.

15. After many thousands of years had elapsed in great happiness and while seated among royal Rishis of great lustre and renown,

16. Yayati, with his senses stupefied and his intellect beside himself, insulted all the human beings and the gods and the body of Rishis.

17. Then did the god Shakra, the slayer of Vala, perceived his folly and all those royal Rishis said—fie, fie.

18. And seeing the son of Nahusha, enquiries were made, who is he, what king's son is he, and how did he come to heaven?

19. By which deeds did he obtain salvation? In what forest did he practise asceticism? How is he known in heaven and by whom, is he so known?

20. The dwellers of heaven made such enquiries about the king among themselves pointing to Yayati, the ruler of men.

21. The hundreds of the charioteers of heaven and hundreds of the gate keepers of heaven and the persons who had the seats of heaven in their charge being asked about the matter, said—we do not know.

22. None of them was then in proper senses and did not know that ruler of men, and speedily was that ruler of men shorn of his heavenly effulgence.

Thus ends the one hundred and twentieth chapter, in the Bhagavatya of the Udyoga Parva.

CHAPTER CXXI.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said :—

1. Being thus turned out from his place (in heaven) and deprived of his seat there, his heart trembling and consumed by the fire of grief,

2. With his garlands rendered pale, his senses taking leave of him, deprived of

his crown and other ornaments, with his head reeling and his entire body relaxed and robbed of his robes and ornaments,

3. Incapable of being known, and now seeing and again not seeing those gods he fell down to the earth below with his mind in despair and his intellect a blank.

4. "What inauspicious and sinful thought was entertained by me in my my mind, in consequence of which I have been turned out from my place in heaven?" Thus did the king think within himself.

5. All the kings who were there (in heaven) as also those who had obtained salvation and the Apasaras laughed at Yayati being hurled down from heaven and falling down, having no support to cling to.

6. Then did some officers whose duty it was to hurl down men, whose religious merit had been rewarded by a sufficiently long term of residence in heaven, coming there said to Yayati, "O king, by command of the king among the gods,

7. You are exceedingly intoxicated with vanity and there is no body you have not insulted and owing to this vanity you are no longer fit for heaven, O you born of a king.

8. No one knows you here too, therefore down you and fall down." "I shall fall among the good" the son of Nahusha said these words three times.

9. While falling that foremost of those who had attained salvation thought of the course of his fall (and the place he should fall on in the end.)

10. At this time he saw four kings and fell among them. They were Pratardana, Vasumanas, Sivi the son of Ushinara and Ashtaka,

11. Who were gratifying the lord of the gods by the performance of the sacrificial ceremony known as Vajapeya. And the smoke proceeding from that sacrificial ceremony had gone to the very gates of heaven.

12. Yayati fell towards the earth sineling that river of smoke which connected as it were the earth with the heaven.

13. The lord, of the earth following the course of that smoke which was moving like the Ganga in heaven, came among those foremost of the performers of sacrifices who were his own relatives;

14. Among those who were like the supporters of the earth; among those four who were as lions among kings and like the great fire in sacrificial ceremonies the king Yayati fell.

15. The Royal Rishi Yayati, after all his religious merit had been spent up, fell among them; all the rulers of the earth said to him who was effulgent with beauty: "Who are you? With whom are you related, and from what town and country are you?"

16. Are you a Yaksha or a god, a Gandharva or a Rakshasa, for you have not the appearance of a human being; and what is the object desired for by you?"

Yayati said :—

17. I am the royal Rishi Yayati and the religious merit acquired by me being spent up I have been turned out from heaven; and wishing in my mind that I should fall among the good, I have fallen among you.

The kings said :—

18. May what was desired for by you be successful; accept the religious merit of these sacrificial ceremonies performed by all of us.

Yayati said :—

19. I am not a Brahmana and therefore cannot accept wealth (of any sort) from others, and my heart is not inclined to destroy the religious merit of others.

Narada said :—

20. At this time, seeing Madhavi leading the life of a deer and wandering about, those kings bowing to her said :

21. "What is the reason of your coming here, what orders of yours shall we obey? Being your sons, O devotee, we are ready to be commanded by you."

22. Madhavi, hearing that speech of theirs with great delight, came to her father and bowed to Yayati.

23. And having touched those sons of hers on their head the anchorite said these words: "These are your grandsons, O chief among kings—my sons—they are not unconnected with you.

24. These will save you—such an example has been seen in days of old—I am your daughter, Madhavi, who, O king, have adopted the life of a deer.

25. By me too has religious merit been acquired; accept half of that, for, O king, all human beings enjoy the wealth earned by their children.

26. Therefore was it that you, O lord of the earth, wished me to be the mother of sons;" then did all those rulers of the earth lowering their heads,

27. Bowed down and said the same thing to their maternal grand father, filling the

earth with loud and sweet sounds the like of which there was none.

28. The rulers of men thus saved their grand-father who had been turned out from heaven; just then, Galava, coming there, said to the ruler of the earth, "Ascend you heaven by virtue of a eighth part of my austerities."

Thus ends the one hundred and twenty first chapter the turning out from heaven of Yayati, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. The moment he was recognized by those good men, those foremost among human beings, that ruler of men went up again without touching the surface of the earth, and Yayati being freed from all his troubles again got his place in heaven.

2. Bedecked with heavenly garlands, clothed in heavenly raiment and putting on heavenly ornaments and with heavenly perfumes and endued with heavenly qualities he did not even touch the earth with his feet.

3. Then did Vasumanas, renowned in this world as the foremost among givers, first uttering these words in a loud voice said to the king.

4. "The merit that I have earned in this world by my conduct towards all the castes, which can not be found fault with, that too I give you and may you earn that.

5. The merit that is earned by one who is attached to liberality and the merit that is earned by one who exercises forgiveness and the merit that I have earned by my sacrificial ceremonies—may you earn all that."

6. Then did that foremost among the Kshatriyas, Pratardana too, ever attached to virtue and given to war, said:

7. "The fame that I have gained in this world, and which is due to my being born in the Kshatriya order, the merit earned by me for being called a hero—is all yours."

8. The wise Sivi, the son of Ushinara, then said in a sweet voice: Since, to children, or women, as also to those who might be cracked jokes with,

9. To those who are in danger, to those engaged in a game of dice, as also to those who are suffering from grief and calamities

I have never before said a falsehood, by virtue of that truth, wander about in heaven.

10. I can abandon my life, my kingdom as also all luxuries and objects of desire but not truth, by that do you wander about in heaven.

11. The truth by which Dharma, the truth by which Agni and the truth by which the performer of a hundred sacrifices has been gratified by me—by virtue of that truth wander about in heaven.

12. And the royal Rishi Ashtaka too, the son of Madhavi, by the son of Kushika, conversant with virtue, addressing the son of Nahusha who had performed many hundreds of sacrifices, said:

13. "O Lord, the sacrificial rites *Pundarika*, *Gosava* and *Vajapeya* have been performed by me by hundreds; get you the merits of these.

14. I have not considered gems nor wealth, nor any sort of riches too much for the performance of my sacrifices (that is I have not spared them); by virtue of that truth, do you wander about in heaven."

15. As one by one his grandsons addressed that ruler of men, so by degrees the king went up to the heaven leaving below the earth.

16. By this means did all those kings by their good deeds easily save Yayati, who had been turned out from heaven, at that time.

17. The four grandsons, born in four royal families, and each the perpetuator of a race, sent back by their own virtue, by the sacrificial rites performed by them and gifts made by them, their wise grandfather to heaven.

The kings said:—

18. O king, we are your grandsons endued with kingly virtues and with all virtues and accomplishments; ascend heaven, O ruler of men.

Thus ends the one hundred and twenty second chapter, the getting up to heaven of Yayati in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Narada said:—

1. Being thus made to ascend heaven by those pious rulers of the earth, who were greatly given to liberality, Yayati was

established in heaven after taking leave of his grandsons.

2. (He went up to heaven) amidst the downpour of a shower of sweet scented flowers and fanned by a holy wind, whose very smell indicated its holiness.

3. Reaching then the eternal regions earned for him by his grand sons by the fruit of their own deeds, he became effulgent with excellent beauty.

4. He was gladly received in heaven with songs and dances by groups of Gandharvas and Apsaras and with the sound of cymbals.

5. He was also duly gratified by various classes of celestial Rishis, royal Rishis and Charanas and honoured by an excellent Arghya and otherwise pleased by the gods.

6. The grandfather then said to him who had earned the merit of ascending heaven as if trying to please him who had obtained gratification and tranquility of mind with his words.

7. The four *Padas* (the full amount) of virtue had been earned by you by your worldly deeds and these regions were yours for an endless period and your renown in heaven too was eternal.

8. But that merit, O royal Rishi, you nullified again, for by your vanity were the minds of all the denizens of heaven clouded.

9. In consequence of this they did not recognize you and being thus rendered unknown (to them) you were hurled down and you have come here again, your grandsons saving you out of affection for you.

10. Earned by your own deeds you have now come to a place which is stable, eternal sacred, excellent and surely indestructible.

Yayati said :—

11. O you endued with divine prosperity, I have a certain doubt which it is proper for you to remove ; it is not proper that I should ask any body else, O grandfather of the universe.

12. Great was the merit earned by me by protecting my subjects and increasing the human stock for a great many thousands of years and by many sacrificial rites and pieties.

13. How could that all be spent up in a very short time in consequence of which I was hurled down ; O you endued with divine prosperity, you know that the eternal regions were built for me and how and why were all these destroyed, O you of great effulgence ?

The grandsire said :—

14. The merit, earned by you by protecting your subjects and increasing the human stock for a great many thousands of years and the performance of many sacrificial rites and making many gifts,

15. Was destroyed by this defect owing to which you were hurled down : O chief among kings, owing to your vanity you cared very little and held in contempt the denizens of heaven.

16. In the case of a man affected by vanity, O royal Rishi, or by envy or by force or by wickedness, or by deceit, these regions can not be eternal.

17. By you, O king, are not to be disregarded or insulted those that are superior or those that are inferior or those that are indifferent ; salvation cannot be attained by one who is consumed by vanity.

18. Those men, who will converse on this story of your fall and reascension, will attain salvation though affected by sins ; there is no doubt of it.

Narada said :—

19. By Yayati was such a distress met with in days of old for his vanity and by Galava owing to an excessive measure of obstinacy, O lord of the world.

20. The advice of your well wishers should be listened to by you, for your friends wish you well ; obstinacy should not be resorted for it gives rise to ruin.

21. Therefore, do you also, O son of Gandhari, abandon vanity and wrath ; O hero, make peace with the sons of Pandu and abandon wrath, O ruler of the earth.

22. O ruler of the earth, that which one gives, or does, or the asceticism one practises or the sacrifices one makes can never be destroyed nor do they suffer deterioration in quality and the fruits are enjoyed by no body save the doer.

23. By understanding this great story than which nothing is better, and which is approved of by those who are well read in holy books and those who are past the operations of desire and wrath, a man obtains in this world a knowledge of (virtue, worldly good and desire) and gets the sovereignty of this world.

Thus ends the one hundred and twenty-third chapter, the ascension to heaven of Yayati in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXIV.

BHAGAVAT-YANA PARVA)—Contd.

Dhritarashtra said :—

1. O you endued with divine prosperity, it is as you say O Narada, and I too wish the same thing, but O you endued with heavenly prosperity, I am not the master.

Vaishampayana said :—

2. Saying this the descendant of Kurus said to Krishna :—"O Keshava, you have said to me what leads to (the attainment of) heaven, to the benefit of the world and which is virtuous and just.

3—4. But I am not my own master, O you of long arms; O best of men, try to persuade, O Krishna, my wicked son Duryodhana, who disregards injunctions of the scriptures who never does what is pleasing to me and never listens to good words.

5. The son of Gandhari (does not listen to the advice of) the wise Vidura, O Hrishikesha, as also to that of other friends and of such well wishers as Bhishma and others.

6. Therefore do yourself instruct the ruler of men, Duryodhana, of wicked soul, crooked, of evil intellect, of sinful heart and senseless.

7. Then will a very great duty of a friend have been done by you, O Janardana." Then did the son of Vrishni addressing the wrathful Duryodhana,

8. Say these sweet words, conversant as he was with all virtues and worldly profit: "O Duryodhana, listen to this speech of mine, O you best among the Kurus,

9. Especially for the benefit of yourself and of your followers, O Bharata. Born as you are in a family of very wise men, it is indeed proper that you should do this honorable act.

10. You are endued with learning and with good habits of life. Whereas these that are born in low families are wicked-souled, inhuman and shameless.

11. These latter alone act in the way that you are contemplating; in this world the inclination of honest men seems to lie towards virtue and worldly profit.

12. And the inclination of bad men seems to lie towards the opposite direction, O best among the Bharatas, this contemplated action of yours seems to lie in this opposite direction.

13. In this case, the obstinacy shown by you is vicious, frightful and greatly destructive of life; it will lead to your harm, it is without reason, and is unworthy of being pursued by you long, O Bharata.

14. Abandoning what is injurious to yourself you should do what is for your benefit and that of your brothers, followers and friends, O you chastiser of your foes.

15. You will escape the blame of an act which is opposed to virtue and which will lead to notoriety. With the sons of Pandu who are wise, heroic, of great energy, of noble souls and very much conversant with our holy books,

16. O foremost among men, make peace—it is beneficial to the wise Dhritarashtra and also pleasing to him,

17. As also to your grandfather and Drona and Vidura of great intelligence and to Kripa and Somadatta and to the wise Valhika,

18. And to Ashwathama, and Vikarna, and Sanjaya and Vivinsati and very much so to your cousins and also to your friends, O chastiser of foes.

19. In peace, there will be your benefit, my dear friend, as also that of the entire world; be endued with modesty, for you are born in a noble family, and be learned and human; therefore, my dear friend, do you follow the commands of your father and mother, O best among the Bharatas.

20. People consider that to be conducive to his good which a father commands, O Bharata, and a good man, when meeting with a danger, remembers all the commands of his father.

21. Peace, my dear friend, with the sons of Pandu is pleasing to your father and O you foremost among the Kurus, may it prove pleasing to yourself along with your advisers.

22. That man, who hearing the advice of his friends, does not act according to it, in the end is consumed like one who has eaten the Kimpaka fruit.

23. He, who out of folly, does not act according to the advice, than which nothing is more beneficial, is visited by the effects of procrastination, does not gain his object and is afterwards struck with remorse.

24. He, who having heard that, than which nothing is more beneficial, acts up to it abandoning his own opinions, gets happiness in this world.

25. He, who does not act up to the advice of one who desires his good thinking it to be against his interests and listens to what is really so (against his interests), comes under the power of his enemies.

26. The friends of him, who disregarding the opinions of the honest, follows that of dishonest men, soon grieve at his distress.

27. He, who abandoning his principal advisers, acts according to the injunctions of inferior ones, meets with grave dangers and does not come out of them safe.

28. He, who acts according to the advice of dishonest men, who behaves falsely and does not listen to the advice of good friends and prefers others to those who are his own, is cast off by the earth, O Bharata.

29. Yourself, being opposed to those heroes, desire to be saved by those who are strangers to you, and who are dishonest, incompetent and fools, O best among the Bharatas.

30. What man, besides yourself in this world, abandoning kinsmen who are mighty car-warriors and each equal to Shakra himself, expects safety with the help of others.

31. Ever since their birth, have the sons of Kunti been persecuted by you but those virtuous-souled sons of Pandu are not vindictive at your conduct.

32. O friend, ever since their birth the sons of Pandu have been treated with deception but those renowned men, O you of long arms, have treated you generously.

33. By you too should they be treated in the same way, O you best among the race of Bharata; do not show anger towards your own kinsmen.

34. The energy of wise men follows all the three objects (virtue, profit and desire) O best among the race of Bharata and in the event of it being impossible to follow all the three objects people choose virtue and profit.

35. If these three are to be pursued separately a wise man chooses virtue; an indifferent man (i.e. neither wise nor a fool) chooses worldly good, while a boy chooses desire.

36. The fool, who out of avarice and desire for sexual pleasure, abandons virtue and desires to gain his desire and profit by improper means, is ruined.

37. The man, who is desirous of gaining the object of desire or worldly profit, must first of all practise virtue; desire or profit is seldom detached from virtue.

38. It is said that virtue is the means of gaining the three objects, O lord of the universe; and he, who is desirous of getting them by this means, increases in prosperity as fire in a heap of dry grass.

39. You however, my dear friend, desire to get by improper means a greatly extensive kingdom well known among all the kings.

40. He, who behaves deceitfully towards those following the right path, O king, cuts himself down as the forest by an axe; one does not cut off the intellect of another whose defeat he does not desire.

41. For one, whose intellect has been clouded, cannot direct his attention to what is conducive to his good. One who keeps his soul under proper control does not think lightly of anything in the three worlds, O Bharata,

42. Not even an ordinary creature—not to speak of those foremost among men, those sons of Pandu; a man, who is under the influence of wrath, can not discern anything.

43. All rank growth must be cut off; O Bharata, look at the proofs; peace with the sons of Pandu is more to your interest than union with wicked people.

44. Living in peace with them you will succeed in all your objects enjoying the territories built up by the sons of Pandu, O best among kings.

45. Keeping the sons of Pandu behind you, you repose your hopes for safety on other sources, namely on Dusasana, Duroshta, Karna and the son of Suvala.

46. Reposing your kingly prosperity on them you wish for prosperity, O Bharata; but these friends of yours have not sufficient knowledge of virtue and worldly profit.

47. They are not competent too in prowess or in strength, to be a match against the sons of Pandu; nor are all these kings united with you competent,

48. To look at the face of Bhimasena when exercised by anger in battle field. This entire assembled army of the earth is at your elbow.

49. This Bhīma, Drona, as also this Karna, Kripa as also Bhurisravas, Ashwathama, the son of Somadatta and Jayadratha,

50. All these are incapable of fighting against Dhananjaya. This Arjuna is invincible in battle by all the Gods and Asuras and by all human beings and Gandharvas. Do not fix your mind on battle.

51. Do you see any man in this entire army who, having met Arjuna face to face in battle, has returned home safe?

52. Of what advantage will a massacre of men be to you, O best among the Bharatas. Show me the man who will defeat the one whose defeat will mean victory to you,

53. Him who vanquished the gods along with the Gandharvas and Yakshas, and

Asuras and Serpents in Khandava Prastha—who will fight against that son of Pandavas ?

54. In the same way in the city of Virata is heard a very strange tale in the fight of one against many; that is a sufficient proof.

55. Do you wish to defeat that unconquerable, irrepressible and undeteriorating fishnu, the heroic Arjuna when enraged in battle, by whom in an encounter even Mahadeva was gratified ?

56. Who can wish to defeat him having me as his help when he goes to the battle field like Indra (himself) ?

57. He, who would defeat Arjuna in battle, could bear the earth with his arms and being excited with wrath could burn up all earthly creatures, and could hurl down the gods from heaven.

58. Look at your sons and at your brothers and at your kinsmen and other relations; let them not be destroyed by an act done by you, O you best among the race of Bharata.

59. Let not this race of Kurus be exterminated and let not yourself be spoken of as the destroyer of the race and be of great notoriety, O lord of men.

60. Those mighty car warriors will establish yourself as the viceroy and your father Dhritarashtra, the lord of men, as the emperor.

61. Do you not, my dear friend, disregard this prosperity which has appeared in the horizon and is about to come to you; having given half to the sons of Pritha attain to great prosperity.

62. Having effected peace with the sons of Pandu and listening to the advice of your friends and living in peace with your friends will you ever attain to blessing.

Thus ends the one hundred and twenty-fourth chapter, the speech of Krishna, in the Bhagavatayana of the Udyoga Parva.

CHAPTER CXXV.

BHAGAVAT-YANA PARVA—

Continued

Vaishampayana said:—

1. Then did the son of Shantanu, Bhishma, say to the wrathful Duryyodhana, hearing the words of Keshava, O you best among the Bharatas.

2. "By Krishna has been spoken the words of a friend wishing for peace; listen

to that, my dear son, and do not follow the lead of vindictiveness.

3. By not acting up to the words of the great-souled Keshava, will you not be able to obtain prosperity nor happiness nor your good.

4. The one of long arms, Keshava, has told you, my dear son, what will lead to virtue and to the obtainment of earthly good; and may you obtain that object, O king; do not destroy these living creatures.

5. Do not by your wicked deeds cause to break down this blazing prosperity of the Bharatas, among all kings while Dhritarashtra is alive.

6. Yourself with your ministers and with your sons, brothers and friends will be deprived of lives by your waywardness and obstinacy.

7. By acting against the beneficial advice leading to the obtainment of earthly benefit of Keshava as also of your father and the wise Vidura, O foremost among the Bharatas,

8. Do not bring about the extermination of your race; do not act like a wicked man of evil intellect and do not follow a wrong course. Do not drown your father and your mother in a sea of grief."

9. Then did Drona say these words to Duryyodhana there who was under the influence of wrath and breathing hard again and again.

10. "Keshava said words to you which are pregnant with virtue and profit, my dear son; so did Bhima, the son of Shantanu, O ruler of men, accept them.

11. The two are wise, have intelligence, have their souls under control, know what leads to virtue and to worldly good and they are vastly learned; they have told you beneficial words; O ruler of men, accept them.

12. Follow, O greatly wise man, what the two, Krishna and Bhishma have said; do not from perverted understanding insult Madhava, O chastiser of foes.

13. Those, who are now encouraging and supporting you, will hardly do any thing when the time comes; and they rather will throw the (act of bearing) hostilities on the shoulders of others.

14. Do not slay all these living creatures as also your sons and brothers; the side on which Vasudeva and Arjuna are, know as unconquerable and invincible.

15. This is truly the opinion of your friend Krishna, and if you do not accept that, my dear son, you will grieve for it in the end, O Bharata.

16. Arjuna is still mightier than what the son of Jamadagni has described him to be; Krishna, the son of Devaki, is hard to vanquish even by gods; O best among the Bharatas, what is the use of telling you what is conducive to your happiness and ought therefore to be desired for by you.

17. All this is described to you; do as you like; I do not wish to address you more, O best among the Bharatas.

Vaishampayana said:—

18. At the end of that speech did Kshatri Vidura also speak words looking at the wrathful son of Dhritarashtra, Duryodhana

19. 'Duryodhana, I do not grieve for you, O best among the Bharatas; I grieve for these two old people namely your father and Gandhari (your mother).

20. Having yourself of wicked heart as their protector, they will wander about without any one (in a short time) with their friends slain and with ministers killed, like those born of eggs deprived of their wings.

21. Grieving, they will wander about as beggars on the earth, having begotten such a wicked and vicious man, the exterminator of his race.'

22. Then the king Dhritarashtra said to Duryodhana who was seated along with his brothers and surrounded by other kings,

23. "O Duryodhana, listen to this advice given by the great-sould Shouris; accept his words which are true, most beneficial, and conducive to our salvation.

24. By the help of him, namely of Krishna of unblameable acts, we, of all other kings, shall obtain all desirable objects

25. Being well united with Keshava, my dear son, go to Yudhishthira and make arrangements for a ceremony for the good of the Bharatas (the Pandavas and Kurus united together).

26. By the help of Vasudeva, make peace (with the Pandavas); I think the proper time has now arrived; O Duryodhana, do not disobey me.

27. If you abandon peace which is begged from you for the accomplishment of your own good, then will victory never be yours."

Thus ends the one hundred and twenty-fifth chapter, in the Bhagvat-yana of the Udyoga Parva.

CHAPTER CXXVI.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said:—

1. Hearing the words of Dhritarashtra the two, sympathising with Dhritarashtra said, words to Duryodhana who did not act according to the instructions of his elders.

2. So long as the two Krishnas are not clad in coats of mail, so long as the Gandiva bow is lying still, so long as Dhaumya the priest of the Pandavas does not make offerings to the fire of war, and thereby burns up the strength of their enemy,

3. So long as Yudhishthira who is endued with modesty and a great bow-man does not look on your army with wrath, let hostilities cease.

4. So long as the son of Pritha, the great bowman Bhimasena is not seen to take up his position in the division of his own army, let hostilities cease,

5. Let there be peace with Pandavas so long as Bhimasena, with the mace in his hands, does not come this way vanquishing his opponents.

6. So long as he does not cut off the heads of warriors fighting on elephants and make them by his hero killing mace roll like the fruits of the palmyra,

7. Which are ripening on their proper time having come, let hostilities cease. So long as Nakula and Sahadeva and Dhristadyumna, the son of Prishatha,

8. And Virata and Sikhandi and the son of Sishupala clad in their coats of mail, do not penetrate into your army like crocodiles in the great sea,

9—10. Showering arrows, as they are masters in weapons, let hostilities cease. So long as in the delicate bodies of the rulers of the earth terrible arrows with wings do not fall, let hostilities cease. So long as on the breasts of those warriors smeared with sandal and other sweet scented unguents and bedecked with golden garlands and gems, do not fall the dreadful weapons of iron and steel shot by mighty bowmen,

11. Masters in the use of weapons who can shoot from a long distance and with good aim, let hostilities cease.

12. Let the virtuous king Yudhishthira, that best of kings take you by the hand while you are saluting him with your head bowed down.

13. Let that one who has performed many sacrifices comfort you, by placing his right arm, marked with the sign of a banner and hook on your shoulders.

14. Let him put his hands with fingers bedecked with gems and the palm red, on your back while you are seated.

15. Let him, whose shoulders are broad as the trunk of Shala trees, Vrikodara, of long arms, embrace you and with good will greet you for the sake of peace, O best among the Bharatas.

16. Being saluted by the three, Arjuna and the twins, you smell their head and converse in terms of peace, O ruler of the earth.

17. Let all these rulers of men shed tears of joy at beholding yourself united in peace with your brothers who are heroes.

18. Proclaim it in the several capitals and among all the rulers of the earth ; enjoy the sovereignty of the earth like brothers and be freed from all troubles.

Thus ends the one hundred and twenty sixth chapter, the speech of Bhishma and Drona in the Bhagavatyaana of the Udyoga Parva.

CHAPTER CXXVII.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said :—

1. Duryodhana, hearing in the assembly of the Kurus those words which he little liked, said in reply to Vasudeva of long arms and of great renown.

2. "It is proper, that you should speak to me in this way after due consideration ; but you speak, finding fault with me especially.

3. Why do you, O slayer of Madhu, speak in terms of praise of the sons of Pritha and why are you ever finding fault with me without due consideration of the strength and weakness of our cause ?

4. You and Kshattri and the king, and the preceptor and the grandfather all find fault with me and not with any other king of the earth.

5. But in this matter I do not find any unworthy conduct of myself but still all of you including the king hate me.

6. I have not committed the slightest fault, O chastiser of foes, nor do I see any after a most minute and searching examination, O Keshava.

7. O slayer of Madhu, the Pandavas were defeated at a game of dice in which they engaged of their own will and their kingdom was won by Shakuni ; what fault is there on my part in this matter ?

8. Indeed, O slayer of Madhu, I ordered at the time for the return of the wealth which the Pandavas had lost in that case.

9. It is not our fault that defeated at another game of dice—those invincible sons of Pritha—those foremost among victors were thus exiled into the forest.

10. By the imputation of what fault do they regard ourselves as their enemies—O Krishna ? The Pandavas are weak and incapable but they yet cheerfully treat us as their enemies.

11. What has been done by us to them and for what injury again do those sons of Pandu united with this Srinjayas, try to slay the sons of Dhritarastra ?

12. We will not, fearing harsh deeds or words, bow down out of fear even to the performer of a hundred sacrifices (Indra).

13. I do not see any body, O Krishna, following the duties of a Kshatriya who would aspire to defeat us in battle, O chastiser of foes.

14. Bhishma, Kripa and Drona, along with Karna, O slayer of Madhu, are incapable of being vanquished even by the gods, how can they be so by the sons of Pandu ?

15. If following the duties laid down by my religion, O Madhava, I fall down dead in the field killed by arms in the proper time, it will lead me to heaven.

16. The principal duty of ours, Kshatriyas, O Janardana, is that we should lie down on a bed of arrows in the battle field.

17. If we lie down like heroes in the battle without bowing before the enemies, then it is no matter for regret, O Madhava.

18. Who is there, who born in a noble family and abiding by the rules of the Kshatriya class, seeing that his life is in danger would bow before any body ?

19. Keeping one's self erect one should not bow down, for energy or exertion itself is manliness ; he may even break at his weak points but on no account should he bow before any body.

20. This saying of Matanga is followed by those that desire their own good ; men like me bow only to Brahmanas for the sake of virtue.

21. Without paying regard to any body else, throughout his life he should act thus ; this is the duty of the Kshatriyas in my opinion and such has ever been my conduct.

22. The share of the kingdom that was given them in early days will not be regained by them during my life time, O Keshava.

23. O Janardana, so long as the position of a king is held by Dhritarastra we shall live as his dependants with swords laid

aside, O Madhava ; this kingdom which ought not to have been given away was given away when I depended on others ;

24. Out of ignorance or fear when I was a child, O Janardana ; it is not now to be regained by the sons of Pandu, O delighter of the Virshnis.

25. So long as this is held by myself of long arms, O Keshava, I shall not leave aside for the Pandavas, that piece of land even which is pierced by the point of a sharp needle.

Thus ends the one hundred and twenty seventh chapter, the speech of Duryyodhana in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXVIII.

(BHAGAVAT-YANA PARVA) *Cont.*

Vaishampayana said :—

1. Then reflecting, did the scion of the Dasharha race, speak these words to Duryyodhana in that assembly of the Kurus.

2. "To get the sleep of a hero is your desire and it will be fulfilled ; wait for a short time with your ministers and there will be a great massacre.

3. O fool, you think that there is nothing blameable in your conduct towards the Pandavas ; all the kings here know this.

4. Being jealous of the prosperity of the great souled sons of Pandu you arranged for a game at dice in consultation with the son to Suvala, O Bharata.

5. How could your cousins, my dear fellow, who are worthy in every respect and of honest turns of mind and virtuous, unite themselves with this deceitful one ?

6. O greatly wise man, dice destroys the intelligence of the honest and in the dishonest it gives rise to disputes and other troubles.

7. By you and your wicked followers was planned this terrible calamity by means of dice without consulting with those who are of good habits of life.

8. Who else save yourself could treat the wife of your brother in that way and after bringing Draupadi to that council hall and using insulting words as you did ?

9. She is of noble birth, of good behaviour and dearer to them than even their lives ; and that queen of the sons of Pandu was thus insulted by you.

10. All the Kurus know how in the assembly those chastisers of foes, the sons of Kunti, were on the eve of their exile, addressed by Dusasana.

11. What good man would treat in this unbecoming way his own near kinsmen of good habits of life, who are not covetous and who always practise virtues.

12. Speeches befitting only the cruel and dishonorable men, were used by Karna and Dusasana as also by yourself.

13. You took very great pains to burn them up when boys along with their mother at Varanavata but that attempt of yours was not successful.

14. At that time did the sons of Pandu live for a long time in disguise in company with their mother in the house of a Brahmana Ekachakra.

15. By poison, by snake, and by rope, in fact by every means was the destruction of the sons of Pandu attempted by you but that attempt of yours was not successful.

16. Such was ever your inclination and treachous treatment towards the sons of Pandu ; how have you not then offended the great-souled Pandavas ?

17. If you do not give them their paternal share when they ask for it, you shall, O wicked one, have to give it when you will be overthrown, deprived of your prosperity.

18. Having done many wicked deeds like a cruel man towards them and behaved like a dishonourable man, you now try to look different.

19. By your mother and by your father as also by Bhishma, Drona and Vidura have you been told again and again to make peace but, O ruler of the earth, you do not make peace.

20. In peace is your great gain, O ruler of the earth, in fact that of both parties, but it does not seem pleasing to you owing to no other cause save the scarcity of your intelligence.

21. By going against the advice of your well-wishers, will you not attain to your highest good ; for what is about to be done by you is not virtuous and will not lead you to fame.

Vaishampayana said :—

22. The scion of the Dasharha race having thus spoken to the wrathful Duryyodhana, Dusasana said these words in the assembly of the Kurus.

23. "If you do not make peace, O king, of your own free will with the sons of

Pandu, the Kuravas will make you over to the son of Kunti bound hand and foot.

24. The son of Vikartana, yourself and myself, these three, O best among the sons of Manu, your father and Bhishma and Drona will make over to the sons of Pandu.

Vaishampayana said :—

25. Suyodhana, the son of Dhritarastra: hearing those words of his brother was very angry and got up from his seat breathing like a huge serpent.

26. Vidura, Dhritarastra, the great king Valhika, and Kripa, and Somadatta, Bhishma, Drona and Janardana,

27. Disregarding all these that shameless one of wicked intellect, like a dishonourable man, vain and yet not commanding respect and given to insulting those who ought to be respected, went out of the court.

28. His brothers, having seen him, that best among those born of Manu, go out, followed him along with the ministers and the entire body of the kings.

29. Seeing Duryodhana rise up in that council and go away accompanied by his brothers, Bhishma the son of Shantanu said,

30. "He who inclines towards wrath abandoning virtue and worldly profit, is soon rejoiced over by wicked men in his troubles.

31. This wicked prince, the son of Dhritarastra, who does not know the proper means of suitable ends and is vain of the kingdom, is come under the influence of wrath and avarice.

32. I think that the time for the end of all Kshatriyas is come, O Janardana, for all the rulers of the earth along with the ministers have followed him out of folly."

33. That heroic scion of the Dasharha race, with eyes like the petals of the lotus, hearing the words of Bhishma, said to all of them headed by Bhishma and Drona.

34. "This is the great defect of all the elders among the Kurus that they do not with force obstruct this wicked king in the enjoyment of prosperity.

35. O chastiser of foes, I therefore consider that that the time has come for you to act; O sinless men, listen to that by doing which you will obtain benefit.

36. What I shall tell you is clearly for your benefit, if in consequence of its being favourable to you it is approved by you, O Bharatas.

37. During the life time of the old king of Bhoja, his son, of wicked behaviour and a slave to his passions, having usurped the throne of his father subjected himself to death.

38. Kansa, the son of Ugrasena, being forsaken by his own friends, was killed by me in a great battle from a desire to do good to my kinsmen.

39. Ugrasena, the son of Ahuka, being duly honoured by ourselves with our kinsmen, was appointed king and he extended the territories of the kingdom of Bhoja.

40. Abandoning the one, namely Kansa, for the sake of the whole race, did all the Yadavas, Andhakas and Vrishnis attain to happiness, O Bharata.

41. Paramesthi, the lord of all creatures said, O king, when the gods and the Asuras were prepared for battle and were under arms.

42. When the world was divided into two parties and was about to be ruined, O Bharata—that god endued with divine prosperity, the creator and the protector of the world said :—

43. "In a fight with the Daityas, the Danavas, and the Asuras will be defeated, and the Adityas, the Vasus, the Rudras and the denizens of heaven will be victorious.

44. The gods, the Asuras, the human beings, the Gandharvas and the Rakshasas will, in this battle in their rage, kill one another."

45. Thus thinking Paramesthi, the lord of all creatures, said to Dharma—"Binding these Daityas and Danavas make them over to Varuna."

46. Dharma being thus spoken to, by the command of Paramesthi binding the Daityas and the Danavas, made them all over to Varuna.

47. Having bound them with the aids of Dharma as also by his own power, the lord of the waters, Varuna keeps the Danavas ever in the sea.

48. In the same way, binding Duryodhana, Karna and Sakuni as also Dusasana make them over to the Pandavas.

49. One man should be sacrificed for the benefit of a race; a race should be sacrificed for the good of a town; a town should be sacrificed for the good of the community; and for the sake of the soul should even the earth be sacrificed.

50. O king, having bound Duryodhana make peace with the sons of Pandu. By so doing will the Kshatriyas not be exterminated, O foremost among the Kshatriyas.

Thus ends the one hundred and twenty eighth chapter, the speech of Sri-Krishna in the Bhagavad-gita of the Udyoga Parva.

CHAPTER CXXIX.

(BHAGAVAT-YANA PARVA)—

*Continued.***Vaishampayana said:—**

1. Hearing these words of Krishnai Dhritarashtra, the lord of men, said in haste to Vidura conversant with all virtues.

2. "Go my dear friend, to the exceedingly wise Gandhari endued with great foresight; get her here; joining with her shall I persuade that one of evil intellect.

3. If she can lead that wicked souled one of vicious heart, to peace then shall we be able to act up to the words of Krishna, our well-wisher.

4. She might show the right path to him overpowered by avarice, by speaking in favour of that one of wicked intellect and having vicious men for his help, for making peace.

5. If she can thwart this dire and frightful calamity brought about by Duryyodhana then shall we attain happiness and remain happy for ever."

6. Hearing the words of the king Vidura brought, by command of Dhritarashtra, Gandhari endued with great foresight.

Dhritarashtra said:—

7. O Gandhari, this is your wicked-souled son who never obeys my commands owing to his avarice for prosperity; he will lose prosperity as also his life.

8. That wicked-souled one like, an unmannerly man and without showing any respect for others, accompanied by those vicious companions, went out of the council hall and the fool did not pay any attention to the advice of his well-wishers.

Vaishampayana said:—

9. That princess, of great renown Gandhari having heard the words of her husband, said these words desiring the greatest good of her son.

Gandhari said:—

10. Quickly summon your son, who is afflicted with a passion for kingdom; a kingdom cannot be maintained by an unrighteous person who seeks neither virtue nor worldly good.

11. But notwithstanding all this, Duryyodhana, having no humility in him, has

obtained what is unobtainable by all means; and you, O Dhritarashtra, are very much blameable for this, for you are fond of your son.

12. You, who know that he is of a sinful nature, follow his wisdom, and he too supported by you is fully under the influence of desire and wrath and a slave of lust.

13. He is now incapable of being swerved from his purpose by force, O king; entrusting the kingdom to that ignorant fool of wicked soul,

14. And having wicked ministers and moved by avarice, you are reaping the fruits O Dhritarashtra; why do you, O lord of the earth, look on this dispute with your own kinsmen with indifference? Your enemies will rejoice at this dispute with your own kinsmen.

15. A difficulty which can be averted, O great king, by means of concillation in gift, who would care to use violence in?

Vaishampayana said:—

16. By command of Dhritarashtra as also at the request of the mother the Khattri again had the wrathful Duryyodhana brought there.

17. He, being desirous of hearing what his mother had to say, again entered the council chambers with his eyes red as copper in rage, and breathing (heavily) like a serpent.

18. Seeing her son who was following the wrong course enter, Gandhari with a view to peace, spoke these words finding fault with him.

19. O Duryyodhana, my dear son, listen to these words of mine which will conduce to the benefit of yourself along with your followers, which will bring on happiness and which is easy for you to listen.

20. Duryyodhana, what your father, that best among the Bharatas, as also Bhishma, Drona, Kripa and the Kshattri have told you is the advice of your well wishers; follow that.

21. It is my fond and earnest wish as also that of your well wishers Bhishma, your father and others, the chief of whom is Drona, that you should make peace.

22. O you of great wisdom, a kingdom cannot be maintained by following the bent of your desires alone, nor can it be earned, protected or enjoyed (by that means), O best of the Bharatas.

23. Nor can one, who has not controlled his senses, enjoy a kingdom for a long while; one, who has controlled his senses and has intelligence, can alone protect a kingdom.

24. Desire and wrath snatch away a man from earthly good; after subjugating these two enemies does a king conquer the earth.

25. The sovereignty enjoyed by a ruler of men is a great thing; a kingdom can easily be wished for by those that are of wicked souls but it cannot be suitably protected by them.

26. One, who aspires to great things, must lead his senses to virtue and profit; by having the senses under control, intelligence increases as fire when it has fuel added on to it.

27. These, when not kept under proper control, are sufficiently powerful to kill a man like untrained horses not properly managed which can kill an incompetent driver on the road.

28. He, who without conquering self, wants to conquer his ministers, or he, who without conquering his ministers wants to conquer his enemies, is soon brought under subjection by others.

29. He who conquers his own self first, thinking that to be an enemy, and and then desires to conquer his ministers and his enemies has his desires fulfilled.

30. To one who has his senses under control, to one who has gained mastery over his enemies, to one who holds the rod (of punishment) on offenders and to one who does a thing after mature consideration, does prosperity offer great adoration.

31. Like two small fishes, caught in a net with small holes, are desire and wrath which exist in a body, deprived of their existence by wisdom.

32. Desire and wrath when increased are the things owing to which the gods shut up the doors of heaven to a man who has gained mastery over worldly propensities and otherwise is qualified to enter heaven.

33. The protector of the earth, who knows how to gain complete ascendancy over desire, wrath, avarice, pride and vanity, subjugates the entire world.

34. The rulers of men, desirous of obtaining worldly good, virtue and the defeat of his enemies, should constantly employ themselves in controlling their senses.

35. He who behaves falsely, being subject to desire or to wrath, towards himself or to others, has got no body to help him.

36. Having joined those ones endued with great wisdom, those heroes who are chastisers of their enemies, those Pandavas, you will enjoy along with them this earth in happiness, my dear son.

37. What Bhishma, the son of Shantanu and the great car-warrior Drona have told you, namely that Krishna and Arjuna are invincible is true indeed.

38. Seek the refuge of that one of long arms, Krishna who does everything without exertions; if Keshava is gratified, it will conduce to the happiness of both the sides.

39. That man, who does not follow the instructions of well-wishers who desire his good and who are wise and learned, is the delight of his enemies.

40. My dear son, from a fight there will result no good; and how can there be virtue or worldly benefit? and how can there be happiness. Even victory is not stable; do not therefore set your mind on war.

41. O you of great wisdom, by Bhishma, by your father and by Valhika were the sons of Pandu given their share of the kingdom out of fear for a dispute, O chastiser of foes.

42. The fruits of this bestowal you now see--you enjoy this entire earth, subjected by those heroes, with all your thorns and barriers removed.

43. Give to the sons of Pandu their due share, O chastiser of foes, if you desire to enjoy the earth with your ministers; make over to them one half of this kingdom.

44. One half of this earth is sufficient for the livelihood of yourself and your ministers; by following the advice of your well-wishers you will earn renown, O Bharata.

45. By a struggle with the sons of Pandu who are endued with prosperity, who have intelligence and who have mastered their senses, you will be deprived of great happiness, my dear son.

46. Removing the wrath of your well-wishers, rule over your kingdom duly after having given back to the sons of Pandu their own share, O best among the Bharatas.

47. The troubles that they have suffered for the last thirteen years are enough; O you of great wisdom, control the feelings you entertain, which are fed by wrath and desire.

48. You desire to possess yourself of the wealth of the sons of Piitha but you are not competent to do it, nor is the son of the Suta, nor your brother Dushasana of firm wrath,

49. Bhishma, Drona, Kripa, Karna, Bhimasena, Dhananjaya and Dhritadyumna being fired with wrath, all creatures will surely cease to exist.

50. Being subject to the influence of wrath, do not, my dear son, slay the Kurus; let not this entire earth be massacred on account of your doings.

51. The thought, that you entertain, O king, that Bhishma, Drona, Kripa and others will fight for you, with all their might, will not be realized now.

52. These, who know their own selves, have equal affection for the Pandavas and yourselves, while virtue is more on their side; besides whichever side wins, the kingdom will be the same to them.

53. If for the fear of losing the maintenance they get from the king, they can think lightly of their very lives, they will yet not be able to see the king Yudhishthira with (angry) eyes.

54. By avarice men are not seen to earn prosperity in this world; therefore do you my dear son, quench this avarice of yours, O best among the Bharatas.

Thus ends the one hundred and twenty-ninth chapter, the speech of Gandhari, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXX.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said:—

1. Treating with contempt those words spoken by his mother which were pregnant with good sense, the one, of unsubdued soul, again went to his own place fired with wrath.

2. Then having issued out of the assembly-hall did that son of Kuru consult with the son of Suvala, king Sakuni experienced in the game of dice.

3. Such was the resolution of the four, namely Duryodhana, Karna, Shakuni, the son of Suvala and Dusasana.

4. "Janardana, who does everything speedily, wants to capture us first in consultation with Dhritarastra and the royal-son of Shantanu.

5. But we shall capture that best among men, Hrishikesha, by force like Indra seizing the son of Virochana (Vali).

6. Hearing that the scion of the Vrishni race has been captured, the sons of Pandu will lose heart and will become de-

prived of their energy like serpents whose fangs have been broken.

7. This one of long arms is the refuge and protection of all; and this best among the Satwatas, this giver of boons being captured,

8. All the sons of Panu along with the Somakas will be deprived of their energy; therefore now and here should we capture this Keshava of quick action,

9. In the face of the ravings of Dhritarastra, and then fight the enemies." This wicked intention of those wicked-souled wretches,

10. The wise Satyaki, who could understand the signs, quickly came to know of; and in consequence of that knowledge he came out with the son of Hridika (Kritavarman).

11. And he said to Kritavarman:—"Quickly prepare the army for action and with the divisions thereof ready for action and clad in armours, wait at the gate of the council chamber.

12. In the meantime, I shall communicate all this to Krishna who performs action without exertion. Then that hero, having entered the council chamber like a lion entering the caverns of a mountain,

13. Communicated that intention (of those Kurus) to the great souled Keshava and then to Dhritarastra and then to Vidura also.

14. They heard this proposal of theirs with laughter and ridicule for this (proposed) deed was against virtue, worldly benefit and desire as also against the principles of an honest man.

15. (Satyaki continued). "In this instance the fools seek to do an act which is by no means capable of being performed; these fools of wicked souls are united together to pick a quarrel.

16. Being overpowered by desire and wrath and being subjected to the influence of anger and avarice, these men, of mean heart, seek to slay the one with lotus eyes,

17. As children and idiots attempt to seize blazing fire by means of their cloths". Hearing those words of Satyaki Vidura, endowed with great foresight,

18. Said to Dhritarastra of long arms in that assembly of the Kurus:—"O king, the time of all of your sons is come, O chastiser of foes.

19. They are prepared to do an act which is incapable of being done, and which, if done, would be discreditable; having overpowered and vanquished this one with lotus eyes,

20. They desire to capture along with the younger brother of Vasava—this best

among men, who is incapable of being vanquished, and in fact hard to stand against.

21. Having stood against him they will cease to exist as worms in contact with fire. This Janardana, desiring the good of all when fighting,

22. And rendered angry, will send them to the abode of Yama like a lion routing a herd of elephants; but this mighty blameable act of wickedness will never be perpetrated.

23. Achyuta, the best among men, never swerves from the path of rectitude." Vidura having said this, Keshava said these words,

24. Looking on Dhritarastra and in the hearing of his well-wishers:—"O king, if, being angry they can by their might capture me,

25. Let them do it, for I know, O ruler of the earth, the might of these and I can venture to cure all of them of their anger.

26 But I shall never do an act which is blameable and wicked; these sons of yours will lose their own wealth by coveting the wealth of the Pandavas.

27. Since they desire to act so wickedly Yudhisthira has all the greater chances of success; for I can at this very moment, capture these and those that follow them,

28. O king, and make ever to the son of Pritha which will not be a hard thing to do; but I am not inclined to do such a blameable deed, O Bharata.

29. What this Duryodhana, O king, wishes to do in your presence, in consequence of wrath and sinful heart, O great king, let him do.

30. I too allow all your sons, O ruler of men." Hearing this Dhritarastra said to Vidura:—"Bring that wicked Suyodhana covetous of the kingdom soon,

31. Along with his friends, with his ministers, with his brothers and with his followers. I shall see again if I can get him along the right path."

32. Then did Khattri again cause Duryodhana to enter the council chamber, unwilling as he was along with his brothers, and surrounded by the kings.

33. Then did the king Dhritarastra say to Duryodhana and Karna and Dusasana and the kings who surrounded them.

34. "O you of inhuman conduct, of exceeding sinfulness, having for your supporters only men of small deeds, united with wicked men, you want to perpetrate a wicked deed.

35. This intended act of yours is incapable of being performed, tending to infamy and disapproved by the honest in fact this is a thing which a fool and the cause of infamy to the race like you would attempt.

36. This one with lotus eyes, who can not be vanquished, in fact who is hard to stand against, you want to capture, being united with your wicked supporters.

37. Him who cannot be forcibly seized even by the gods under the leadership of Vasava, you want to capture like a child desiring to grasp the moon.

38. You do not know that Keshava is incapable of being fought with in battle by the gods, the human beings, the Gandharvas, the Asuras and the Nagas.

39. Keshava is hard to capture by force even as air is incapable of being captured by living beings, as moon is incapable of being grasped by living beings and as the earth held on the head."

40. This being said by Dhritarastra the Kshattri Vidura too said, with his eyes on the wrathful son of Dhritarastra, Duryodhana.

Vidura said:—

41. "O Duryodhana, listen now to these words of mine: At the gates of Saubha did the chief of monkeys, Dwivida by name, covered Keshava with a heavy down pour of stones.

42. Being desirous of capturing Madhava by force, he made every effort to do it but he could not capture him and you want to capture him by force.

43. Naraka, along with all the Danavas, could not capture Shouri who had gone to Pragjotisha and you want to capture him by force.

44. Slaying in battle Naraka who had lived for many thousands of years he brought away his thousand daughters and married them with the usual rites.

45. In the city of Nirmochana sixty thousand great Asuras could not capture him with their nooses and you want to capture him by force.

46. When he was but a child, Putana and Shakuni were slain by him and the Govardhana mountain was held up by him for the protection of the cows, O best among the Bharatas.

47. Arishta and Dhenuka as also Chakura of great strength and Aswaraja and Kansa who were leading sinful lives were slain by him.

48. Jarasandha, and Vakra and Sisupala of great heroism and Vana were slain by him in battle as also several other kings.

49. The king Varuna too was defeated as also fire of immeasurable energy and even the lord of Sachi himself was overpowered when robbing the Parijat flower.

50. While lying asleep on the all spreading ocean by him were Madhu and Kaitabha slain and in another birth was Hayagriva slain.

51. He is the doer of everything but himself is not created and he is the cause of all power. This Shauri can perform without any effort whatever he wishes.

52. You do not know and fully understand this Achyuta, this Govinda of fierce prowess; he is endued with unblamable energy like an angry serpent.

53. In your attempt to vanquish Krishna of long arms and of unwearied actions you will with your ministers be reduced to the condition of worms perishing by meeting with fire.

Thus ends the one hundred and thirtieth chapter, the speech of Vidura in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXXXI.

(BHAGAVAT-YANA PARVA)—*Continued.*

Vaishampayana said:—

1. This being said by Vidura, Kashava the killer of his crowds of enemies, endued with prowess, said to Duryodhana, the son of Dhritarastra.

2. "O Suyodhana, since you think me to be alone out of your folly, you want to effect my capture by overpowering me, O you of very little intellect.

3. Here are all the Pandavas as also all the Andhakas and the Vrishnis; here are the Adityas, the Rudras and the Vasus along with the great Rishis."

4. Saying this Keshava, the slayer of the heroes of his enemies, laughed aloud and at his laughter the body of the great souled one became like lightning.

5. And from his body issued forth gods of the measures of the thumb but having the rays of fire and Brahma was found to be on his brow and Rudra on his breast.

6. The supporters of the universe were seated on his arms and from his mouth sprang up fire. The Adityas and the Sathiyas, the Vasus and the Aswinas

7. The Maruts along with Indra as also the gods of the universe of the same form, as also Yakshas, Gandharvas and Rakshashas

8. Issued out thence. In the same way from his two eyes sprang up Sankarsana and Dhananjaya. In his right stood Arjuna the Bowman and in his left stood Rama with the plough.

9. Behind him were Bhima and Yudhis-thira as also the two sons of Madri and still behind them were the Andhakas and the Vrishnis headed by Pradyumna.

10. In front of Krishna were the other chiefs with their great arms upraised. The conch, the dice, the mace, the *Shakti*, the bow Sharnga, the plough, the Nandaka,

11. Were seen upraised and all other arms of offence blazing in all directions in the hands of Krishna.

12. From his two eyes and from his two ears and his nose issued forth continually the great Rudra himself in the shape of sparks of fires accompanied with smoke.

13. From the pores of his skin issued in the same way something like the rays of the sun; seeing that frightful appearance of the great-souled Keshava,

14. The kings, with their hearts, struck with fear, shut their eyes with the exception of Drona, Bhishma and Vidura of great intelligence,

15. And Sanjaya of great power. And those Rishis whose only wealth consisted in devotion for the lord Janardana, gave them celestial sight.

16. Seeing that great wonderful appearance of Madhava in the inside of the Assembly-hall celestial drums were sounded and there was a downpour of flowers.

Dhritarashtra said:—

17. "You are the doer of good to the entire world, O you of lotus eyes, therefore it is proper that you should bless me, O you foremost among the Yadavas.

18. O lord, I again pray for the restoration of my eyes, for I want to see you and I desire not to see anything else."

19. Then did Janardana of long arms say to Dhritarastra:—"O delighter of the Kurus, let your eyes, with which you can not see, have sight restored to them.

20. And wonder it was, O great king that Dhritarastra got his eyes which he gained in consequence of his desire to behold the universal form of Vasudeva.

21. The rulers of men, struck with wonder at the restoration eyesight to the sitting

Dhritarashtra propitiated the slayer of Madhu.

22. And the whole earth moved together and the waters of the sea were agitated and the rulers of the earth were struck with great wonder, O best among the Bharatas.

23. Then did that best among men, that chastiser of foes, cast off that form which was his own, that celestial form and wonderful, which was diverse looking and was endued with prosperity.

24. Then taking Satyaki by his hand and also the son of Hridika the slayer of Madhu went out, with the permission of those Rishis.

25. Then did those Rishis, Narada and others vanished from sight, lost in the confusion, which followed that.

26. Seeing him go out, the sons of Kuru along with the other kings, followed that best among men like the gods following the performer of a hundred sacrifices.

27. Shauri, of immeasurable soul, however without thinking of that entire assembly of kings (that followed him), went out like fire accompanied with smoke.

28. With his white chariot and large, furnished with tinkling bells and ornamented with gold, with wheels clattering like the roaring of clouds,

29. Which was also covered with white tiger skins, and to which were yoked his excellent horses, among which was Saidya, he saw Daruka.

30. He saw also the great car-warrior Kritavarman, the son of Hridika, the respected hero of the Vrishnis seated on the chariot.

31. The great king Dhritarashtra again said to Shauri, that chastiser of foes, who was about to depart on the chariot which was ready before him.

32. "The influence I wield over my sons you have seen, O Janardana; you have been a witness to that; nothing has happened behind your back, O chastiser of foes.

33. Desirous of the peace of Kurus, I have lost my respect; O Keshava, knowing these circumstances it is not proper that you should suspect me.

34. I have no wicked intention against the sons of Pandu, O Keshava; for the words I said to Suyodhana are known to you.

35. All the Kurus know, as also these kings, these rulers of the earth, that I have attempted to bring about peace with all earnestness, O Madhava.

Vaishampayana said:—

36. Then did Janardana of long arms say to Dhritarashtra and to Drona and to Duryodhana's grand-father Bhishma, and to the Kshatri, and to Vallhika and to Kripa.

37. "Your exalted selves are witnesses to what transpired in the assembly of the Kurus; how today that fool, like an uneducated and unmannerly fellow, got up from his seat.

38. And how the ruler of the earth Dhritarashtra says that he is powerless in the matter; with the permission of you all I shall now go to Yudhisthira.

39. Those mighty bowmen, those heroes, those foremost among the Bharatas followed that best of men, Shauri who was departing in his chariot after taking leave of them.

40. Those heroes were Bhishma, Drona, Eripa, Kshatri, Dhritarashtra, Vallhika, Ashwathama, Vikarna and the great car-warrior Yuyutshu.

41. Then in that white chariot and large, furnished with tinkling bells he went to the sister of his father, the Kurus looking at him.

Thus ends the one hundred and thirty-first chapter, the exhibition of the universal form in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXXXII.

(BHAGAVAT-YANA PARVA)—

Continued.

Vaishampayana said:—

1. Then having entered her abode and saluted her feet he described in brief to her what had happened in that assembly of the Kurus.

Vasudeva said:—

2. Many sorts of speech were made, all of them being acceptable and consistent with reason, by myself and the Rishis but he did not accept these.

3. All these, the followers of Suyodhana, have reached the end of their time and with your permission I should soon get the Pandavas.

4. What should be said by me to those sons of Pandu, by your command, tell me, O you of great wisdom; I desire to hear your words.

Kunti said :—

5. O Keshava, tell that virtuous-souled king Yudhishthira ;—"Virtue is fast leaving you ; do not act vainly, my dear son.

6. Like an ignorant student of the Veda, O king, understanding the literal meaning but not catching the spirit you have been rendered ignorant of the laws of worldly good and like a fool you have been lost ; the literal meaning of the Vedas being too much impressed on you, your intellect follows only virtue.

7. Consider your own duties for which you were created by him who is born of himself ; the Kshatriya has been created from the arms and by the exercise of his arms must he live.

8. For all hard deeds and for the protection of subjects he has been created ; hear in this connection an example which has been heard by me from old people.

9. To Muchukanda, the royal Rishi Vaisravana, being gratified, gave this earth but he did not accept it.

He said :—

10. I desire to get a kingdom, which shall have been earned by the prowess of my arms ; then was Vaisravana still more gratified and was struck with wonder.

11. Then after that did the king Muchukanda rule over this earth which he earned by the prowess of his arms following closely the duties of a Kshatriya.

12. The one-fourth of the entire virtue earned by subjects well protected by the king in this world goes to the king, O Bharata.

13. And if the king practises virtue he resembles the god even and if he practises vice he goes to hell.

14. The penal code enforced by Lord in a proper way makes the four orders lead lives in their own proper spheres and makes the king himself earn virtue, desire and salvation.

15. If the king properly follows the penal code in its entirety then the best of age called Krita Yuga reigns.

16. O king, do not linger in doubt as to whether the age that reigns is the cause of the particular nature of the king or whether it is the king that rules that is the cause of the prevalence of a particular period. The king is the cause of the age.

17. The king is the creator or maker of the Krita Yuga, as also of the Treta and Dwapara and the king becomes the cause as well of the fourth Yuga.

18. Owing to causing the Krita Yuga to prevail, a king enjoys exceedingly the fruits of heaven and owing to causing the Treta yuga he enjoys moderately the fruits of heaven.

19. Owing to causing the Dwapara yuga to prevail he has also a due share of these fruits but owing to causing the Kali Yuga to prevail, the king attains excessive misery.

20. Then that doer of wicked deeds resides, in hell for eternity ; the earth is affected by the sins of the king while he too is affected by the earth's sins.

21. Duly following the examples of your father and grandfather, observe the duty of a king—this is not the life of a royal Rishi in which you desire to live.

22. He, that is affected by weakness of mind or heart and follows the path of compassion, does not gain any portion of the fruits due to the protection of subjects.

23. Pandu, nor myself, nor your grandfather blessed you then formerly for that you should follow the course you are adopting.

24. The performance of sacrificial rites, liberality, devotion, heroism, the protection of subjects and children, greatness, might and energy, were ever expected of you by me.

25. Swadha, and swaha as also the blessings of a long life, wealth, sons are ever given by gods and men, when duly gratified.

26. The parents, and even the gods always expect liberality, study, sacrificial rites and the protection of subjects, of their sons.

27. Whether this be virtue or not, you are to practise them in consequence of this your birth ; but my children, though wise and born in a high family, are without the means of earning their living and in fact they are persecuted by others.

28. Who earns greater virtue than he who is a hero and the foremost among the gift makers, coming in contact with whom hungry beings of the earth have their hunger satisfied ?

29. Some by means of gifts, others by means of force, a third by means of truth, should be attached to his own side by a virtuous man who has obtained a kingdom.

30. A Brahmana should live on alms, a Kshatriya should protect his subjects, a Vaishya should acquire wealth and a Sudra should serve all these other orders.

31. The life of a begger is not suited to you, nor does agriculture seem fit; you are Kshatriya, the saviour of the oppressed and should live by the prowess of your arms.

32. O you of long arms, earn again your paternal wealth which is lost, by means of conciliation, dispute, gifts, punishment, or by diplomacy.

33. What can be more sorrowful than this—that I, deprived of friends and supporters, should live on the food of others, having given birth to you, O delighter of friends.

34. Fight following the duties of kings and do not sink your grandfathers in infamy; do not obtain a sinful end along with your younger brothers with the effect of your virtuous deeds being wrested away.

Thus ends the one hundred and thirty second chapter, the speech of Kunti, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXXIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Kunti said:—

1. In this connection is cited the old story of the conversation between Vidula and her son, O chastiser of foes.

2. It is proper that you should tell (Yudhisthira) the words of that story or anything better than that. There was a lady born in a noble family who had great renown and was wrathful.

3. She was attached to the duties of a Kshatriya princess and her name was Vidula. She possessed great foresight and had senses under control; her name was known to all kings and she was very learned for hearing speeches of eminent men.

4. The princess Vidula thus censured her own son who, being defeated by the king of the Sindhus, was lying down with a sorrowful heart.

Udula said:—

5. I have begotten a son who does not delight me but on the other hand increases the joys of our enemies. By me nor by your father have you been begotten. Where have you come from?

6. Being the reverse of wrathful you cannot be reckoned among men and your features possess no signs of prowess. Throughout your life you are in despair; for your sake, and your own welfare, bear the burden of life manfully.

7. Do not think lightly of your own soul and do not let it be satisfied with a little; having set your mind on very great desirable objects, be not afraid and abandon your misgivings.

8. Rise, O coward, do not remain inactive in this way being defeated, thereby increasing the joys of our enemies, affording cause for grief to your friends and regardless of everything.

9. Bad (small) rivers are filled with a handful water and mouses are satisfied with little and a coward is ever well satisfied, for a little satisfies him.

10. Rather die in the act of rooting out the fangs of a snake than roam about like a dog and exercise your prowess even at the risk of life.

11. Or be on the look out for the holes of your enemies like a hawk roaming about in the sky or you show your prowess and and fight without any doubts in your mind.

12. Why are you lying down like a dead body being struck with thunder? Rise, O coward, and do not lie down defeated by your enemies.

13. Do not vanish away into darkness so miserably; let yourself be heard about by your deeds; do not stand in the second rank, nor in the third nor in the last but stand proudly first.

14. Blaze up even for a moment like a piece of Tinduka wood and do not like the fire of husk smoke away fireless out of your desire of life.

15. A momentary blaze is better than smoking for a long time; let not there be born in a royal house a prince who is too harsh or who is too soft-minded.

16. Doing the deed of men and achieving every feat that is really great in a field of battle a man satisfied the duties of his order and has no reason to find fault with himself.

17. A wise man grieves not whether he is successful or not in his object; on the contrary he commences what ought to be done under the altered circumstances without caring for his life.

18. Show forth your own power or meet with your sure end only playing at your back (making it a secondary consideration) why do you live my son?

19. The fruits of the sacrificial rites performed by you, O coward, and all your renown are all destroyed; the roots of your enjoyment are all cut up; for what reason do you live on?

20. When about to fall down (in wrestling) an enemy should be held by the thigh and made to fall down also even when cut up to the roots, one should not grieve.

21. Remembering the exertion made by horses of good breed in moving heavy weight know what in your own manliness lies and bring together all you sense of honour and energy.

22. Raise up the race that has been sunk in infamy by your own doings. The man, whose great and wonderful feats men do not talk about,

23. Goes only to increase the common herd; he is neither a woman nor a man; he whose fame is not spoken about in gifts, devotion and truth

24. And in learning and attainment of wealth is but the excretion of his mother. Whereas learning, devotion, in prosperity or prowess

25. The man who surpasses another or in deeds is a man indeed. It is not proper that you should adopt a life which is idle and wretched,

26. Compassionate leading to infamy and miserable which is suitable only for a coward; in such a case enemies rejoice over such a weak man.

27. Held in contempt and destitute of seats and robes; they express surprise and gratification at small earnings, are mean, have no courage and are low.

28. Friends derive no happiness from gaining such a friend; being exiled from a kingdom we shall die destitute of the means of earning our livelihood,

29. Deprived of all desires and enjoyments, turned out from our place and having nothing at all. Misbehaving among a race of honest men and the destroyer of the fame of his race and family

30. Kali himself in the shape of yourself, my son Sanjaya, has been brought forth, by me who has no wealth in him no energy, no prowess, and is the delighter of his enemies.

31. Let no woman bring forth such a son; do not smoke away but blaze up and exercising your prowess slay your enemies.

32. Blaze over the heads of enemies for a moment or even for a small bit of time; those are indeed men who are wrathful and who exercise no forgiveness.

33. One, destitute of wrath and given to the exercise of forgiveness, is neither a woman nor a man; satisfaction destroys prosperity so does softness of heart.

34. And so do these two namely want of exertion and fear; one without exertion never attains to greatness; free your soul, by your own exertions of these defects which lead to ruin.

35. Making your heart one of steel, hunt for the recovery of your lost wealth; one is called a man (*Purusha*) for he vanquishes the enemy (*Param*).

36. He is said to bear the false name (of *purusha*) who leads in this world the life of a woman. A hero of mighty strength and acting like a powerful lion,

37—38. May be subject to the influence of his fate but even in such a case his subjects rejoice; for he who leaving his own happiness hunts for the prosperity (of his kingdom) very soon contributes to the rejoicing of his ministers.

The son said :—

39. If you do not behold me, what is this entire earth to you; what will your ornaments do for you; and what is the use of enjoyments and what even of life itself.

The mother said :—

40. The world which is (reserved) for the poor and miserable, may our enemies attain to; and may our well-wishers roam about in the earth which is (reserved) for respected souls.

41. Do not follow the life of those who are devoid of attendants, who subsist on the food given by others (by way of charity); who are miserable and who are devoid of strength and prowess.

42. May the Brahmanas and your well-wishers, my son, live depend on you as living creatures depend on the clouds (rain) and as the gods depend on the performer of a hundred sacrifices.

43. The man, depending on whom all living creatures depend, O Sanjaya as (birds) on a tree with ripe fruits, has his life rendered useful.

44. The hero, by whose prowess his friends attain to happiness like the gods attaining to happiness through *Shakra* has his life blessed.

45. That son of Manu, who lives on the strength of his arms, gets renown in this world and a blissful one here after.

Thus ends the one hundred and thirtythird chapter, the injunctions of Vidura to his son in Bhagavatyaana of the Udyoga Parva.

CHAPTER CXXXIV

(BHAGAVAT-YANA PARVA)—

*Continued.***Vidula said :—**

1. If under these circumstances you desire to abandon manliness, you will soon be following the path followed by the mean and the low.

2. That Kshatriya, who being desirous of life, does not exercise his energy and power to the best of his ability, is said to be like a thief.

3. Like medicine to one at the point of death these words which are conducive to your interest and are otherwise well suited, do not act in your mind.

4. The men, under the king of the Sindhus, are not contented and those fools are, owing to their own weakness, waiting for some calamity to their master, on which they will effect their deliverance.

5. Having collected their forces one by one, his enemies will join you at seeing your prowess.

6. Having united yourself with them wander about in the caverns and fastnesses of the mountains and in proper time he will meet with calamities for he is neither without old age nor is immortal.

7. By name you are Sanjaya but I do not see jaya (victory) in you; follow the meaning of your name and do not make it false.

8. A very wise man, possessing great foresight, said to you while you were a child: "After meeting with great difficulties, he will again meet with prosperity."

9. Remembering these words I expect your victory, therefore do I speak this to you, my dear son, and am telling you this again and again.

10. He, in the success of whose object others become interested, is sure to have his object crowned with success if he follows it according to the ordinary rules of prudence.

11. "Whether there be increase or decrease I will fight," O Sanjaya, engage in fight with this thought and do not turn back.

12. There is no condition more frightful than this, said Shamvara, namely that in which the food for today and that for the morrow are not seen.

13. He said that this was a greater trouble than the death of one's husband and

sons; what is called poverty is another form of death.

14. I am born in a great family and have come from a lake to a lake; I am the mistress over many persons, endued with all blessings and very much esteemed by my husband.

15. My group of friends saw me in days of old amongst friends, with a cheerful heart, decked with costly garlands and ornaments, with my body well washed, and attired in good clothes.

16. When you will see myself and your wife very weak (owing to the want of nourishment) then of what use will life be to you, O Sanjaya?

17. Seeing our servants who used to attend on us doing menial offices, our preceptors, and our priests go away leaving us, what is the good of life to you?

18. If I do not now see you following such duties as you observed in days gone by which were laudable and conducive to your renown what peace of mind can I get?

19. If I have to say, "No" to a Brahmana (asking for a favour) it will rend my heart. Neither myself nor my husband ever said "No" to a Brahmana.

20. We are the proper refuge of others but never depended on others ourselves. Such being the case, if I now have to live as a dependant on another, I shall sacrifice my life.

22. Be the means of our crossing that which cannot be crossed and be our boat where there is no boat. Make room for us where there is at present no room and revive us that are dead.

21. All your enemies are capable of being opposed by you; if not, it is not proper that you should live on. You are now following a course of life which is fit only for eunuchs.

23. Cast off this wicked and despicable life which you are leading with a troubled soul and depressed heart. By slaying only one enemy does a hero gain renown.

24. Indra became the great Indra only by slaying Vritra and obtained the lordship over the gods and the celestial cup for drinking wine and became the lord of the worlds.

25. Making his name heard in the battle, and summoning the enemies clad in coats of mail to fight, killing the foremost of the hostile army or illustrious men,

26. When a hero obtains great renown in fair fight then do his enemies feel pain and bow down to him.

27. Men, who are cowards being beside themselves, contribute by giving their own wealth to the fulfilment of every desire of the hero experienced in battle and who does not fight for selfish consideration.

28. Even when the kingdom is in a terrible danger or the life even doubtful, the good men do not desist without making an end of his enemy who is within his grasp.

29. A kingdom is like the gate of heaven or like nectar itself and thinking that the heaven is shut against you and that you can get into it through one door, fall like a fire-brand among the enemies.

30. Defeat your enemies in battle; O king, and follow the duties of your own order, and do not in this way, look dejected, O you enhancer of the fears of your enemies.

31. Let me not in sorrow see you surrounded by our party grieving and the enemies rejoicing.

32. Rejoice in the company of the daughters of heroes and make yourself amiable by the possessions of wealth as in days gone by and do not let yourself be under the rule of the daughters of the Saindhavas.

33. A young man, endued with beauty, with learning and possessing powerful friends, should do only what is conducive to renown and heard and talked about in the world.

34. If in the matter of bearing burdens he acts like a vicious bull, I think this to be death itself. If I see you hereafter speaking well of the enemy,

35. Or wandering about behind him, what peace can my heart have. No one born in this race goes behind another for support.

36. O my dear son, it is not proper that you should live on being the subject of another. I know what the eternal essence of the heart of a Kshatriya is

37. As described by our forefathers and by men before them, as also by men after them and after them again; it is highly praise worthy since it has been ordained by the lord of creatures himself.

38. The Kshatriya, who is born in this world knowing the duties of a Kshatriya, does not bow down to any one from fear or from consideration of his livelihood.

39. He should stand erect and never bend down for energy is manliness. One may break down at his knots (weak points) but he should not bend down.

40. That great-minded man, the Kshatriya should move about like an infuriated

elephant and he should ever bow down to Brahmanas for virtue, O Sanjaya.

41 Ruling over all the other orders and slaying all evil doers he should live through out his life, whether he be with support or without it.

Thus ends the one hundred and thitry fourth chapter, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXXV.

(BHAGAVAT-YANA PARVA) -*Contd*

The son said :—

1. Your heart is made of steel shaped into that form, O my mother, who have no pity or compassion in you, who are wrathful and who are of the wisdom of a soldier.

2. Fie on the custom of the Kshatriyas since you, being my own mother, urge me to go to battle as if I were a stranger and you the mother of another.

3. Such cruel words are spoken by you to your only son; if you cease to see me of what good is even the entire earth to you?

4. What is the use of ornaments? What of enjoyments and what even of life especially when you are deprived of the company of myself, your dear son.

The mother said :—

5. All the doings, of those who are wise, are for the attainment of either virtue or worldly profit or both; and with my eye to these two alone have I thus urged you, O Sanjaya.

6. This is the time now for showing your prowess; and this suitable time having now arrived, if you do not resort to the proper action,

7. You will be showing a degree of compassion inconsistent with your birth; and if I do not speak out of affection, O Sanjaya, to you who are already contaminated by infamy,

8. Then that affection would be called an ass' for her young one; it would besides be false and unreasonable; abandon the path trodden by the ignorant and held in contempt by the good.

9. Great is the ignorance in this world in which all living creatures have taken refuge; if your habits of life be praiseworthy, then will you win my esteem by that means,

10. Namely, if you are endued with the accomplishments of virtue and seek worldly profit, certainly not by any other means—but by following the path trodden by the gods and men and by the honest.

11. He who is pleased with such a son or a grandson not endued with humility, not given to exerting for himself, rebellious and bad-hearted ;

12. And he who is pleased with a son who does not do what ought to be done and does only such acts as are unrighteous, has the object of his begetting children rendered unsuccessful.

13. The wretch does not attain to happiness in this world nor in the other, O Sanjaya ; a Kshatriya has been created for fighting in this world and for gaining victories.

14. Whether he is victorious or is slain he attains to the world of Indra. And that happiness does not exist in heaven or in the sacred region of Indra ;

15. Namely the happiness to which a Kshatriya attains by bringing his friends under his influence (according to some readings it would be by subjugating his enemies). A spirited man, who has been defeated many times, should live on with the hope of vanquishing his enemy and consumed by wrath,

16. He should either abandon self or vanquish his enemy ; how can there be peace in any other way save this.

17. In this world a wise man regards little as undesirable ; the man to whom little is sufficient soon becomes weary of that little (and wishes for more).

18. A man does not attain to happiness who has not got what he desires ; and in fact he certainly feels his want as does the Ganga on losing herself in the ocean.

The son said :—

19. You should not speak in this strain, O mother, especially to your son ; exercise your compassion only in this case like a silent and dumb woman.

The mother said :—

20. It is indeed a matter of great pleasure to me that you understand what I say. You urge me in my duty and therefore should I urge you all the more in yours.

21. When you have slain all the Saindhavas and are thus victorious and beyond all your troubles, I shall honour you.

The son said :—

22. Having no wealth, having no friends, how can I gain success and victory. Know-

ing these circumstances I have thus dealt harshly with myself.

23. I am without exertion in recovering the kingdom as a sinful man makes no attempt to get into heaven. Such being the case, do you see any way to my fighting with the enemy.

24. Speak to me who are asking you in detail of that, O you of ripe and practical wisdom—I shall perform in a suitable manner all that you command me.

The mother said :—

25. O son, your mind should not be insulted by anticipations of failure. Objects unattained at first are gained subsequently and other objects attained at first are lost afterwards.

26. An object should not be pursued in wrath or with folly ; my dear son, there is always uncertainty in the results of all actions. To those who know that the result is uncertain objects are sometimes successful and sometimes not.

27. To those who do not make any attempt success does not come in the absence of exertion ; there is only result of actions.

28. To those who make attempts there are two results, namely success or failure. He, to whom is known from the very first the uncertainty of the result of all actions,

29. Fails to obtain success and prosperity ; O you who have been born of the soul of a ruler of men, in every act should one engage himself with energy and wakefulness

30. Resolving within himself—This must be—and ever without any depression of heart. One who placing auspicious signs before him and in company with the Brahmanas and the gods (engages in action),

31. To that wise king does prosperity soon come, my dear son. The goddess of prosperity and grace comes to him like the sun coming to the east.

32. I see, you have shown yourself fit to appreciate many examples, expedients and words given vent to excite your energy—now show your manliness.

33. It is proper that you should attain to your desired object which is indeed desired by every man. Those who entertain angry feelings against your enemy, those who covet his prosperity, those who have been weakened by him or have been eclipsed by him or insulted by him,

34. Those who look on him with contempt and all others against him, do you

bring together, and with their help will you be able to break the thick ranks of your enemy,

35. Like a tempest of great force scattering the clouds. Make payments to them (your allies) before such payments are due, use your energy, and speak to them mildly.

36. Then will they do what is desirable to you and will surely stand before you (to take on themselves the charge of the battle).

37. As soon as the enemy knows that you have grown careless of life, he will begin to fear you as a snake entering his house.

38. Knowing him to be powerful if one (his enemy) does not subjugate him, he should at least conciliate him by friendliness and the like.

39. Attaining to prosperity by these friendly means, there occurs an increase in wealth. Friends seek the refuge of the wealthy and worship him.

40. And again friends abandon him who is deprived of his wealth and they even view with suspicion and contempt such a man.

41. He, who making an ally of his enemy, lives confidently, cannot be possibly expected to regain his kingdom.

Thus ends the one hundred and thirty fifth chapter, in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXXVI.

(BHAGAVAT-YANA PARVA)—*Contd.*

The mother said :—

1. By a king should fear never be entertained in whatever calamity he may fall; even if his heart should rend with fear he should not show that he had been struck with fear.

2. Seeing a king struck with fear, all are struck with fear—the entire kingdom, the army, the ministers and the earth are divided into factions.

3. One party takes the side of the enemy, another abandons the king, a third again rejoices namely those who have been treated insultingly.

4. He, who is a sincere well wisher, alone remains attached to his side like a cow which wishes to free her calf which has been tied up, but is unable to do it.

5. They grieve for their lord who is grieving as they would grieve for friends

plunged into distress. You have got many friends as true as you could wish whom you had done honours before,

6. Who feel for your lost kingdom and who desire to have on themselves a portion of your troubles. Do not give way to fear; let not your friends abandon you, as they will do if you are struck with fear.

7. Desiring to know your might, manliness and intelligence, has all this been said by me as also for supporting your failing courage, sustaining your hope and for enhancing your energy.

8. If you are confident that I have spoken the truth, then rise up, O Sanjaya, tranquilizing your mind with a view to gain victory.

9. We have got a large treasury unknown to you. I know that and no body else and I shall place it at your command.

10. You have got many sincere well-wishers, O Sanjaya, who are heroes, competent equally to endure happiness and misery and who would not turn back from the field.

11. Such are the fitting allies of a man seeking his welfare and desirous of attaining what he wants and are also good councillors, O chastiser of your foes.

Kunti said :—

12. Hearing this her speech pregnant with sense and consisting of weighty letters and words, the despair that had overtaken him, feeble-minded as he was, immediately vanished.

The son said :—

13. I shall rescue my kingdom that is sunk in water or die in the attempt—I, who have for my guide yourself who have a great knowledge of the future.

14. I remained silent while hearing your words with the desire of hearing more from you and only spoke a few words by way of reply.

15. Like one unsatiated with nectar I am not satiated with hearing your words. Having gained friends in my distress behold I rise up for subjugating my enemies and gaining victories over them.

Kunti said :—

16. Like a horse of good breed he became excited, being struck with these arrows in the shape of words and performed all that his mother had instructed him to do.

17. A minister should make a king, who is depressed with despair being troubled by his enemies, hear of this story than which

nothing is better in increasing energy and infusing fierce might.

18. This story which is called *Jaya* (victory) should be heard by one who is desirous of victory; and hearing it one conquers the world speedily and vanquishes his enemies.

19. This story makes a woman bring forth a son and a heroic son; a pregnant woman hearing it repeated many times certainly brings forth a hero,

20. Who is a hero in knowledge, a hero in devotion, a hero in liberality, a performer of austerities blazing with Brahmic prosperity and honoured in speeches of the honest,

21. Endued with fame, endued with might, of great attributes, a great car-warrior, endued with wisdom, incapable of being vanquished, winner of victories, but himself sustaining no defeat;

22. Subjugator of the disreputable, a protector of those that practise virtues; such a son of true prowess does a Kshatriya lady bring forth.

Thus ends one hundred and thirty sixth chapter, the instructions of Vidula to her son, in the Bhagavat-yana of the Udyoga-Parva.

CHAPTER CXXXVII,

(BHAGAVAT-YANA PARVA)—*Contd*

Kunti said:—

1. O Keshava, speak this to Arjuna "At the time of your birth when I was seated in the lying-in-room in the asylum surrounded by females,

2. There was heard a voice in the sky which seemed to be celestial and which pleased the heart; it said: O Kunti, this son of yours will be equal to him of a thousand eyes.

3. He will conquer in fight all the Kurus assembled together and with Bhimasena as his second will grind his enemies.

4. Your son will be the subjugator of the world and his fame will touch the heavens; having slain the Kurus in battle with the assistance of Vasudeva,

5. He will regain the paternal share of the kingdom which shall have been lost; and along with his brothers this one endued with prosperity will perform three sacrificial ceremonies.

6. You know how devoted to truth is Vibhatsu, how mighty is Savyasachin of unimpairing glory and how hard it is to resist him.

7. Let it therefore be, O scion of the Dasarha race, as that voice said; if there is virtue then, O scion of the Vrishhi race, will it be true.

8. You too, O Krishna, will do all that has been said by that voice, I do not doubt the truth of what the voice has said.

9. I bow down to the great Dharma for it is Dharma that sustains the living creatures. Speak this to Dhananjaya; and Vrikodara who is ever ready for action should also thus be spoken to:—

10. The object for which a Kshatriya lady brings forth a child is come; best of men do not grieve when they meet with an enemy.

11. It is known to you what the bent of Bhima's mind is; he is not to be calmed down till he has not made an end of his enemies, O you chastiser of foes.

12. O Madhava, O Krishna, tell that blessed lady of renown—the daughter-in-law of the great souled Pandu, who is especially conversant with all virtues.

13. O you endued with great qualities, O you born in a high family, O you of renown, the conduct you adopt towards my sons is befitting for and worthy of yourself.

14. The two sons of Madri, both of whom observe the duties of a Kshatriya, should also be thus spoken to:—Enjoyment earned by the exercise of prowess should be preferred to life itself.

15. Objects gained by the exercise of prowess always please the heart of a man following the duties of a Kshatriya.

16. Engaged in your own duties before your very presence the princess of Panchala following every virtue was spoken to harshly—it is not proper for you to forgive that insult.

17. The loss of the kingdom was not so painful to me on the defeat at dice nor even the exile of my sons was so painful to me,

18. As the weeping of the noble lady Krishna in the assembly at that time who was made to hear very harsh words; this was the source of a pain greater to me than all this.

19. Krishna, of beautiful hips, endued with all the virtues of a female, who ever followed the virtues of a Kshatriya lady, got at the time no protection of her lords though she had so many protectors.

20. O you of long arms,—speak to him who is the foremost of all wielders of arms,—to Arjuna, that best among men :—"Follow the path indicated by Draupadi."

21. It is known to you that the two, Bhima and Arjuna when excited with wrath would even lead the very gods to obtain eternal salvation.

22. The insult that was offered to Krishna, when she was made to enter the council hall and the harsh and frightful words that Dusasana addressed to her, were also insulting to them,

23. Offered within the range of the sight of the heroes among the Kurus. Remember that and ask about the health of the Pandavas and of Krishna with her sons.

24. And tell them, Janardana, that I am very well indeed. Go on your auspicious errand and protect my sons.

Vaishampayana said :—

25. Krishna, with long arms, then having saluted her and having gone round her, departed from there with the gait of a sportive lion.

26. Then he sent away those best among the Kuru race Bhishma and others and getting up on the chariot he departed with Satyaki.

27. The scion of the Dasarha race having departed, the Kurus assembled together and conversed on the greatly wonderful thing which had happened in connection with Krishna.

28. The entire earth, having been deprived of senses, has been brought under the influence of death. In consequence of folly this has already ceased to exist—so did they say.

29. Having gone out of the town that best among men departed and began to consult Karna for some time.

30. And having dismissed the son of Radha, that delight of all the Yadavas soon urged his horses to great speed.

31. The horses being urged by Daruka went along with the speed of a wink, drinking as it were the sky.

32. Having traversed a long way speedily like quick-coursing hawks the horses reached Upaplavya, bearing the wielders of the Sranga bow.

Thus ends the one hundred and thirty-seventh chapter the speech of Kunti in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXXXVIII.

(BHAGAVAT-YANA PARVA) *Cont.*

Vaishampayana said :—

1. Hearing the words of Kunti the great car-warriors Bhishma and Drona, said these words to Duryodhana who had grown unaccustomed to obey their orders.

8. It has been heard by you, O foremost of men, what inciting words Kunti has said to Krishna, than which nothing is more excellent and which lead to virtue.

3. The sons of Kunti will do that with the approval of Vasudeva and they will not be pacified without the kingdom, O son of Kuru.

4. The sons of Pritha had been persecuted by you in the Assembly-hall, but being bound by the ties of vi. . . they overlooked all that at the time.

5. Having however now obtained the master of all weapons, Arjuna, and Bhima of fast determination and the Gandiva bow and the two quivers and the chariot and flag

6. And Nakula and Sahadeva, both endued with might and energy and Vasudeva as his allies, Yudhisthira will not forgive anything.

7. You are an witness, O you of long arms, how before this in the city of Virata, all of us were vanquished in battle by the wise son of Pritha.

8. Those Danavas of fierce deeds called Nivatakavachas were consumed by him, who has the emblem of monkeys on his banner, in battle with a number of fierce weapons.

9. Karna and all of your councillors and yourself clad in coats of mail and seated on a chariot were liberated (from the grasp of the Gandharvas) on your expedition against cattle which is a sufficient proof. O foremost among the Bharatas, make peace along with your brothers with the sons of Pandu.

10. Save this entire earth which has come under the very jaws of death. Your elder brother is of virtuous habits of life, affectionate, sweet of speech and wise.

11. Seek you therefore the protection of that foremost of men abandoning these sinful intentions. If by the son of Pandu, you are seen to have laid aside your bow,

12. And with the wrinkles of rage smoothed down, and looking happy as if endued with prosperity then will the peace of our race have been effected. Having

gone to him with your ministers and embracing that son of a ruler of men,

13—14. Salute that king as you used to do before, O chastiser of foes ; and let the elder brother of Bhima, Yudhishthira, the son of Kunti hold you when saluting, by his two hands out of affection.

14—15. Let also that one, possessed of the shoulders of a lion and round thighs and arms and of long arms, namely Bhima, the foremost among smiters, with his arms embrace you.

15—16. Let also the son of Kunti, Partha or Dhananjaya of eyes like the leaves of the lotus, with a neck like the conch and of curling hairs, also respectfully salute you.

17. Let the two sons of Ashwini also those foremost among men, who are of unrivalled beauty in this world—let them also offer you worship out of love, as to their elder brother.

18. Let also these rulers among men with the scion of the Dasharha race shed tears of joy (at the union); having abandoned your vanity, O ruler of the earth, be united with your brothers.

19. Rule this earth united together with your brothers and let the rulers of men return to their kingdoms after embracing one another (in a friendly way)

20. War is not necessary, O chief among kings ; listen to the dissuasions of your well wishers ; sure destruction stares the Kshatriyas in the face in case of fight.

21. The stars and planets are against us ; animals and birds of ill omen as also many sorts of disturbances portending the massacre of the Kshatriyas are seen.

22. Especially are these omens seen in our encampment. Burning meteors again are coming in the way of your army.

23. Our soldiers are cheerless and weeping as it were, O lord of the universe and cultures are constantly wheeling around our army.

24. The town has lost its old appearance as also the palace of the king ; jackals too with constant howls are prowling about in every direction which is blazing.

25. Listen therefore to the advice of your father and of your mother as also of ourselves for we desire your well being. At your descretion, O you of long arms, lies peace or war.

26. If you do not follow the advice of your well wishers you will come to grief having seen your army afflicted by the arrows of the son of Pritha,

27. As also by the loud and frequent roars of Bhima in battle.

28. Hearing also the twang of the Gandiva bow you will remember our words and if all this is not followed by you, what we say will come to pass.

Thus ends the one hundred and thirty-eighth chapter, the speech of Bhishma, in the Bhagavat Yana of the Udyoga Parva.

CHAPTER CXXXIX.

(BHAGAVAT-YANA PARVA)—

Continued.

Vaishampayana said :—

1. Duryodhana, being thus addressed, seemed absorbed in thoughts, with his face hanging down and casting oblique glances ; he began to contract the space between the two eye-brows and said not a word.

2. Seeing him absent-minded those two best among men glancing at each other, again said the following words.

Bhishma said :—

3 That we shall have to fight against the son of Pritha who is devoted to the service of his elders, without jealousy, conversant with Brahma and a speaker of truth—what can be more painful than this.

Drona said :—

4. My affection for Dhananjaya is greater than what I bear to my son Ashwathama ; and the one, having the figure of a monkey on his banner, too has great respect and deference for me, O king.

5. With him who is dear to me than my son namely Dhananjaya, shall I have to fight in observing the duties of a Kshatriya. Fie on the profession of a Kshatriya.

6. He who is equalled by no bowman in this earth—it is through my grace and favour, is superior to other wielders of the bow.

7. One who injures the interests of friends, who is of a wicked habit, an atheist, crooked and a deceitful man, does not get worship among the honest as an ignorant man coming to a sacrificial ceremony.

8. A wicked-souled man inclines to wicked deeds though dissuaded from them and a virtuous-souled man, though urged to vice, desires to do good deeds.

9. These sons of Pandu, though treacherously dealt with by you, now desire only what is good for you who cherish wicked intentions, O you best among the Bharatas, for your own injury.

10. You have been spoken to by the oldest among the Kurus, and by myself and by Vidura as also by Vasudeva but you do not accept what is beneficial to you.

11. "I have got an army" with this thought you desire to overcome the Pandavas as the current of the Ganga flows into the ocean, full of sharks, alligators and crocodiles during the rainy season.

12. Putting on as it were cast off clothes you have taken on yourself the cast off prosperity of Yudhisthira and think it to be your own. The son of Pritha in company with Draupadi and surrounded by his brothers,

13. Though he is staying in the forest who is there enjoying a kingdom though that can vanquish? Under whose command there are all the Yaksha kings as if his servants or slaves,

14. That virtuous king shone resplendent even when in the abode of that Ailavila; going to the abode of Kuvera he obtained gems and wealth therefrom.

15. The Pandavas are prepared to attack your prosperous territories wishing the kingdom for themselves. Gifts have been made, the holy books studied, and Brahmanas gratified with wealth by us two.

16. The length our life too has fairly run out; know also that our work is done. But yourself abandoning happiness, kingdom, friends and wealth,

17. And fighting with the sons of Pandu will fall into a great trouble. Whose victory is prayed for by that speaker of truth Draupadi,

18. That lady devoted to austere asceticism—how can you defeat that son of Pandu.

19. Him whose adviser is Janardana, whose brother is Dhananjaya, the foremost among all wielders of weapon—how will you defeat that son of Pandu.

20. Him on whose side Brahmanas, endued with wisdom and who have controlled their senses, have declared themselves, how can you defeat that son of Pandu, that hero of rigid austerities.

21. I tell you again, according to the policy that ought to be adopted by a well-wisher who wishes the prosperity of a friend sunk into an ocean of distress,

22. That there is no necessity to fight with these heroes; make peace for the sake of prosperity of the Kurus; do not invite along with your sons and ministers and your army, defeat.

Thus ends the one hundred and thirty-ninth chapter in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXL.

BHAGAVAT-YANA PARVA)—Contd.

Dhritarashtra said :—

1. Surrounded by princes and by dependants, O Sanjaya, did Madhusudana (Krishna) go away making Karna ascend his chariot.

2. What did that one of immensurable soul, that slayer of heroes on the enemy's side, say to the son of Radha? What comforting words did Govinda say to the son of Suta?

3. Speaking with the roar of cloud during the rains, what Krishna told Karna, in words sharp or mild, tell me, O Sanjaya.

Sanjaya said :—

4. In due order those words which were sharp and mild, sweet, leading to virtue, truthful and conducive to benefit,

5. And acceptable to the heart, which the slayer of Madhu, that one of immeasurable soul said to the son of Radha—hear from me, O Bharata.

Vasudeva said :—

6. Many Brahmanas conversant with the Vedas have been worshipped by you, O son of Radha and they have also been asked about truth by you with your mind attentive and free from jealousy.

7. You, O Karna, know the eternal instruction of the Vedas, and you are fully conversant with all the subtleties of the holy books.

8. The two classes of sons called Karina and Sahodha, which are begotten on a girl (before her marriage) have for their father, the man married by their mother—so it is said by people conversant with holy books.

9. You, O Karna, are born in that way and you are therefore morally the son of Pandu; and according to the rulings of the holy books, come and be a king.

10. On your father's side are the sons of Pritha and on your mother's side are the Vrishnis; and know that these two races to belong to your own side, O best among men.

11. Let the sons of Pandu, my dear friend, know you, accompanying me from

here, to be the son of Kunti born before Yudhishtira,

12. The king and princes, assembled on the side of the Pandavas, will accept your feet as also all the Andhakas and the Vrishnis.

13. The five Pandava brothers will accept your feet, as also the five sons of Draupadi as also the son of Subhadra who has never sustained a defeat.

14. Golden water pots as also silver and earthen ones (filled with water) and medicinal herbs and all sorts of seeds and jems,

15. Let the wives of kings and daughters of kings bring for your annointment (in the kingship). During the sixth period Draupadi too will come to you as to a husband.

16. Let that best among the twice born, Dhaumya who has controlled his soul, pour libations on the fire and let also the twice born conversant with all the four Vedas annoint you today.

17. Let the family priest of the Pandavas ever engaged in the performance of Brahmi rites as also the brothers, the five sons of Pandu, these foremost among men,

18. As also the five sons of Draupadi and the princes of Panchala and Chedi and myself also annoint you as king in the lordship of the universe.

19. Let also king Yudhishtira, the son of Dharma be your heir-apparent; having taken the white *chamara* let that virtuous souled one, of restrained senses,

20. Yudhishtira, the son of Kunti, drive in the chariot behind you. Let also the son of Kunti, Bhimasena of great strength,

21. Hold over your head the big white umbrella; and your chariot so ringing with a hundred tinkling bells and covered with tiger skins,

22. Having been yoked with white horses will be driven by Arjuna; Abhimanyu too will ever remain near you.

23. Nakula and Sahadeva, and the five sons of Draupadi, the princes of Panchala, and the great car-warrior Shikhandin will follow you.

24. I too shall follow you as also all the Andhakas and the Vrishnis and the members of the Dasarha race as also of the Dasharna race will be among the members of your family, O lord of the universe.

25. Enjoy the kingdom, O you of long arms, in company with your brothers, the sons of Pandu ever practising devotion and Homa and the several sorts of auspicious ceremonies.

26. Let also the people of Dravida and Kuntala and the Andharas and Talcharas, Chuchupas and Venupas precede you.

27. Let professional bards and singers also sing your praise in various songs and let the Pandavas proclaim the victory of the Vasusenasa.

28. Surrounded by the sons of Pritha as the moon is by the stars, rule over this kingdom, O son of Kunti and delight the heart of Kunti.

29. Let your friends rejoice and in the same way let your enemies feel pained; let there be today brotherly feelings with your brothers, the sons of Pandu.

Thus ends the one hundred and fortieth chapter, the speech of Krishna in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXLI.

(‘BHAGAVAT-YANA’ PARVA)—Contd

Karna said :—

1. Undoubtedly, O Keshava, you have spoken those words out of good will, love and friendship, O best of the Vrishni race as also from the desire of my benefit.

2. I too know all this, namely that morally speaking I am the son of Pandu owing to the rulings laid down in the holy books, as you say and think, O Krishna.

3. Before her wedding (with Pandu) did she (Kunti) bear me in her womb owing to her intercourse with the sun and at his command again she abandoned me as soon as I was born.

4. O Krishna, in this way was I born and I am therefore morally the son of Pandu. I was however left destitute by Kunti who thought not of my welfare.

5. As soon as Adhiratha saw me who was just born, he took me to his house and and out of affection for me presented me to Radha, O slayer of Madhu.

6. Out of affection for me, Radha too got milk in her bosom and she held my urine and excreta, O Madhava.

7. How can one, like myself ever engaged in hearing the injunctions of the holy books and conversant with virtue, neglect her Pinda (offerings for the soul of the departed).

8. Therefore does Adhiratha the Suta look upon me as his son and I too, out of love, ever consider him to be my father.

9. He had the necessary ceremonies, during childhood, enjoined by the holy books,

performed, O Madhava, in a suitable manner out of paternal love, O Janarddana.

10. He had me named as Vasusena by the twice born; on attaining my youth too did I marry wives according to his choice.

11. On them have been begotten sons and grandsons by me, O Janardana, and on them has the affection of my heart been fastened, O Krishna.

12. Not for the sake of this entire earth nor for heaps of gold, nor for pleasure, nor owing to fear can I venture to break off those ties.

13. In the family of Dhritarashtra, O Krishna, owing to my being under the protection of Duryodhana, has sovereignty been enjoyed by me for thirteen years without any thorn.

14. Many sacrifices have been performed by me in company with Sutas and all my connections and marriage, have been formed with the Suts.

15. Getting me on his side too, O Krishna, has the preparation of the weapons been made by Duryodhana and O you scion of the Vrishni race, also of the war with the Pandavas.

16. Therefore have I, O Aditya, in a single fight between two car warriors in the ensuing battle, been selected as the best opponent and match of Savyasachi.

17. From a fear of being slain, from a fear of being captured or from covetousness even, O Janardana, I do not dare behave treacherously to the intelligent son of Dhritarashtra.

18. If I do not fight with Savyasachi now in a single fight, then will infamy be mine, O Hrishikesha, and of the son of Pritha, in fact of both.

19. Doubtless, O you slayer of Madhu, you are speaking for my own good and the Pandavas too will obey all your instructions; there is no doubt about it.

20. But you should not give out this conversation between ourselves, O slayer of Madhu, for I think that this alone leads to good in this instance, O delighter of all Yadavas.

21. If that king, virtuous-souled and controller of his senses as he is, knows me to be the eldest son of Kunti, then he will not accept the kingdom.

22. And even if I get this large and prosperous kingdom, I shall offer it to Duryodhana alone, O slayer of Madhu, O chastiser of foes.

23. May the virtuous-souled king Yudhishthira, whose guide is Hrishikesha and who

has Dhananjaya for his warrior, live for ever.

24. Let the earth and kingdom be his who has on his side the great car-warrior Bhima, and Nakula and Sahadeva, and the five sons of Draupadi, O Madhava,

25. And Dhristadyumna, and the princes of Panchala and the great car-warriors Satyaki, Uttamanjush, Yudhishthira and the virtuous prince of Somakas,

26. And the princes of the Chedis and Chekitana and Shikhandi who has never sustained a defeat and the princes of Kekaya, brothers to one another, of the colour of *Indragopa* insects;

27. And the great minded Kuntibhoja, the maternal uncle of Bhimasena, possessed of horses of the colours of the rainbow and the great car-warrior Shyenasit, Shukha the king of Virata and yourself like an ocean of resources, O Janardana.

28. O Krishna, this assembly of Kshatriyas is great indeed; this blazing kingdom known among all kings is already won (by Yudhishthira).

29. O you scion of the Vrishni race, there will be a sacrificial ceremony of weapons performed by the son of Dhritarashtra and in that sacrifice (the supervisor of the ceremonies) will be yourself, O Janardana.

30. O Krishna, when the sacrifice is performed, you will also be the Adhwaryu; and in this Vibhatsu, that hero who has the figure of a monkey on his banner, clad in a coat of mail will be the Hotri (the guide in giving offerings).

31. The Gandiva bow will be the sacrificial ladle and the might of men will constitute the clarified butter to be poured as libation on the fire. The weapons Aindra, Pashupata, Brahma, and Sthunakarna, O Madhava, used by Savyasachi will be the incantations (Mantras) in the sacrifice.

32. Equal to his father or even superior to him in prowess the son of Subhadra will be the Vedic hymn recited there.

33. The repeater (Udgatri) of those incantations again will be Bhima, who will also be the *Prastoti* (the preparer), that foremost of men, that destroyer of the elephants in the army, making loud roars in battle.

34. And the virtuous souled king Yudhishthira, engaged in making Yapa and Homa, will perform the office of a Brahmana in the sacrificial rite.

35. The sounds of conch shells, of tabors and drums and the roars of lions will announce the hour of dinner in that sacrifice.

36. Nakula and Sahadeva, the two sons of Madri endued with fame—these two heroes of great strength will be duly the sacrificers of animals in that sacrifice.

37. Furnished with flagstaves of various colours, spotless rows of carriage, O Govinda, will be the Yupas (staff for fastening sacrificial animals) in this sacrifice, at the end of the principal ceremony, O Janardana.

38. Karnir (arrows with barbs) Nalikas (a rude sort of muskets) Narachas (daggers fastened to sticks) and arrows like the teeth of calves and Tamaras will be the spoons and vessels for the Soma juice; while bows will be substitutes for Pavitrus (Kusha leaves for sprinkling clarified butter).

39. The swords will be substitutes for the Kapalas and the heads of soldiers killed in the field will be those for Purodashas; the bloods of warrior will be the clarified butter, O Krishna in that sacrificial ceremony.

40. The lances will be the substitutes for Paridhas (vessels for depositing the offerings) and the maces will be those for Saktis (the-wood work for protecting the offerings), the part of assisting priests will be performed by the disciples of Drona and Kripa and Saradwata.

41. The arrows, let loose by the wielder of the Gandiva bow and shot also by car-warriors urged by Drona and his son will act for ladders in their sacrifice.

42. Satyaki will do the duties of the chief assistant to the head priest; the son of Dhritarashtra will be the performer and his large army will take the place of his wife.

43. Ghatatkacha, of great strength, will be the slayer of the sacrificial animals at the commencement of this sacrificial rite at an advanced hour of the night, O you of long arms.

44. The Dakshina (final gifts to the priest) of that sacrifice will be Dhristadyumna of great energy, for, O Krishna, he was born out of fire in a sacrifice having for its mouth the rites celebrated with Mantras.

45. What harsh words, I said to the sons of Pandu, O Krishna, were for the gratification of the son of Dhritarashtra and I am now struck with remorse for that misdeed.

46. When you will see me, O Krishna, slain by Savyasachi, then will the Punaschiti (the second part of the ceremonies) commence, O Janardana.

47. When the sons of Pandu will drink the blood of Dussashana repeatedly making loud roars, then will the drinking of the Soma juice of the sacrifice have been finished.

48. When Drona and Bhishma will be overthrown by the two princes of Panchala, then will the ceremonies connected with the sacrifice of the son of Dhritarashtra be brought to an end, O Janardana.

49. When Bhimasena of great strength will be the slayer of Duryodhana then will the ceremonies be finished.

50. When the daughter-in-law and the grand daughter-in-law (wives of grandsons) of Dhritarashtra will assemble together being deprived of their protectors, their sons and their husbands, O Keshava,

51. Weeping loudly with Gandhari in the field of battle frequented by dogs and vultures and other carnivorous animals then will the final bath in connection with the sacrifice have taken place, O Janardana.

52. Do not let those best of the Kshatriyas, who are old in learning and old in age meet with an useless death on account of your doings, O slayer of Madhu.

53. The entire race of Kshatriyas will meet with death by weapons in Kurushetra, the holiest spot in all the three worlds, O Keshava

54. O you of lotus-eyes, manage things in such a way in this case that we may gain our end—that united together the Kshatriyas go to heaven, O you of the Vrishni race.

55. So long as mountains and lakes will exist, O Janardana, so long will the fame of this event last—that is for ever.

56. The Brahmanas will tell the world of the great battle of Mahabharata. The wealth of Kshatriyas, O you of the Vrishni race, is what they win in the field of battle.

57. Bring here the son of Kunti for me to fight, O Keshava, for ever keeping this conversation secret, O chastiser of foes.

Thus ends the one hundred and forty-first chapter the words of Karna in the Bhagvat-yana of the Udyoga Parva.

CHAPTER CXLII.

(BHVGA VAT-YANA PARVA)—*Contd.*

Sanjaya said:—

1. Keshava, that slayer of heroes of the enemies, hearing the words of Karna said these words laughingly.

2. "Desire you not then to gain this kingdom by the means I have indicated, O Karna? Desire you not to rule this earth given by me to you.

3. The sure success of the Pandavas will follow in this case; there is no doubt of it; the fierce triumphal banner, of the son of Pandu who has the figure of the monkey on his banner, is already hoisted.

4. It rises up into the air, endued with celestial illusion by Bhaumana for in the banner are seen many fierce celestial creatures indicating victory.

5. It is not impeded by hills or trees and it occupies the space of a yojana upwards as also all around; this prosperous banner of Dhananjaya, O Karna, is hoisted up and looks like fire itself.

6. When you will see in the battle Arjuna, driving on a chariot drawn by white horses and driven by Krishna, making use of the Aindra weapon, as also the weapons of Agni and Marut,

7. And when you will hear the twang of the Gandiva bow piercing as it were the sky like the thunder, then will the Treta, Krita and Dwapara Yugas pass away.

8. When you will see Yudhishthira the son of Kunti in battle, endued with *Yapa* and *Homa* and engaged in protecting his own vast army,

9. Hard to be vanquished like Aditya and trembling the army of his enemy, then will the Treta, Krita, and Dwapara Yuga pass away.

10. When you will see Bhimasena of great strength in the field dancing in this great battle after drinking the blood of Dusasana,

11. Like an infuriated elephant with his temples rent after vanquishing an opponent then will the Treta, Krita and Dwapara Yugas pass away.

12. When you will see in the battle Drona, and the son of Shantanu and Kripa, Suyodhana, the king of the Sindhus and Jayadratha,

13. Rushing to the fight with great impetuosity opposed by Savyasachin then will the Treta, Krita and Dwapara Yugas pass away.

14. When you will see in the battle the two sons of Madri endued with great strength making a havoc in the army of the sons of Dhritarashtra like two elephants,

15. Those car warriors driving on a car engaged in the throwing of weapons then will the Treta, Krita and Dwapara Yugas cease to exist.

16. Going from here, O Karna, tell Drona, the son of Shantanu and Kripa that the present month is a charming one with plenty of food, drink and fuel.

17. All plants and herbs are luxuriant in their growth now, the trees are laden with fruits and there are flies; the ponds are free from mire and their water pleasant to drink and neither hot nor cold, for it is a pleasant time.

18. In seven days will there be full moon and on that day let us engage in fight; for this is the day favourite to Shakra.

19. Then speak also to all the kings who are assembled to fight what you desire. I shall fulfill your wishes in every way.

20. The king and princes, who are under the leadership of Duryodhana, will meet, by coming in contact with weapons, with death and attain to very excellent salvation.

Thus ends the one hundred and forty second Chapter, the speech of Krishna in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXLIII.

(BHAGAVAT-YANA PARVA)—*Contd.*

Sanjaya said :—

1. Hearing these beneficial and auspicious words of Keshava, Karna said after duly worshipping that slayer of Madhu.

2. "Knowing everything why do you wish to confound me and lead me to folly? You know that the destruction of the entire world is at hand.

3. The cause of this are Shakuni, myself and Dussashana and also Duryodhana the son of Dhritarashtra, the ruler of men,

4. Without doubt, O Krishna, a great calamity is at hand, the blood of the Pandavas and the Kurus will be the fierce clay.

5. The kings and princes, following the leadership of Duryodhana, consumed by the fire of weapons in the battle, will go to the abode of Yama, the king of death.

6. Many fierce dreams are dreamt, O slayer of Madhu, as also are seen fierce omens and very great disturbances.

7. Events occur which make the hair stand on end and which, O you scion of the Vrishni race, portend defeat to the son of Dhritarashtra and victory to Yudhishthira.

8. That active planet of great effulgence Shanaischara (Saturn) troubles the star Prajapatya indicating greater troubles to living creatures.

9. The planet Angaraka travels obliquely to the constellation Jyestha, O Slayer of Madhu, and goes towards Anuradha as if seeking its friendship.

10. Surely, O Krishna, a great calamity for the Kurus is at hand especially as the planets go against Chitra.

11. Rahu comes to the sun which has covered the path of the moon and from the heavens fall down meteors with loud noise and making the earth shake.

12. Elephants are making terrific yells and horses are shedding tears and do not take delight in food and drink, O Madhava.

13. When such omens prevail, it is said, that a great calamity is at hand causing, O you of long arms, a very great massacre of living beings.

14. Though taking but little food, it is seen that the evacuations of horses, elephants and men are very great in quantity, O Keshava.

15. The wise have said, O Slayer of Madhu, that these are signs of the defeat of the entire army of the son of Dhritarashtra.

16. The army, of the sons of Pandu, however are seen to be cheerful; the deer go to their right and that is a sign of their victory.

17. But all the animals go to the left of Duryodhana's army, O Keshava, and there are also unearthly voices heard which are the signs of defeat.

18. Auspicious birds such as peacocks, swans, *Sarvasas*, *Chatakas* and groups of *Fivejivas* and cranes follow the Pandavas.

19. Vultures, Kankas, Vakas, hawks and birds of prey, Yatudhanas and wolves, and bees follow the Kauravas.

20. In the army of the son of Dhritarashtra, no sound comes from the drums while those of the Pandavas give forth sounds when even not struck.

21. Reservoirs of waters produce sounds similar to those of cows and bulls; that is a sign of defeat to the army of the son of Dhritarashtra.

22. Down pours of flesh and blood are poured by the gods, O Madhava, and the city of Gandharvas appears shining like the sun in the sky,

23. With walls, with trenches, with beautiful porticoes and pillars. A black circle in the sky is seen to surround the sun.

24. At the conjunction of day and night namely when the sun rises and sets are seen terrific sights; the jackals make terrific howls and these are the signs of a defeat.

25. Birds, having but one wing, or one eye or one leg, O slayer of Madhu, make terrific shrieks and these are the signs of a defeat.

26. Birds, with black neck and red feet, which are terrible looking, go towards the army, in the evening and these are the signs of a defeat.

27. First he treats the Brahmanas with contempt and his elders, O slayer of Madhu, and then his servants who are attached to him and these are the signs of a defeat.

28. The eastern direction looks red and the southern is of the colour of weapons while the western looks like the earth, O slayer of Madhu.

29. All the directions in the encampment of the son of Dhritarashtra are ablaze as if in conflagration, O Madhava and the sight of these disturbances presages a great calamity.

30. In a dream dreamt by me, O Achyuta, I saw Yudhisthira in company with his brothers, ascending a palace having a thousand pillars.

31. They appeared to me all with white head-dresses and white garments and I saw all of them on white seats.

32. You too, O Krishna, were seen by me in that ocean throwing weapons on the earth which was covered with blood, O Janardana.

33. Yudhisthira, of immeasurable energy, having ascended a heap of human bones, was cheerfully eating payasa (rice boiled in milk and sugar) mixed with clarified butter out of a golden vessel.

34. Yudhisthira was seen by me to be swallowing this earth and this indicates that he will enjoy this earth given by you.

35. Vrikodara, of terrible actions, having ascended a high mountain, that best among men, made in hand, stood as if swallowing this earth.

36. This plainly indicates that in the great battle he will kill all of us. It is known to me, O Hrishikesha, that where there is virtue there is victory.

37. Dhananjaya, that wielder of the Gandiva bow, rode on a white elephant along with you, O Hrishikesha, shining with great effulgence.

38. You will all slay the rulers of the earth having at their head Duryodhana in the battle—I have no doubt as to that.

39. Nakula and Sahadeva and the great car-warrior Satyaki, decked with white ornaments and putting on white garlands and white garments,

40. These best among men ascending a vehicle borne by human beings which

had nothing better than it, were seen by me with a white umbrella over their heads and with white robes on.

41. These three were seen also with white head gears among the army of the son of Dhritarashtra; know their names, O Keshava.

42. They were Ashwathama, Kripa and Kritavarman of the Sattwata race; all other kings of the earth were seen with blood coloured head dresses, O Madhava.

43. Ascending camels the ten great car-warriors, Bhishma and Drona along with myself, O you of long arms, and also with the son of Dhritarashtra, O lord,

44. Were going towards the direction ruled by Agastya, O Janardana, and in a short time we reached the abode of Yama.

45. Myself and all those other kings making this assembly of Kshatriyas shall enter the Gandiva fire—in this I have no doubt.

Krishna said:—

46. This world will truly come to an end, since my words, O Karna, do not seem acceptable to you.

47. When the destruction of all creatures, my dear friend, is at hand, that which is wrong is not removed from the heart, having the appearance of right.

Karna said:—

48. If I am alive, O Krishna, I shall see you after this great battle, destructive of Kshatriya heroes, which is come on us, O you of long arms.

49. Else there will be a meeting between us surely in heaven. I now see that I shall meet you there only, O sinless one.

Sanjaya said:—

50. Saying this Karna, having closely embraced Krishna, and been dismissed by Keshava, dismounted from the chariot.

51. Then having seated himself on his own car bedecked with gold he returned in company with his own followers, with a sad heart.

52. Then did Keshava along with Satyaki proceed with greater speed saying again and again to his driver "go-go."

Thus ends the one hundred and forty-third chapter in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXLIV.

(BHAGAVAT-YANA PARVA)—

Continued.)

Vaishampayana said:—

1. The object of Krishna having proved unsuccessful and he having left the Kurus, the Kshatri having approached Pritha said to her slowly and sadly,

2. "O you whose children are alive, you know that I am ever inclined to the reverse of war but though I am crying myself hoarse, Suyodhana does not act up to my words.

3. The king (Yudhisthira) has on his side the kings of the Chedis, the Panchalas, and the Kekayas and Bhima and Arjuna and Krishna and Yuyudhana and the twins.

4. Yudhisthira is staying at Upaplavya like Dharma himself and desires the good will of his kinsmen as the weak desire the good will of the strong.

5. This king Dhritarashtra too, old in years, does not make peace, and follows the wrong path being intoxicated with the pride of sons.

6. The dispute in this instance has its rise in the wicked intelligence of Jayadratha, Karna, and Dussashana, as also of the son of Suvala.

7. These, who act with unrighteousness towards him who is righteous, have the fruit of such act of theirs.

8. Who is there who would not grieve at the prostitution of virtue by the Kurus? When Keshava goes without having established peace the sons of Pandu will make preparation for war.

9. Thereupon the misdeeds of the Kurus will be the cause of a massacre of heroes; thinking of such things, I do not get sleep during day nor during night."

10. Kunti too, hearing these words of his, which were spoken with the desire of benefit, began to sigh, being struck with sorrow and became depressed in mind also.

11. "Fie on this interest" which is the cause of a great massacre of kinsmen—in this war those that are friends will meet with defeat.

12. The sons of Pandu, the Chedis, the Panchalas and the Yadavas, united together will fight with the Bharatas; what can be a greater cause of sorrow than this?

13. Behold, there is certainly demerit in war, as defeat in it; the death of a man

who is without wealth is better for him but the loss of kinsmen is no victory.

14. Thinking this, sorrow comes to my heart; the grand-father, Bhishma, the son of Shantanu, the preceptor who is the foremost among soldiers,

15. And Karna also being united with the party of the son of Dhritarashtra it enhances my fear. The preceptor Drona will by no means fight willingly with his disciple.

16. Why should not also the grand-father show sympathy to the son of Pandu. This one man only therefore (namely Karna) follows the delusion of the wicked-souled son of Dhritarashtra of vain foresight.

17. The wretch also ever hates the sons of Pandu. He is obstinate in working for their injury, besides he is very powerful.

18. Karna is ever against the sons of Pandu, and this fact now is burning me up; and I to-day expect (by the course I take) to incline the heart of Karna towards the sons of Pandu.

19. For I shall today approach him with a view to please him and tell him everything as it actually happened. The divinely holy Durvasa, being gratified by me, granted me a boon,

20. Empowering me to invoke any body with the help of certain incantations (mantras) when I was residing in my father's place, namely in the inner apartments of the king Kuntibhoja.

21. With diverse thoughts and fearing in my heart and reflecting on the strength or weakness of the incantation as also of the efficacy of the Brahmana's boon,

22. And owing to my nature as a woman, especially owing to being a child I thought again and again, at the time being carefully guarded over by my nurse and surrounded by my companions,

23. How I could avoid all blame and save the reputation of my father and how I could myself be visited with good fortune without being a sinner in any way.

24. And thinking of that Brahmana and bowing to him in my mind out of curiosity and behaving as a child at the time I came in contact with the god Suryya though yet an unmarried girl.

25. Why should not he therefore, whom I bore in my womb when an unmarried girl, act according to my words leading to benefit and at the same time accomplish the good of his brothers?"

26. Kunti, thus thinking on an excellent course of action, went towards the Bhagirathi for the attainment of her objects.

27. Then on the banks of the Ganga did Pritha hear the sound of chanting the Vedas made by her son who had great kindness in him and who was attached to truth.

28. She waited behind Karna, who with arms upraised had his face turned to the east, till the end of the devotions of that devotee.

29. She the wife of the Kauravya and the daughter of the Vrishni race waited troubled by the rays of the sun behind the clothes of Karna, becoming pale like a garland of lotuses.

30. That one, who used to say his prayers regularly, having been engaged in devotion till his back became heated with the rays of the sun, then turned and seeing Kunti he did honour her by saluting her and folding his hands before her.

31. As was the custom that best among men, the son of Vikartana, endued with great energy and pride, that foremost of all virtuous persons, with surprise, said to Kunti.

Thus ends the one hundred and forty-fourth chapter, the meeting between Kunti and Karna in the Bhagavat-Yana of the Udyoga Parva.

CHAPTER CXLV.

(BHAGAVAT-YANA PARVA)—

Continued.

Karna said :—

1. I am Karna, the son of Radha and the son of Adhiratha and I salute you. Why are you come here? Tell me what I shall do for you.

Kunti said :—

2. You are the son of Kunti and not the son of Radha; nor is Adhiratha your father; you are not born in the race of Suta; know this word of mine to be true.

3. You were begotten on me when I was an unmarried girl and you were the first held in my womb; you were born in the palace of Kuntiraja, my dear son.

4. The god Tapanas or Virochana (Surya) whose duty it is to make everything visible, begot you on me, O Karna, O you foremost of wielders of weapons.

5. O my son, you, who are hard to conquer, were brought forth in my father's place by me, and you then wore earrings,

and were clad in coats of mail, like a divine being endued with great beauty.

6. You, who are such, are now, without recognising your brothers owing to ignorance (of the true story), serving the sons of Dhritarashtra; it is not proper and especially for you, my son.

7. It is certainly the duty of men inclined to virtue, my son, to gratify one's father and mother who alone can view things in their proper light.

8. Snatching from the son of Dhritarashtra, the royal dignity of Yudhishthira, which was originally earned by Arjuna but has now been usurped from them by dishonest persons out of avarice, you enjoy it yourself.

9. Let the Kurus see today the union between Karna and Arjuna and seeing the establishment of brotherly feelings between them let dishonest men bow down.

10. Karna and Arjuna being united like Rama and Janardana what is there which can not be performed by you in the world?

11. O Karna, you will surely shine surrounded by your five brothers like Brihma surrounded by the gods seated on the dais on the occasion of a great sacrificial ceremony.

12. Endued with all accomplishments you are the eldest among all my best relatives; do not use again the term "the son of a Suta" for you are the son of Pritha, endued with prowess.

Thus ends the one hundred and forty fifth Chapter, the meeting between Kunti and Karna in the Bhagavatyaana of the Udyoga Parva.

CHAPTER CXLVI.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said:—

1. Then did Karna hear an affectionate voice issue from the solar disc from afar, spoken with the affection of a father by Suryya himself.

2. O Karna, Pritha has spoken the truth; act according to the advice of your mother; then will you get benefit, O best among men, namely by acting in that way in every detail.

Vaishampayana said:—

3. Being thus spoken to by his mother, and by his father Bhanu himself, the resolve,

formed by Karna who was ever devoted to truth, did not undergo any change.

Karna said:—

4. O Kshatriya lady, I do not respect the words spoken by you, namely the way to virtue lies in my case to do what you urge me to do.

5. The behaviour that you adopted towards me was a greatly sinful one, and (owing to that) I have sustained what is tantamount to the destruction of fame and renown.

6. Myself being born of a Kshatriya I did not obtain rites of a Kshatriya (for my birth); it was all on account of your doings; what enemy can possibly do me a greater injury?

7. Without showing any mercy to me when it ought to have been shown, you now come to me, deprived of my due rites, when an opportunity arises for you, to urge me.

8. My good was never sought for by you as a mother and you now come to address me desiring the good of yourself,

9. Who am not afraid of Dhananjaya united with Krishna; and who would not consider me to be struck with fear if I go over to the side of the sons of the Pritha.

10. Unknown as a brother before, and known to be so on the eve of battle, if I go over to the side of the sons of Pandu who will call me a Kshatriya?

11. All my desires were granted and worshipped by them; I was happy and comfortable; how can I make that worship of the sons of Dhritarashtra vain?

12. They, who having declared hostilities with others, ever seek to please me and ever bow down before me as the Vasus bow down to Vasava,

13. They, think that with my help they can withstand their enemies—how can I act against their cherished desire.

14. Making me as their boat, they desire to cross the sea of war, which is broad and expansive; how can I abandon them that are desirous of crossing that which can not be crossed.

15. This is the time come for those who have earned their living from the son of Dhritarashtra, (to show their fidelity) and I should engage in that even at the risk of my life.

16. Those wretches who, well cared for and well-supported, at the approach of the time when something should be done in return for these acts of kindness, act in an ungraceful manner,

17. Untrue to the bread of their lord, as they are, these faithless servants of their kings have neither this world nor the next for their good.

18. On the side of the sons of Dhritarashtra, shall I fight with your sons with all my might and prowess; I do not speak untruly to you.

19. At the same time however showing due kindness and observing proper duties which ought to be observed by good men, I shall not act up to your words now as they are beneficial.

20. But at the same time this appeal to me by you shall not be entirely useless. I shall not kill such of your sons as are capable of being withstood and killed by me, in the battle.

21. There are Yudhisthira, Bhima, and the twins, in fact every one save Arjuna; Arjuna alone in the army of Yudhisthira is worthy to fight with me.

22. Having killed Arjuna I shall achieve a reputation for great prowess; or being myself killed by Savyasachin I shall be endued with renown.

23. O lady of renown, your five sons will not decrease; either you will be with Karna and not Arjuna or if I am slain, you will be with Arjuna (and without Karna)."

24. Hearing these words of Karna Kunti trembled with sorrow and said to his son after embracing him who being possessed of fortitude trembled not.

25. "What you say may happen; the Kurus will meet with destruction, O Karna, destiny is the most powerful.

26. By you has the pledge of safety been given to four of your brothers, O grinder of foes; remember the boon therefore which you have granted when weapons are being shot in the battle."

27. Pritha at last said to Karna: "May you be blessed and may all be well with you" and Karna too saying the same thing to her, the two went in separate directions.

Thus ends the one hundred and forty-sixth chapter, the meeting between Karna and Kunti in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CXLVII.

(BHAGAVAT-YANA PARVA)—Contd.

Vaishampayana said:—

1. The chastiser of foes having come to Upaplavya from Hastinapura, Keshava told

all about what had happened to the sons of Pandu.

2. Consulting together for a long time and holding repeated conferences Shauri went to his own place for rest.

3. Then after sending all the rulers of men headed by king Virata, the five Pandava brothers, when the sun had set,

4. Having said their evening prayers began to think of him (Krishna) with their minds fixed on him, and getting Krishna of the Dasharha race, they again held a consultation.

Yudhisthira said:—

5. Having gone to Nagapura what did you, O you of lotus eyes, say to him who is born of Dhritarashtra in the council? It is proper that you should tell us that.

Vasudeva said:—

6. Going to Nagapura I said to him who is born of Dhritarashtra words which are true, opportune and conducive to his interests but he of wicked mind did not accept them.

Yudhisthira said:—

7. To the one who is following the wrong course, namely the wrathful Duryodhana what did the oldest among the Kurus, our grandfather, say, O Hrishikesha?

8. What did the preceptor, endued with noble attributes, the son of Bharadwaja, what did his father and mother—our Dhritarashtra and Gandhari say?

9. What did our uncle Kshatti, that foremost among those conversant with virtue, who is stricken with grief for his sons (at our exile) say to him who is born of Dhritarashtra?

10. What also did all those rulers of men who were seated in the council say? You tell us, O Janardana, exactly how they happened.

11. You have already told us all the words spoken by the principal members of the Kuru race in the assembly of the Kurus to the son of Dhritarashtra,

12. Who is overpowered by lust and avarice, who is a fool and who is vain of his wisdom; but as they are not fit, they do not yet retain a place in my mind.

13. Their words, O Govinda, do I desire to hear O lord, and act in such a way that time may not be lost, my dear friend; you are our refuge, O Krishna, you are lord, and you are our preceptor.

Vasudeva said :—

14. Hear, O king, the words that were said by me to the king Suyodhana in the midst of the kings in that council ; listen to them, O chief among kings.

15. The one born of Dhritarashtra, however laughed at them ; and then Bhishma, being excited with wrath, said these words.

16. "O Duryodhana, listen to these words, which I say for the benefit of my race and hearing that, O best among kings, effect the benefit of your race.

17. My father, my dear son, was Shantanu, well known in this world, O king. I was his only son at first—of that best among those who had sons.

18. A desire rose in his mind :—"How shall I have a second son, for wise men speak of one son as no son at all.

19. Let my family be not extinct ; how can my fame spread ?" I coming to know of this desire of his got Kali as my step-mother.

20. My hard determination, for the sake of my father and for the sake of my race, of never being a king and of never throwing down vital fluid by the regular passage, is well known to you ; observing these vows I am now living in joy.

21. In her was born my younger brother endued with prosperity, of long arms and the supporter of the Kuru race, the virtuous-souled Vichitravirya, O ruler of this earth.

22. My father having gone to heaven I placed that Vchitravirya at the head of my own kingdom and myself became a subordinate to him.

23. I found out suitable wives for him, O chief among kings, after conquering an assemblage of the rulers of the earth ; you have heard of all that many times.

24. Then did I engage myself in a single combat with Rama and he fled away from the city from fear of Rama.

25. He was soon attacked with pthysis for being too much attached to his wives, and in that kingdom without a king the lord of the gods did not pour rain."

The subjects said :—

26. All the subjects are weakened, you be our king for our good and put an end to this draught and other calamities ; and it will be well with you, O son of Shantanu, O perpetuator of your race.

27. All your subjects are being very much troubled by severe diseases and O

son of Ganga ; it is proper that you should save the few that are alive.

28. Put an end to these calamities, O hero, and rule over your subjects with justice ; yourself being alive let not this kingdom meet with destruction.

Bhishma said :—

29. My heart remained unmoved at that grief of the subjects remembering that the observance of a vow is the duty of a good man. Then did my citizens, O great king, and my mother, the blessed Kali,

30. My servants, my priests, my preceptors and other Brahmanas well versed in holy books said to me, being struck with great sorrow :—"Yourself be the king.

31. The kingdom protected by Pratipa is being ruined, though it can claim you as its ruler ; therefore do you, for the good of ourselves, be the king, O you of great intelligence."

32. Being thus spoken to and having joined my hands and being very much struck with sorrow I represented to them the vow I was observing for the respect of my father.

33. Namely that I would not throw my seminal fluid through the regular passage and that I would not be a king for the sake of my race ; I said this again and again, and requested them not to yoke me to the kingdom especially for their good.

34. Then clasping my hands I gratified my mother by saying thus : "O mother, I shall not, being begotten by Shantanu and being a supporter of the Kuru family,

35. Be false to my determination ;" O king, I said this again and again and also said—"It was especially for your sake that I made that determination.

36. I am now your slave, waiting to be commanded by you, O you who are very affectionate to your children." Having thus respectfully addressed my mother and my subjects,

37. I begged the great Muni Vyasa, along with my mother, O great king, after having gratified that Rishi, with the wives of my brother,

38. To beget children, and O great king he too complied with our request and then did he beget children, O you best among the Bharatas.

39. Being blind and therefore deprived of the usual rites, your father could not be a king and the great-souled Pandu, well known in this world, became the king.

40. Himself being a king these sons of his must get a share of their paternal wealth ; do not, my dear son, quarrel over the matter but give to them half of the kingdom.

41. When I am alive what other man can rule over this kingdom ? Do not treat slightly my words for we ever wish peace.

42. There is no difference between my treatment to you and that to them, O ruler of the earth ; and the same is the opinion of your father, of Gandhari, as also of Vidura.

43. The words of the aged should be listened to ; and do not treat slightly these words of mine for otherwise will you destroy all that you have, as also this earth."

Thus ends the hundred and forty-seventh, chapter the speech of Krishna, in the Bhagavatyaana of the Udyoga Parva.

CHAPTER CXLVIII.

(BHAGAVAT-YANA PARVA)—Contd.

Vasudeva said :—

1. Bhishma having spoken thus, Drona, who was competent to speak, spoke these words to Duryodhana in the midst of those rulers of men. May it be well with you.

Drona said :—

2. As Shantanu, the son of Pratipa, ever acted with the interests of his race at heart and as Bhishma, who had taken a divine vow, ever acted with the interests of his race at heart,

3. So did that ruler of men Pandu, attached to truth, who had his senses under control—that virtuous-souled king of the Kurus who ever made and observed good vows and was interested in everything good.

4. To his elder brother the wise Dhritarashtra, that perpetuator of the Kuru race gave the kingdom as also to his younger brother Vidura.

5. Then having established him (Dhritarashtra) who never strayed away from the right path on the throne, that ruler of men (Pandus) son of the Kuru race went to woods with his two wives.

6. Vidura then taking up a humble position in the kingdom humbly served the king like a slave fanning him with the branch of a young tree, O best among men.

7. Then did all the subjects, my dear son, duly acknowledge the sovereignty of their king in a suitable manner as they had done that of Pandu, the ruler of men.

8. Having made over the kingdom to Dhritarashtra and Vidura Pandu, that conqueror of the cities of his enemies, wandered over the earth.

9. The one, ever devoted to truth namely Vidura, took charge of treasury, gifts and presents and the supervision over the subordinates and the feeding of all.

10. Bhishma, of great energy, that conqueror of the cities of his enemies, looked over the making of war and peace with kings and of giving or withholding presents to them.

11. That ruler of men, Dhritarashtra of great strength, while on the throne, was ever followed by the great souled Vidura.

12. How do you, born in his family, dare bringing about a dissension between the members of the same family ? Having been united with your brothers, enjoy objects of enjoyment, O lord of men.

13. I do not say all this from weakness or cowardice or for the attainment of any particular selfish object of mine. I desire to earn my living from Bhishma and not from what you can give me, O best among kings.

14. I do not desire, O lord of men, to earn the means of living from you. Do that which Bhishma told you to do and Drona is ever on the side to which Bhishma inclines.

15. Give to the sons of Pandu half of the kingdom, O grinder of your enemies ; the office of a preceptor has been filled by me equally for both yourself and them, my dear son,

16. What Ashwathaman is to me, so is he with white horses (Arjuna) ; what is the necessity of talking much ; where there is virtue there is victory.

Vasudeva said :—

17. Words like these having been spoken by Drona of immeasurable energy, Vidura, ever devoted to truth, then said these words turning towards his father's uncle and looking at him.

Vidura said :—

18. O you of divine vows, listen to these words spoken by me ; this race of Kurus made extinct by you, had again been saved from extermination.

19. Therefore do you not treat slightly the words spoken by me who am lamenting.

Who is this one named Duryodhana in this race but a stain,

20. Whose inclination overpowered by avarice you follow? He leads a dishonest life, is ungrateful and deprived of his senses by avarice.

21. He does not obey the commands of his father who follows the path of virtue and worldly benefit. Duryodhana will bring on the destruction of the Kurus by his acts.

22. Do that, O great king, which will not bring on their extermination. Myself and Dhritarashtra, you before, O lord of the earth,

23. Brought into being as a painter does a picture. Do not act like the lord of creatures, who having created living beings again destroys them.

24. Do not look with indifference on this impending massacre of your race; ruin being now near at hand, your intellect is lost to you.

25. Go to the woods in company with myself and Dhritarashtra, or binding down the very wretched-intentioned son of Dhritarashtra, whose wisdom is lost,

26. Rule over this kingdom now, protected and supported by the sons of Pandu. O best among kings, rest satisfied that a great massacre is near at hand,

27. Of the sons of Pandu, the Kurus, and of kings of immeasurable energy." Saying this Vidura stopped with his heart sad. And thinking of the situation he began to sigh again and again.

28. Then did the daughter of king Suvala, afraid of the extinction of her race, said out of anger these words which were virtuous and conducive to the benefit of her inhuman and wicked-souled son Duryodhana in the midst of these kings.

19. "Let these rulers of the earth, who have entered this royal council as also these regenerate Rishis and all others in this council, hear what I am going to say about the sin committed by yourself, O wretch and your ministers and followers.

30. The kingdom is obtainable by us in a certain fixed order; this has been the custom with our race, but you, O you of sinful intellect and of very inhuman deeds, desire unjustly to ruin the kingdom of the Kurus.

31. The wise Dhritarashtra is now established on the throne and under him as a subordinate is Vidura of great foresight; superseding these two how can you, O Duryodhana, desire the kingdom out of folly?

32. The king himself and Vidura of great soul, are, so long as Bhishma is alive, but his subordinates; in fact owing to his being conversant with virtue, the one born of the river (Ganga), that foremost of kings does not desire the kingship.

33. This kingdom, incapable of being subjugated, belongs to Pandu and now his sons are lords over it and none (else). This entire kingdom, coming from their father, goes to the sons of Pandu, and to their sons and grandsons.

34. What, that foremost among the Kurus, that great-souled one of divine vows, ever attached to truth, endued with intelligence, says, should in its entirety, be done by us, for the sake of our kingdom, and the duties of our order.

35. Let this ruler of men as also Vidura by the command of the one of great vows speak the same thing; that is an act that should be done by our well wishers who should place virtue above all consideration.

36. Let the son of Dharma Yudhishthira rule over the kingdom of the Kurus, obtained justly, led by Dhritarashtra and placing the son of Shantanu at the helm of affairs"

Thus ends the one hundred and forty-eighth chapter, the speech of Krishna, in the Bhagavatyaana of the Udyoga Parva.

CHAPTER CXLIX.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vasudeva said:—

1. Words like these having been spoken by Gandhari that lord of men, Dhritarashtra said these words to Duryodhana in the midst of the kings, O lord of men.

2. "O Duryodhana, listen to what I am going to say, my dear son, and act according to that if you entertain respect for your father. It will be well with you.

3. That lord of creatures, Soma was the first who begot the race of Kurus, and sixth in descent from Soma was Yayati the son of Nahusa.

4. He had five sons, the best among royal sages and of them Yadu of great energy was the first, and was the lord.

5. Younger than he was Puru and he was our ancestor; he was brought forth by Sharmistha, the daughter of Vaishamparvan.

6. Yadu, O foremost among the Bharatas, was the son of Devayani, and was

therefore the grandson of Shukra, the wise Rishi of immeasurable energy.

7. The ancestor of the Yadavas, endued with strength and prowess as he was, being full of pride and vanity and wicked intelligence, insulted the Kshatriyas.

8. He did not act up to the instructions of his father being stupified by the pride of his strength; and having never sustained a defeat he insulted his father and his brothers.

9. In the four quarters of the globe, Yadu was the strongest man and having brought all the rulers of men under subjection he lived in the city called after the elephant.

10. His father, Yayati, born of Nahusha being very much angry with him, cursed his son, O son of Gandhari and exiled him from the kingdom.

11. These brothers of his also who followed the lead of the elder brother vain of his strength, Yajati also cursed. Having cursed these sons of his that best among the rulers of men,

12. Then did place his second son Puru, who remained devoted to him, on the throne which indeed was suitable.

13. Thus can even the eldest son be superseded and deprived of the kingdom; and even a younger son can get the kingdom for his attentions to the aged.

14. Thus also the grandfather of my father, conversant with all virtues, Pratipa the ruler of the universe and known in the three worlds,

15. That lion among the rulers of the earth while ruling his kingdom virtuously had born to him three sons of renown and having the attributes of the gods.

16. Of them Devapi was the foremost (eldest) and then came Valhika; and the third Shantanu; that wise man was my grandfather.

17. Depavi, that best among kings though endued with great energy, had a defect in his skin; but he was a virtuous man, a speaker of truth and ever devoted to attending on his father.

18. Devapi was honoured by all the subjects and citizens and respected by the good and he was loved by all—the old and the young.

19. He was benevolent, attached to truth and devoted to the good of all creatures and ever obeyed the command of his father as also of the Brahmanas.

20. He was the dear brother of Vallika and also of the great souled Shantanu; in

fact among all those great-souled men excellent brotherly feelings existed.

21. In course of time, that old king, the best among rulers of men, had all arrangements made for the installation according to the holy books (of his son).

22. That lord had all auspicious arrangements made, but the Brahmanas and the old men amongst the citizens with the subjects of the province,

23. All dissuaded him from installing Devapi; and that ruler of men, having heard of the exclusion of his elder son from the installation, had his voice choked with tears and became sorrowful for his son.

24. "Though he was benevolent, conversant with virtue, attached to truth, and loved by his subjects yet he had a defect in his skin.

25. The gods do not approve of that ruler of men who has a defect in his limbs." So saying those foremost among the twice born dissuaded that foremost among the rulers of men.

26. Devapi, too who was defective of one limb, seeing, that ruler of men with his heart pained and struck with grief for son, dissuaded from carrying out his intentions, went to the woods.

27. Valhika, too giving up his kingdom, established himself in the family of his maternal uncle, and abandoning his father and brother he obtained a very wealthy kingdom.

28. Being commanded by Valhika, Shantanu, well known in this world, on the retirement of his father, became, O king, the king in that kingdom.

29. In the same way, myself though the eldest, was excluded from the kingdom owing to the defect in my limbs, O Bharata, in favour of Pandu, endued with good understanding, after due reflection.

30. That ruler of men Pandu too obtained the kingdom though he was younger and at his death this kingdom, O chastiser of foes, belongs to his sons.

31. Myself having never participated in the kingdom; how do you desire it, being the son of one who was never a king. You are not a king, and yet you desire to take another's property.

32. Yudhishthira is the son of a king and has a great soul; and this kingdom justly goes to him. He being endued with great attributes is the lord of the Kuru race as also the ruler of the kingdom.

33. He is attached to truth and is never beside his senses; he follows the teachings

of the holy books and does good to his friends; he is an honest man and is dear to his subjects; he feels for his well-wishers, has his senses under control and is the lord of honest men.

34. Forgiveness, patience, self restraint sincerity, devotion to truth, a good appreciation of the holy books, benevolence, love to creature and ability to rule justly, all these attributes of a king are in Yudhisthira.

35. You, on the other hand, are the son of one who has never been a king; you lead the life of a dishonorable man, you are covetous, ever have wicked intentions towards your friends; O you not endued with humility, how under these circumstances can you take this kingdom which belongs to others and which comes to the successors according to a certain order.

36. With your folly removed, give over one half of the kingdom with its animals and royal garments; and the remainder will be enough for your own living and that of your younger brothers.

Thus ends the one hundred and forty-ninth chapter in the Bhagavat-yana of the Udyoga Parva.

CHAPTER CL.

(BHAGAVAT-YANA PARVA)—*Contd.*

Vasudeva said.—

1. Though thus spoken to by Bhishma and Drona and Vidura and Gandhari and Dhritarashtra, the fool was yet not brought to his senses.

2. On the other hand that fool, with his eyes red with anger, disregarding them all, went away; and after him the kings who had abandoned all hopes of life followed.

3. The king also again and again said to these rulers of men who had lost their senses: "Go to the Kurukshetra, to-day is the constellation Pushya on the ascendant.

4. Then did those rulers of the earth along with their army set out, having made Bhishma their commandar. They looked cheerful as if urged by death himself.

5. Eleven Akshauhini have assembled for the Kurus and in the foremost ranks of those is shining Bhishma who has a flagstaff as high as a palm tree.

6. Do that, O lord, which is suitable in this crisis, and under the present circumstances. The words that had been said by Bhishma, those by Drona and by Vidura,

7. And by Gandhai and by Dhritarashtra in my presence, O Bharata, in fact every thing that took place in the assembly of the Kurus, I have told you, O king.

8. All the means commencing with conciliation have been employed by me, desirous of bringing on brotherly feelings among you, so that there might not be a dispute and a destruction of the human race.

9. When I saw that conciliation was not acceptable, I employed "disunion" (*i. e.* I sought to effect my purpose by creating disunion among his warriors) and I described your deeds, ordinary and superhuman.

10. When I saw that Suyodhana did not accept my words of conciliation, I had all the rulers of the earth brought before me and tried to create disunion among them.

11. O lord, strange, fierce and hard manifestations beyond human capabilities were shown by me, O Bharata.

12. Finding fault with these and holding up Suyodhana to ridicule, describing him as a straw again and again I tried to frighten the son of Radha and the son of Suvala.

13. Then again finding fault with the match at dice of the sons of Dhritarashtra I tried to create disunion among those rulers of the earth by means of eloquence and by intrigues.

14. Then again did I speak of conciliation and then of gifts so that there might not be any disunion in the race of the Kurus and our object be accomplished.

15. I said:—"Those heroes, the sons of Pandu, will remain dependant on Dhritarashtra, Bhishma and Vidura as their subordinates, abandoning their pride.

16. Let the kingdom be given to you and let them not be lords of the kingdom. What the king (Dhritarashtra) and the son of Ganga and Vidura said is beneficial to you.

17. Let the entire kingdom be yours but give up only five villages; for surely they ought to be supported by your father, O best of kings."

18. Even thus spoken to the wicked-souled one did not give up any share and I can only see the fourth means (punishment) for these wicked-souled ones and nothing else.

19. The lords of men have set out for Kurukshetra—only to meet with destruction; I have now told you what happened in the assembly of the Kurus.

20. They will not give up the kingdom without war, O son of Pandu. All, of them

being the cause of a universal massacre, are coming within the very pale of death.

*Thus ends one hundred and fiftieth chapter, the speech of Krishna in the Bhagavat-
yana of the Udyoga-Parva.*

CHAPTER CLI.

(SAINYA NIRYANA PARVA).

Vaishampayana said :—

1. The virtuous-souled king Yudhis-
thira the just, having heard these words of
Janardana, said to his brothers in the
presence of Keshava.

2. "You have heard what happened in
that assemblage of the Kurus and you
have also understood what words Keshava
has said.

3. Therefore do you, O best among men,
make a division of my army; these are
the seven Akshauhinis who have assembled
for my victory.

4. Listen to the names of those renown-
ed men who are to be their respective
commanders: Drupada, Virata, Dhrista-
dyamna and Shikhandin,

5. Satyaki, Chekitana and Bhimasena
endued with strength, these heroes who
are prepared to sacrifice their lives will be
the commanders of my army.

6. All of them are conversant with the
Vedas, and all those heroes have made and
observed excellent vows; all of them know
very well the science of war and are endued
with modesty and know diplomacy.

7. All of them besides can fight with all
weapons and are skilful in the use of
arrows and other weapons. He who will
command these seven divisions must have a
knowledge of all the divisions of the army.

8. He must besides withstand the flame
of his arrows similar to those of fire. Speak
out, O Sahadeva, O delighter of the Kuru
race, your own opinion as to who has these
qualifications, O best among men, and who is
competent to be our general?

Sahadeva said :—

9. Bound to us by a tie and having the
same cause for sorrow as ourselves, the
ruler of the earth, endued with prowess,
the one conversant with virtue taking
refuge with whom we seek to gain our
share,

10. That mighty king of the Matsyas,
Virata, a master in the use of weapons

and hard to vanquish in battle, will with-
stand in battle Bhishma and those mighty
car-warriors.

Vaishampayana said :—

11. These words being spoken by
Sahadeva, Nakula who was eloquent, said
these words.

12. "In age, in a knowledge of the holy
books, in patience, in nobility of birth and
in high connections, he, who is respectable,
who is well versed in all the holy books
and sciences,

13. He who learnt the handling of
weapons from Bharadwaja, he who is
hard to vanquish and ever devoted to
truth, who ever challenges Drona as also
Bhishma endued with great strength,

14. He who is enviable in the races of
the rulers of the earth, the foremost of all
leaders of armies and who surrounded by
sons and grandsons is like a tree with a
hundred branches,

15. The lord of the earth who in com-
pany with his wife practised hard austerities
for destroying Drona, that hero who adorns
an assembly,

16. That best among the rulers of the
earth who ever supports us as a father, our
father-in-law Drupada, should stand at the
head of our army.

17. He will be able to withstand both
Drona and Bhishma. Such has been my
opinion; that king is familiar with the use
of celestial weapons and the king is the
friend of Angiras."

18. The two sons of Madri having
spoken out their own opinions, that delight-
er of the Kuru race, Savyasachin, the son of
Vasava, equal to Vasava himself, said these
words.

19. "He, who by the virtue of his austeri-
ty and by his gratification of the Rishis,
that celestial being of long arms came out,
looking like fire,

20. Armed with bows and swords, clad in
armours and ascending a chariot drawn by
celestial horses of superior breed, from the
hole of the sacrificial fire.

21. That man endued with strength,
whose chariot rattle is like the roar of the
large masses of clouds, that hero, who,
endued with the strength of lions, is capable
of slaying a lion;

22. That one of great effulgence and
strength who has the heart of a lion, the
arms of a lion, the chest of a lion, the
roars of a lion as also the shoulders of a
lion,

23. That man who has beautiful eyebrows, beautiful teeth, beautiful cheeks, beautiful arms, beautiful face, beautiful thighs, large and broad eyes, beautiful feet and beautiful frame of body,

24. Who can not be pierced by any weapon, like an infuriated elephant—this one, a speaker of truth, and a restrainer of his senses, was born for slaying Drona.

25. I think that this Dhristadyumna will be able to withstand the arrows of Bhishma, which strike with the force the thunderbolt and which look like blazing serpents,

26. Which in force are equal to the messengers of Yama and in causing havoc are like fire and which falling as they do with the heaviness of the thunderbolt could be borne only by Rama.

27. That man I do not see who can withstand that one of great vows (Bhishma) save and except Dhristadyumna, O king; and such is my opinion.

28. In my opinion this warrior, who is like the chief elephant of a herd, and endued with prosperity, lightness of hand, clad in a coat of mail that cannot be pierced, well-versed in the use of all weapons, should be my commander.

Bhimasena said :—

29. That Shikhandin, the son of Drupada who is born for the destruction (of Bhishma) as it is used to be said, O chief among kings, by the assembled Siddhas and Rishis,

30. Whose form in the midst of the fight, while displaying celestial weapons, people will see to be like that of the great-souled Rama (should be the commander).

31. I do not see that man who could in battle subjugate Shikhandin while under arms, O king, and seated on his chariot clad in mail.

32. In hand to hand single combat, no one save Shikhandin could slay that hero, Bhishma, of great vows and it is my opinion that he should be our general.

Yudhisthira said :—

33. The truth or untruth, the strength and weakness of the entire world, my dear, brothers and the minds of these, the great souled Keshva knows.

34. He, whom Krishna, of the Dasharha race, will name, should be my general whether he is a master in the use of weapons or otherwise or whether he is old or young.

35. He, my dear brothers, is the root of our victory or our defeat and on him depend our lives, our kingdom, our success, our want, our happiness and our misery.

36. He is the lord and he is the ordainer and on him depends success and let him, who is named by Krishna of the Dasharha race, be the leader of my forces.

37. Let the foremost of speakers speak, for it is now almost night; having selected our general, under the guidance of Krishna,

38. We shall at the end of this night march to the field of battle after having worshipped our weapons and duly performed all the auspicious ceremonies.

Vaishampayana said :—

39. Hearing those words of the wise and virtuous king, the one of lotus eyes said looking on Dhananjaya.

40. "In my opinion too, O great king, these powerful warriors who have been named by you, should be the leaders of your army.

41. All of them are competent to withstand your enemies and they will beget fear in even Indra in the great war,

42. What to speak of those sons of Dhritarashtra of wicked heart who are acting from covetousness. By me too, O you of long arms, has been taken great pains for your benefit in the forth-coming great war.

43. With that view, I have taken great pains so that there might be peace, O Bharata, and we have thus paid off the debt we owed to virtue and can besides not be blamed by fault-finding persons.

44. That boy thinks himself wise and a master in the use of weapons; and though the son of Dhritarastra considers himself strong yet in reality he is weak.

45. Array your troops for battle for in my opinion it is possible to slay them. The son of Dhritarastra will not be able to continue in their present attitude after seeing Dhananjaya,

46. As also when he sees Bhimasena excited with anger, and the twins who are like Yama himself and the wrathful Dhristadyumna having Yujudhana for his second,

47. And Abhimanyu and the sons of Draupadi and Virata and Drupada and other chiefs of men of fierce strength, each the commander of an Akshouhini.

48. Our army has great strength and is besides hard to vanquish and is hard to withstand and I think that in the battle will slay the army of the son of Dhritarastra—there is no doubt about it. O chastiser of foes, I consider that Dhristadyumna should be our general.

Vaishampayana said :—

49. Krishna having said this all those best among men were highly rejoiced and there was a great shout sent up by these whose minds had been made cheerful.

50. There was a speedy moving about among the soldiers all crying "Drawup" and there was everywhere the roar of elephants, the neighing of horses and the clatter of the wheels of the chariots.

51. There was everywhere a loud uproar caused by the sounds of conches and of drums, and the assembling of that army caused a din like that of the sea in a tempest.

52. The army, composed of chariots, infantry and cavalry, with the soldiers running about summoning one another and buckling on their armour,

53. And the Pandavas moving about, looked like the Ganga troubled by great waves and full to the brim. The army seemed to be hard to vanquish.

54. In front of the army were Bhimasena and the two sons of Madri clad in coats of mail,

55. And the son of Subhadra and the (five) sons of Draupadi and Dhrishtadyumna, the son of Parshata race, the Prabhadrakas and the Panchalas under the leadership of Bhimasena.

56. The sound proceeding from these was like the roar of the sea on the day of the new moon ; and the shouts, sent by the cheerful soldiers proceeding along, touched the very heavens as it were.

57. The cheerful soldiers, clad in coats of mail, were capable of piercing the hostile armies and in the midst of those went Yudhisthira the son of Kunti,

58. With carts and transport cars, and all descriptions of vehicles, the treasury, weapons and machines and physicians and surgeons,

59. The few invalids that there were in the army and all those that were weak and powerless—taking all these the king went with those that served him as attendants.

60. The truthful princess of Panchali, the daughter of Drupada in company with other ladies and surrounded by servant and maids remained at Upaplavya.

61. Those delighters of the Pandu race set out with a large army after having made due arrangements for guarding over their wealth and having erected a surrounding wall at a short distance and soldiers being placed at regular intervals.

62. They proceeded distributing cows and gold and surrounded by Brahmanas ; O king, they proceeded, hymns being sung in their praise, on chariots ornamented with gems and precious stones.

63. The Kekaya princes and Dhrishtaketu the son of the prince of the Kashis, Srenimat, Vasudana, and Shikhandin who had never met with defeat,

64. With cheerful hearts, clad in coats of mail, well-armed, and with their persons well ornamented, all followed surrounding the king Yudhisthira.

65. In the rear were, Virata and the son of Yajnasena of the Somaka race, Susharman and Kuntibhoja and the sons of Dhrishtadyumna,

66. Forty thousand chariots, five times that number of horses, ten times that number of foot soldiers, and sixty thousand elephants.

67. Anadhristi and Chekikana, Daristaketu and Satyaki all went surrounding the king as also Vasudeva and Dhananjaya.

68. And having reached Kurukshetra with their army ready for action, those smiters, the Pandavas, looked like bulls wandering about with loud roars.

69. And reaching Kurukshetra those chastiser of foes blew their conches and in the same way did Vasudeva and Dhananjaya also blow their conches.

70. All the soldiers of the army became cheerful in every way at hearing the sound of the Panchajanya conch which was similar to the roaring of thunder.

71. Sounds of conches and drums mixed with the leonine roars of those soldiers endued with activity resounded in the earth and the sky and the seas also.

Thus ends the one hundred and first chapter, the entrance into Kurukshetra in Sainya Nirvana of the Udyoga-Parva.

CHAPTER CLII.

SAINYA NIRYANA PARVA.—Contd.

Vaishampayana said :—

1. Then in a part of the field which was level, shady and where there was plenty of fodders and fuel the king Yudhisthira had his army encamped.

2. Avoiding cremation grounds, other sacred places and houses consecrated to the gods, and the hermitages of the great Rishis and also other holy places,

3. Yudhisthira, the son of Kunti, of great intelligence, ordered his army to be encamped, in a part of the field which was delightful and grassy and which was open.

4. Then his army, which was weary and tired, having rested, again set out surrounded by hundreds and thousands of rulers of the earth.

5. Routing hundreds of groups of soldiers of the son of Dhritarashtra Keshava wandered about in company with the son of Pritha.

6. Dhrishtadyumna, the son of the Prishata race, and the car-warrior Satyaki endued with prowess, otherwise called Yuyudhana, had the land of encampment measured.

7. Reaching, in the field of Kurukshetra the holy lake Hiranvati which was a place of hermitage, the water of which was pure and the bed free from stones and mire,

8. Keshava had a trench dug there, O Bharata and for the protection thereof posted a body of soldiers with instructions to them.

9. The rules, that were in force in connection with the encampment of the great souled Pandavas, were ordered also to be followed by Keshava in regard to the encampment of other chiefs of men.

10. There were plenty of tents, by hundreds and thousands, hard to be captured and provided with abundance of foods, eatables, solid food, drink and fuels.

11. Separate tents of great value were fixed there on the face of the earth, one for each; and they looked like so many palaces, O chief among kings.

12. And there were engaged many skillful workmen and experienced, to whom were given regular salaries, as also physicians, familiar with the science, furnished with all the necessary articles and ingredients of their respective professions.

13. Bowstrings, bows, coats of mail, and weapons as also honey and clarified butter, water, pounded lac, in heaps resembling hills,

14. And plenty of water and fodder for cattle and chaff and fire, the king Yudhisthira placed in each tent.

15. Large machines, long shafts, to maras, and battle-axes, bows, coats of mail, breast-plates and quivers were also there.

16. Elephants having coats of steel with prickles thereon and huge as mountain, were seen there, each capable of fighting with a hundred thousand warriors.

17. Knowing that the sons of Pandu were encamped there, O Bharata, his friends came from their respective countries along with their own forces and armies.

18. By them had been observed Brahmacharyya vows, drunk the Soma juice; and liberal presents had also been made by them to the Brahmanas in sacrifices; these kings came for ensuring victory to the sons of Pandu.

Thus ends the one hundred and fifty-second chapter, the preparation of tents &c., in the Sainya Nirvana of the Udyoga Parva.

CHAPTER CLIII.

(SAINYA NIRYANA PARVA)—

Continued.

Janamejaya said :—

1. Hearing that Yudhisthira with his army was advancing with the desire of fighting and has already reached Kurukshetra and was protected by Vasudeva,

2. And by Virata and Drupada along with their sons, and by the Kekayas and Vrishnis and surrounded by the rulers of the earth by hundreds,

3. Protected by mighty carwarriors as the great Indra by the Adityas—what did the king Duryodhana do?

4. I desire to hear this in detail, O you of great wisdom—what happened at Kurujangala on that terrible occasion.

5. These assembled together would strike terror into the hearts of the gods even with Indra—namely the son of Pandu Vasudeva, Virata and Drupada,

6. Dhrishtadyumna, the princes of Panchala and the great car-warriors Shikhandi and the powerful Yudhamanyu hard to withstand even by the gods.

7. This I desire to hear in detail, O you whose only wealth is devotion, namely the movements respectively of the Kurus and the Pandavas.

Vaishampayana said :—

8. The scion of the Dasarha race having gone away, the king Duryodhana then said thus to Karna, Dusasana and Shakuni.

9. "With his object unsuccessful has the one whom the senses cannot know (Krishna) gone back to the son of Pritha and being

filled with malice he will surely excite them (against us)—there is no doubt of it.

10. It is the desire of Vasudeva that there should be war between the sons of Pandu and myself; and Bhimasena and Arjuna ever follow the opinions of that scion of the Dhsharha race.

11. Yudhishthira who has no enemies, too is greatly under the influence of Bhimasena—besides he had been persecuted by me before along with all his brothers.

12. Virata and Drupada too entertain feelings of enmity towards me; and those two leaders of armies too are under the influence of Vasudeva.

13. Therefore will there be a fierce war which will make one's hair stand on end; therefore do you make all preparations of war very carefully.

14. Let the rulers of the earth fix their tents in Kurukshetra—tents which are spacious and large, and incapable being captured by enemies.

15. Let them be fixed by hundreds and thousands near a place abounding in water and fuel and in such a place that the way leading to it for supplying rations may not be cut off at the sweet will of the foe.

16. Let them be full of diverse kinds of weapons, flags and banners and let the roads leading to it out of the town be made level and cleared.

17. Proclaim without delay that we march forth tomorrow and they too saying "very-well" obeyed these instructions on the day after.

18. Then did those rulers of the earth hearing those commands of the king become cheerful and made the necessary arrangements for the residence of the allies.

19. Being excited with wrath (towards the Pandavas) they rose up from their seats of great value and began slowly to rub their arms which had the circumference, of maces.

20. And which were blazing with golden ornaments and ornamented with sandal paste; and they began to put on their head gears by the help of their lotus like hands as also their lower and upper garments in all parts body.

21. The foremost among the car-warriors looked to the equipment of the cars, while those who were experts about horses looked to the harnessing of the steeds, and those who knew all about elephants began to get ready the elephants for war.

22. All those warriors then began to take up diverse sorts of coats of mail,

many armours which were made of gold and all sorts of weapon in all directions.

23. The soldiers of the infantry began to take up different sorts of weapons and to protect their bodies by various sorts of armours made of gold.

24. Then did that army, of the son of Dhritarastra made up of cheerful men, look like a festive city, O Bharata.

25. The crowd of human beings looked like the water of the sea, the cars, horses, and elephants like the fishes, the sound of conches and the beat of drums were its roar and the collection of treasures was the gems.

26. The diverse sorts of ornaments were the lesser waves, the bright and spotless weapons the foam, the clusters, of houses in the city were like the mountains on the sea shore and the groups of chariots were the large lakes on the bed of the sea.

27. In short, O king, was that great sea of the Kuru king brightened by the moon of warriors and it really then looked like the great sea at the rise of the moon.

Thus ends the one hundred and fifty-third chapter the equipment of Duryodhana's army in the Sainya Nirvana of the Udyoga Parva.

CHAPTER CLIV.

(SAINYA NIRYANA PARVA).—

Continued.

Vaishampayana said:—

1. Yudhishthira, remembering these words of Vasudeva again asked the scion of the Vrishni race as to how that fool could say it.

2. "Under the present circumstances which have developed before us, what should we do, O you who never go away from the right path; and by shaping our course in what way shall we not fall off from the duties of our class.

3. O Vasudeva, you know the minds of Duryodhana, Karna, Shakuni and the son of Suvala as also of myself along with my brothers.

4. The words of Vidura have been heard by you as also those of Bhishma, as also the entire wisdom of the greatly wise Kunti, as embodied in her words.

5. Reviewing in your mind all this and reflecting again and again, speak unhesitatingly what our capabilities are, O you of strong arms."

6. Hearing these words of the virtuous king consistent with both virtue and wordly profit, Krishna said these words with the voice resembling the roar of clouds and beat of drums.

Krishna said :—

7. The words that you have said are consistent with virtue and profit and are indeed to your benefit but then these do not seem acceptable to the son of Kuru, with whom ignorance has now become wisdom.

8. That man of bad intellect does not even listen to the words of Bhima nor to those of Vidura nor even the words spoken by me—he disobeys all.

9. He does not seek virtue, nor does he seek renown,—under the protection of Karna, that evil souled one considers everything as conquered.

10. Suyodhana even ordered for my capture; but that evil-souled one of sinful determination did not succeed in his desire.

11. In that case neither Bhishma nor Drona said anything—in fact all follow him more or less save Vidura, O you who never swerve from your duties.

12. Shakuni, the son of Suvala, Karna and Dusasana—all these fools, spoke of you in a way you did not deserve, to that wrathful one.

13. What is the use of my repeating everything that the son of Kuru said; in brief that evil-souled one does not hold the opinion, you deserve, of yourself.

14. Not even in all these rulers of the earth who constitute your army combined is there the same wickedness and the want of righteousness as is rooted in him.

15. We do not desire peace with the sons of Kuru, at the sacrifice of our own interest and therefore war is what we should follow.

Vaishampayana said :—

16. Hearing those words spoken by Vasudeva all the kings looked on the face of the king Yudhisthira, without saying anything, O Bharata.

17. Yudhisthira too having divined the intentions of those kings ordered for the arraying of the troops along with Bhima and Arjuna and the twins.

18. Then was there a din in the army of the Pandavas, and on the order of the arraying troops being given the soldiers became cheerful.

19. The virtuous king Yudhisthira, now seeing that a slaughter of innocent men was unavoidable, began to sigh repeatedly and said these words to Bhimasena and Vijaya.

20. "The very thing to avoid which (a war) I went to exile in the forest and experienced other troubles—that very calamity now overtakes us as if with a set purpose.

21. The object, for which we took so much care, leaves as for our wishing it; and without our wishing for it has the mighty Kali come.

22. How shall we fight with these who cannot be slain and who lead honorable lives and how can we expect victory by slaying aged men our elders?"

23. Savyasachin, that chastiser of foes, hearing these words of the virtuous king, repeated before him the words said by Vasudeva (in this connection).

24. (He said addressing Yudhisthira), you have, O king, understood the words spoken by Kunti and Vidura in their entirety as repeated before you by the son of Devaki.

25. I firmly adhere to the opinion that they will not say what is unrighteous, not is it proper, O son of Kunti, that we should turn back without enjoying war."

26. Vasudeva too hearing those words of Savyasachin, said laughingly to the son of Pritha (Arjuna) "It is as you have said."

27. Then did those sons of Pandu make up their minds for war, O great king, and passed the night with their soldiers without any mental agitation.

Thus ends the one hundred and fifty-fourth chapter the conversation between Yudhisthira and Arjuna, in the Sainya Nirvana of the Udyoga-Parva.

CHAPTER CLV.

(SAINYA NIRYANA PARVA).—

Continued.

Vaishampayana said :—

1. The night having passed away, king Duryodhana then made the usual divisions of his army which consisted of ten and one Akshauhini, O Bharata.

2. He divided his men, elephants, chariots and horses into superior, inferior and indifferent; and then that ruler of men distributed them in his army.

3. Furnished with all the requirements of a large army, namely with materials for

repairs of chariots, with quivers to be carried on chariots, with tiger skins to cover the chariots, with large sticks fixed to spear blades for throwing with the hand, with quivers suitable to be carried on horses and elephants, with *Shaktis*, (a sort of long handled weapon) with arrow-holders suitable for the infantry and with heavy sticks,

4. With flags and banners, with huge arrows, and bows and bowstrings and diverse suites of ropes, with nooses and lashes;

5. With plain pointed sticks, oil, molasses and sand (to be thrown heated at the enemy) pots full of poisonous snakes, with pounded lac and other inflammable articles;

6. With barbed weapons, with skins furnished with bells and all sorts of weapons and instruments for throwing hot molasses water and sand, with maces making a peculiar sound, with syringes for throwing hot liquids;

7. With staffs having thorns or barbs fixed to them, weapons for throwing poison, and ploughs, as also devices for hurling javelins;

8. With battle axes, forked lances, sharp spikes, iron gloves with barbs and chariots covered by tiger skins and skins of leopards;

9. With forged pieces of wood, with excellent horses, with diverse weapons of offence and defence, with felling axes and spades and with oil-clothes, and clarified butter.

10. Glittering with robes embroidered with gold and decked with diverse gems and consisting of beautiful warriors, the army of Duryodhana blazed forth like fire.

11. Heroes clad in coats of mail and masters in the use of weapons and of good parentage, competent judges of the breed of horses, were appointed to be charioteers.

12. The chariots had on them all sorts of drugs and weapons, were drawn by horses having bells and pearls on their necks and had also flags and standards attached. They had also on their turrets ornaments and shields, swords, *Pattis* and other weapons.

13. All the chariots were drawn by four horses each, all of whom again were the best of their species; each of them was furnished with a hundred bows and all sorts of defensive weapons.

14. Each of them had one driver for the horses in front and one again for each of the horses at the sides and those men were the foremost among car-warriors and also familiar with horse driving.

15. Each was protected as a city should be and was therefore hard to be captured by the enemies; thousands of those decked with gold were posted in all directions.

16. As the chariots had bells and wreaths of pearls and other ornaments so had the elephants and on the back of each were mounted seven men making the animals look like hills decked with jewels.

17. These seven were made up of two men holding hooks for driving the elephants, two again who were excellent bowmen, two who could fight well with swords, O king; and one was armed with a lance and a trident.

18. That army of the great-souled Kurus, O king, was full of infuriated animals and was furnished with all necessary weapons and treasures.

19. It was also made up of tens of thousands of horse soldiers clad in mail, with ornaments on and holding up flags.

20. All the horses numbering many hundreds and thousands were kept under proper control and were free from the habit of scratching the ground with the fore feet.

21. There were also in that army, hundreds of thousands of infantry decked with gold, clad in diverse sorts of arm and of diverse temper.

22. For every chariot there were ten elephants, for every elephants ten horses, for every horse ten men for the proper protection.

23. There was also another reserve army in which for every chariot there were five elephants, for every elephant one hundred horses, and for every horse seven men.

24. A *sena* consisted of five hundred elephants, and the same number of elephants (with infantry and cavalry); ten *Senas* made a *Pritana* and ten *Pritanas* a *Vahini*.

25. *Sena*, *Vahini*, *Pritana*, *Dhwajini* and *Bhuhini*, *Akshauhini*, *Chamu*, and *Varuthini* mean however the same thing in common usage.

26. In this way was the army of the intelligent Kaurava arrayed by him; there were seven and eleven *Akshauhini* of troops altogether.

27. The army of the Pandavas consisted of seven *Akshauhini*, while that of the Kauravas consisted of ten and one *Akshauhini*.

28. Of men five times fifty constitute a *Patti* and three *Pattis* make a *Senamukha* which is also called a *Gulma*. Three *Gulmas* make a *Gana*, and there

were tens of thousands of *Ganas* in the army of Duryodhana, each competent to fight and each a smiter.

29. The king Duryodhana, of long arms selecting men who were wise and also heroes, made them leaders of his army.

30. Having those best among men the leaders of his Akshauhini brought before them with suitable honour he spoke to them separately,

31. Kripa, Drona, Shalya, Saindhava, Jayadratta, Sudakshina, and Kambhoja, and Kritavarman,

32. The son of Drona, Bhurisravas, Shakuni, the son of Suvala and Valhika endued with great strength.

33. All of these, O Bharata, he used to bring before him daily for consultation and looked to them himself and offered them due honour.

34. These men being thus treated with respect, and those foot soldiers who constituted the army of the king Duryodhana became desirous of doing what was beneficial to that king.

Thus ends the one hundred and fifty-fifth chapter, divisions of Duryodhana's army in the Sainya Nirvana of the Udyoga Parva.

CHAPTER CLVI.

(SAINYA NIRVANA PARVA)—*Cond.*

Vaishampayana said:—

1. Then did the son of Dhritarashtra, with clasped hands, along with all these rulers of the earth, say these words to Bhishma, the son of Santanu.

2. "Without a (suitable) leader of the army even a large army is broken up when engaged in battle like a swarm of ants.

3. The opinions of two seldom agree besides the leaders of hosts are jealous of one another regarding their own prowess.

4. It is heard, O you of great wisdom, that all the Brahmanas having assembled together, hoisted up their flag of Kusha and proclaimed war with the Haihayas of immeasurable energy.

5. They were joined. O grandfather, by the Vaisyas and Sudras. There were thus on one side three orders and those best among the Kshatriyas on the other.

6. The three orders broke up again and again in the battle that followed and the Kshatriyas were victorious over that large army though they were alone,

7. Then did these best among the twice-born asked the Kshatriya the cause of this and O grandfather, and those men conversant with virtue told them the truth.

8. "In battle we listen to the commands of any one person who is the wisest among us, but you are separated and follow your individual whims,

9. Then did those best among the Brahmanas make one among the twice-born the leader of their army, who was skilful in diplomacy and then did they win a victory over the Kshatriyas.

10. In the same way those, who appoint a skilful hero who has the good of his party at heart as the leader of the army, vanquish their enemies in battle.

11. You are equal to Ushanas himself and over wish me well and follow a righteous course from which you never fall off. Therefore do you become a general.

12. You are as the sun is among the luminous bodies, the moon among deciduous herbs, Kuvera among the Yakshas, Vasava among the gods,

13. Meru among the mountains, Suparna among the birds, Kumara among the gods, Indra among the Vasus.

14. Protected by you we will be as the gods protected by Shakra and we shall surely be invincible even by the denizens of heaven.

15. You march in our front as the son of Agni (Kumara) among the gods and we shall follow you like calves following a cow.

Bhishma said:—

16. It is as you say, O Bharata, O you of long arms but as you are to me so are the Pandavas.

17. And it is also my duty to look after their welfare, O ruler of men; but I shall fight on your behalf since I have promised it.

18. I do not see any soldier equal to me in this world save that best among men Dhananjaya, the son of Kunti.

19. He (Arjuna) is a man of great wisdom and knows the use of celestial weapons and many other weapons but that son of Pandu will never encounter me in open fight.

20. I, in a moment, shall make this world destitute of men, gods, Asuras and Rakshasas by the strength of my weapons

21. But these sons of Pandu ought not to be slain by me, O ruler of men; therefore shall I slay ten thousand warriors every day.

22. In this way, shall I bring on their end O delighter of the Kuru race, if indeed they do not kill me before I have time to carry out my desire in the battle.

23. But there is another condition on which I shall be the leader of your army; that desire which I have in my heart it is proper that you should hear of.

24. Either let Karna fight first or myself, O lord of the earth. The son of the Suta always compares his prowess in battle with mine.

Karna said :—

25. So long as the son of Ganga is alive I shall never fight, O king; when Bhishma is slain, I shall fight with him who wields the Gandiva bow.

Vaishampayana said :—

26. Then did the son of Dhritarashtra make Bhishma, who had made liberal gifts, the commander of his army, and he too being duly installed blazed forth.

27. Drums and conches were then sounded by hundreds and thousands by eager musicians by command of the king.

28. There were also roars like those of lions and several other sorts of roars among the army; and though there were no clouds in the sky there was a down pour of blood which made the ground full of mire.

29. There were also earthquakes and whirlwinds and roars made by elephants which succeeded in casting a shade on the minds of all warriors.

30. There were also incorporeal voices and meteors shot forth from the heavens and jackals began to make frightful howls and the cardinal points seemed ablaze.

31. When the king installed the son of Ganga in the generalship these frightful sights appeared in hundreds, O ruler of men.

32. Then having appointed, Bhishma the grinder of the enemy's hosts, as the general and having made liberal presents of cows and gold to the foremost among the twice born,

33. He marched forth with the blessings of those Brahmanas glorifying him, surrounded by his army placing Bhishma at the head of his host and accompanied by his brothers.

34. And with a large army he went to Kurukshetra.

35. The son of Kuru having traversed Kurukshetra in company with Karna placed his camps in a plain, O ruler of men,

36. In a part which was also charming and without sands and abounded, fuels and fod-

der. The encampment then shone forth as the city of Hastina.

Thus ends the one hundred and fifty-sixth Chapter, the appointment of Bhishma to the generalship in the Sainya Nirvana of the Udyoga Parva.

CHAPTER CLVII.

(SAINYA NIRYANA PARVA).—*Contd*

Janamejaya said :—

1. The great-souled Bhishma, the foremost among all wielders of weapons, the grandfather of the Bharatas, the flag as it were of all the rulers of the earth,

2. In intelligence equal to Vrihaspati, in power equal to the earth, in gravity equal to the sea, in calmness equal to the Himavat,

3. In generosity equal to the lord of all creatures, in effulgence equal to the sun, and in destroying the enemies by downpours of arrows equal to great Indra,

4. Was employed for life as the chief priest of that sacrifice of battle, which was fierce and hair-stirring. Healing this what did Yudhishthira,

5. Of long arms, the foremost among all wielders of weapons, say and what did Bhimasena and Arjuna and what did Krishna say?

Vaishampayana said :—

6. Yudhishthira, who was skilful in virtue and worldly profit especially in seasons of calamities, having summoned together all his brothers as also the eternal Vasudeva,

7. That foremost of speakers said these words in a calm spirit: "Go round the army and remain watchful being clad in mail.

8. Our first encounter will be with our grandfather, therefore do you look for the seven leaders of my army.

Krishna said :—

9. By you, O best among the race of Bharatas, have these words pregnant with meaning been said, which indeed are proper in these circumstances which have presented themselves.

10. All this I approve of, O you of long arms, and now do what ought to be done; select seven leaders for your army.

Vaishampayana said :—

11. Then summoning before him Drupada, Virata, and that best among the Cini race, and Dhristadyumna the prince of

Panchala, and the ruler of the earth Dhristaketu,

12. Shikhandin, the prince of Panchala Sahadeva and the king of Magadha—summoning these seven heroes of great attributes who were anxious for war,

13. Yudhishthira duly installed them as the leaders of his army and made Dhristadyumna the general commander of all.

14. This Dhristadyumna, who was destined to be the cause of the end of Drona, was born of the blazing sacrificial fire. And over all these great souled men assembled together,

15. Dhananjaya of curling hairs was made the general; and the guide of Arjuna and the driver of his horses,

16. Was the younger brother of Shantakarsana, Janardana of great intelligence, endued with great beauty. Then seeing that a great battle was near at hand,

17. The one, who had the plough for his weapon (elder brother of Krishna), entered the encampment of the Pandavas, O king, in company with Akrura, Gadhya, Shamba, Uddhava,

18. And the son of Rukmini (Pradyumna) and the son of Ahuka and Charudeshna and others. Surrounded and protected by those foremost of the Vrishni race like a herd of powerful tigers,

19. The one of long arms like Vasava protected by Maruts with blue garments on and looking majestic as the peak of the Kailasa,

20. With the gait of a sporting lion, endued with beauty and with eyes having the ends reddened by drinking wine (entered there. Seeing him, the virtuous king and Keshava of great effulgence,

21. Rose up from their seats as also did the son of Pritha, and Vrikodara of fierce deeds and the wielder of the Gandiva bow and the other kings that were there.

22. And they assembled together did worship the approaching Halayudha. Then did the Pandava king touch him in the hand by his own hands.

23. And all those kings with Vasudeva at their head greeting him, Halayadha too saluted Virata and Drupada and those who were aged.

24. That chastiser of foes then sat down with Yudhishthira and the son of Rohini then said, with his eyes on Vasudeva, to those rulers of the earth seated together.

25. "There will be a very fierce and harsh massacre of men; it is ordained by the fate surely, I think, and cannot be avoided.

26. And I entertain the hope that I shall see you come out of that battle along with your well wishers without any disease, and without any scars on your persons.

27. All these Kshatriyas, these rulers of the earth have their hour come and there will be a great massacre which will make the earth one mass of clay of flesh and blood".

28. Vasudeva was thus addressed by me again and again in private: "Behave with impartiality to those who are equally related to you, O slayer of Madhu.

29. As the sons of Pandu are to us, so is that ruler of men Duryodhana; and do you therefore help him also for he applied for it again and again.

30. For your sake, however, did the slayer of Madhu, not act up to my words. He has with all his heart set himself to your interests, with his eye on the interests of Dhananjaya.

31. Victory will surely come to the sons of Pandu; such is my opinion, for such is the purpose of Vasudeva.

32. I do not dare to look on this world separated from Krishna and therefore shall I remain inactive in what Krishna wishes.

33. Both of these heroes, well skilled in fighting with maces, are my pupils and I bear the same affection for Duryodhana as for that ruler of men Bhima.

34. Therefore shall I now go to make a pilgrimage to the sacred places on the banks of the Saraswati for I shall not be able to look on with indifference at this massacre of the Kurus."

35. The one of long arms, Rama saying this with the leave of the sons of Pandava, went to visit the holy places making the slayer of Adhu return, (he had accompanied him for some distance)

Thus ends the one hundred and fifty-seventh chapter, the journey of Balarama to the sacred places in the Sainya Nirvana of the Udyoga Parva.

CHAPTER CLVIII

(SAINYA NIRVANA PARVA)—

Continued.

Vaishampayana said:—

1—2. At this time did there come to the encampment of the Pandavas, the son of the great souled Bhishmaka, otherwise called

the king Hiranya Roman, who was the friend of Indra himself, who was the very renowned ruler of the Bhojas, and who was the lord of the entire southern countries. His son was known in all countries by the name of Rukmi, ever devoted to truth,

3. Who was a pupil of that lion of the Kimpnushas living on the Gandhamadana mountain and who learnt from him the entire science of handling bows in all its four branches;

4. Who, having long arms, obtained the Vijaya bow of the great Indra himself which was equal in energy to the Gandiva and to the Shranga which had celestial attributes in it.

5. These were the three celestial bows of the denizens of heaven namely, Gandiva belonging to Varuna, Vijaya belonging to the great Indra, and Shranga the bow of Vishnu, having celestial energy.

6. Krishna obtained that bow which struck terror to the soldiers of the enemies. The son of Indra (Arjuna) obtained the Gandiva from the fire on the occasion of burning the Khandava.

7. Rukmi of great energy, obtained the Vijaya from Druma after breaking open the knots and nooses of Mura and slaying Asura by his own energy.

8. And subjugating Naraka the son of Bhumi (earth) while recovering the jewelled ear-rings and sixteen thousand damsels and diverse sorts of gems,

9. Hrishikesha obtained that excellent bow the Shranga. Rukmi, obtaining that bow called Vijaya whose twang was like the roaring of the clouds,

10. Came to the Pandavas as if terrifying the earth. The hero, proud of the strength of his own arms, could not pass, in silence before,

11. The ravishment of Rukmini (his sister) by the wise Vasudeva; and having resolved "I shall not return without slaying Janardana,"

12. The foremost among wielders of weapons came in pursuit of the scion of Vrishni race, with army having all the four divisions, which occupied a large tract of land as it proceeded,

13. And furnished with diverse sorts of armours and weapons resembled the Ganga when full. He, then coming to that scion of the Vrishni race who is the lord, the object of all devotion,

14. Was defeated by him and was thus put to shame. And he returned not, O king, to Kundina, his capital, since that

slayer of hostile heroes, Krishna, was not defeated by him in battle.

15. There he built an excellent city called Bhojakata furnished with a large army and plenty of elephants and horses.

16. That city became famous by the name of Bhojakata, O ruler of men. That king of the Bhojas surrounded by a large army,

17. Numbering an Akshauhini and endowed with great prowess soon came to the son of Pandu. Then did he, clad in a coat of mail and armed with bow, fencer, sword and quivers,

18. With a standard of the hue of the sun, entered into the large army and became known to the sons of Pandu through his desire of doing what was acceptable to Vasudeva.

19. The king Yudhisthira, too, offered him worship after advancing a little; and he, being worshipped and praised by the son of Pandu as became his station and rank,

20. Saluted those kings in return; and after resting himself with his army he said, in the midst of those heroes, to Dhananjaya the son of Kunti.

21. "If, O son of Pandu, you are afraid on the eve of the war I shall afford you assistance. The assistance, I will give, cannot possibly be borne by your enemies.

22. There is no man in this world who is equal to me in prowess. I shall slay in battle that portion of your enemy you will allot to my share,

23. Even including Drona and Kripa, or the heroes Bhishma or Kuru or all those rulers of the earth assembled together even, if they stand against you.

24. (Even then) having slain in battle your enemies I shall make over the earth to you". Being thus spoken to in the presence of the virtuous king Keshava,

25. And in the hearing of those chiefs among the rulers of the earth, and all others who were there and with his eyes on Vasudeva and on the virtuous king the son of Pandu,

26. The son of Kunti said laughingly in a friendly way. "Born in the race of Kurus, especially being the son Pandu,

27. Calling myself the pupil of Drona and getting the help of Vasudeva, how can I say that I am afraid especially as I hold the Gandiva bow?

28. O hero, when fighting with the great army of Gandharvas in the battle, who was then my friend?

29. Then again in that terrific battle between the gods and the Danavas fighting together at Khandava who was then my friend?

30. In my fight with the Nivatakavachas or with the Danavas called Kalakeyas—who was my friend?

31. Then again in the battle with Kurus in the city of Virat—who was my friend?

32. Having paid homage to Rudra, Sakra, Vaishravana, Yama, Varuna, Agni Kripa, Drona and Madhava,

33. And holding firmly the celestial bow the Gandiva and furnished with an inexhaustible mass of arrows and protected by celestial weapons,

34. How can one like myself say "I am afraid" calculated to cast infamy on my name, to even Indra himself who has the thunder-bolt for his weapon, O best among men.

35. I am not afraid, O you of long arms, and I have no necessity for your assistance. Go elsewhere if you please, or remain here if you like."

36. Then Rukmi, returning with that army resembling the sea, came to Duryodhana and spoke in the same strain, O Bharata.

37. Coming to that ruler of the earth did he say the same thing and his help was refused by Duryodhana too who thought himself a hero.

38. Thus two parties, O great king, did not take part in that battle, namely the son of Rohini, the scion of the Vrishni race and the ruler of the earth Rukmi.

39. Rama having gone to visit the sacred places and the son of Bhishmaka having returned in the manner just described the sons of Pandu again sat down for consultation.

40. The assembly, of the virtuous king with all the rulers of the earth, shone as the moon in the sky surrounded by diverse stars, O Bharata.

Thus ends the one hundred and fifty eight chapter, the return of Rukmi in the Sainya Nirvana of the Udyoga Parva.

CHAPTER CLIX.

(SAINYA NIRYANA PARVA)—Contd.

Janamejaya said :—

1. The army having then been prepared in order for battle, O best among the

Bharatas, what did the sons of Kuru, urged as they were by destiny itself, do?

Vaishampayana said :—

2. The army having been prepared in order for battle, O Bharata, the great king Dhritarashtra said these words to Sanjaya.

3. "Come, O Sanjaya, and tell me everything in detail of the steps taken in the matter of encamping the army of the Kurus and the Pandavas.

4. In my opinion luck is the more important factor, manliness and prowess being vain and useless; since I, though understanding the disadvantages of war which gives rise only to decay and ruin,

5. Can not yet restrain my son who considers folly to be wisdom and who is addicted to gambling, and cannot thus effect my own good.

6. My understanding is capable, O Suta, of finding out the disadvantage of a particular act but when I approach Duryodhana my understanding fails me

7. Such being the case, O Sanjaya, what will happen must happen (in spite of all that I can do to prevent it). Besides it is the honoured duty of a Kshatriya to quit this life in battle."

Sanjaya said :—

8. This question, that you desire to put, is worthy of you, O great king, but it is not proper that you should lay the fault entirely on Duryodhana.

9. Listen to the end of my speech in detail regarding this matter; that man, who meets with disasters owing to his own bad acts, should not, properly speaking, lay the fault on time or luck nor on the gods.

10. O great king, he, who behaves sinfully in every thing towards men, ought to be killed by the entire world owing to his sinful behaviour.

11. O foremost among the sons of Manu, the Pandavas, defeated at the game of dice, were much persecuted but they bore up all that for they had confidence in you.

12. Hear from me fully of the slaughter that is about to be perpetrated in the battle, of horses, elephants, and kings of immeasurable prowess.

13. Hearing patiently of the massacre of the entire world that is about to take place in the battle, O you of great wisdom, be decided in this point namely

14. A man is not the doer of his virtuous or impious acts. In fact a man acts under compulsion like a wooden machine.

15. Some say that each act is made to be done by god himself; others say that action proceeds from our own free will, while others again say that they are the results of acts in our past lives. These are the three opinions held in this matter. Listen therefore patiently to the disaster that is close on us.

Thus ends the one hundred and fifty ninth chapter, the speech of Sanjaya in the Sainya Nirvana of the Udyoga Parva.

CHAPTER CLX.

(ULUKADUTAGAMANA PARVA)

Sanjaya said :—

1. The great souled sons of Pandu having fixed their encampment at Hiranvati, the sons of Karu too encamped there as usual, O great king.

2. The king Duryodhana, having encamped his soldiers there strongly, and having paid his respects to the rulers of men on his side and posted guards,

3. And taken other measures for the protection of his soldiers, summoned before him Karna, Dusasana, Shakuni, the son of Suvala,

4. And consulted with the kings, O Bharata. The king Duryodhana first consulted with Karna, O Bharata.

5. And having consulted with Karna and also with his brother Dusasana, and that best among men having also consulted with the son of Suvala, O chief among kings,

6. And summoning in private Uluka, said these words O king : "O Uluka, O son of one who is skillful at dice, go to the Pandavas united with the Somakas

7. And going there say this on my behalf within the hearing of Vasudeva; "What has been expected for a long series of years has now come

8. Namely the war between the Pandavas and the Kurus, frightful to the world. Of the very boastful words Sanjaya told me,

9. Proceeding from yourself and your younger brothers having Vasudeva for your ally, with a roar in the midst of the Kurus. O son of Kunti, the time for that has now come.

10. What you have resolved to do, do all." Then do you speak to the eldest son of Kunti on my behalf.

11. "Ho, being a virtuous man, have you set your mind on a wrong course along with

your brothers, and all the Somakas and the Kekayas.

12. Do you desire like an inhuman being to destroy the entire world, on the contrary in my opinion you should rather keep all living creatures in safety.

13. It is heard, O best among the Bharatas, that in days of old, Pralhada sang this sloka on his kingdom being wrested by the gods. May you fare well.

14. He, whose standard of righteousness is ever flying in the air like the standard of the gods and whose wicked deeds are concealed, is said to be of the ways of life adopted by the cat.

15. I shall now tell you in this connection an excellent story repeated to my father by Narada, O ruler of men.

16. A cat, wicked-souled and disinclined to action, once on a time went to the banks of the Ganga and stayed there with his arms upraised. He, having set his heart on holy devotion, to inspire confidence in animals, said to all living beings "I shall practise virtue."

17. In course of time birds had much confidence in him and having assembled together they began to praise the cat, O lord of the universe.

18. That eater of birds, having been thus honoured by those feathery creatures, considered his object accomplished and the result of his devotions achieved.

19. After a long time some mice came there and saw him practising virtue and ascetic austerities

20. And ever employed in a great deed with pride. Being sure of this fact, they came to cherish this desire, O king.

21. "We have many enemies; therefore let this one be our maternal uncle and let him therefore protect always all of us, old and young.

22. And they having all approached the cat said this:—"Through your grace we desire to roam about happily.

23. You are our refuge, you are our best friend; all of us therefore place ourselves under your protection.

24. You are ever virtuously inclined—you are ever adopting a pious course; therefore do you, O you of great wisdom, protect us as the wielder of the thunder-bolt protects the gods."

25. Being thus spoken to by all those mice, O lord of the universe, that destroyer of mice then spoke in reply to those mice.

26. "The connection between the two I do not see namely—my austerities and

my protecting you, but of course I must act as you ask me for your good.

27. But my words too ought to be always listened to by you. I am weakened by devotion but yet attached to it by firm resolve.

28. I have not the slightest power to move, I now see on reflection; therefore should I be taken every day hence to the river side by you, my dear friends."

29. The mice too saying "very well", O best among the race of Bharatas, placed every one of themselves, old and young, under the protection of the cat.

30. Then did that wicked-souled wretch began to feed on mice and grow fat and in vigour of body.

31. The members of mice began to diminish quickly and the cat too began to grow up endued with strength and energy.

32. Then did those rats, meeting together, said to one another "Our maternal uncle is growing up day by day but we are being speedily reduced in numbers."

33. Then the wisest among the mice, one named Dindika said these words in the assembly of the rats, O king.

34. "You go to the river side together (in advance); after you, I shall go in company with our maternal uncle."

35. These words were applauded by them with the exclamation "well said" "well said" and they acted according to the suggestion of Dindika, which was consistent with reason.

36. Owing to ignorance (of the plan) the cat ate up Dindika that day; then did they united together hold a consultation shortly after. One of the oldest mice named Kilika,

37. Said this words, O king, amongst the members of his race which was indeed the truth. "The desire of our maternal uncle is not to earn virtue—it is only a disguise.

38. The evacuation of animals eating roots and fruits, cannot have hairs in it; his body is growing fatter while we are decreasing in numbers.

39. For these seven and eight days moreover Dindika too is not seen." Hearing this all the mice ran away.

40. The wicked-souled cat too went away where he came from. In the same way are you also, O you of wicked heart, adopting the policy of the cat.

41. You behave to your kinsmen always as the cat behaved to the mice; your

words mean one thing while your acts are seen to be quite different,

42. For a display before the world your knowledge of the Vedas, and the harmlessness of your nature; leaving aside this disguise and adopting the life of a Kshatriya,

43. Do all these acts, and then will you be called a righteous man, O best among the men; O best among the Bharatas, having won this earth by the prowess of your arms,

44. Make gifts to the twice-born and due offerings to your forefathers. Seeking the welfare of your mother—that mother who has undergone much trouble for a series of years,

45. Dry up her tears by becoming victorious in battle and conferring exalted honours on her. Five villages only were asked for by you humbly and that even was refused by us,

46. With the thought how can we engage in fight, how can we inspire anger into the sons of Pandu. It was on account of your doing that we cast off the wicked Vidura.

47. Remembering the attempt to burn you up in a house of powdered lac be a man (and fight) as you said to Krishna when he was coming to the assembly of the Kurus.

48. I remain here, O king, ready for peace or for war; remember that the time for that fight is now come, O ruler of men.

49. All this has been made ready by me in view of that, O Yudhishthira. What does a Kshatriya consider to be a greater gain than war?

50. You are born in a Kshatriya race and are known in this world.

51. Having learnt the use of weapons from Drona and from Kripa, O best among Bharatas, you yet seek the protection of Vasudeva, of equal birth and equal strength.

52. You should also say to Vasudeva in the hearing of the son of Pandu. 'For your own sake, and for the sake of Pandava's fight with me with all your power.

53. The form in which you showed yourself in the midst of the assembly by the help of illusion, assuming again, come against me along with Arjuna.

54. Illusion is sometimes frightful but it only inspires rage in him who has taken up arms and is ready for battle.

55. Who can venture to go to heaven and to the sky by the help of illusion and can

enter even Rasatala and even the capital of Indra ?

56. In this body of mine I can show many forms but it is not by inspiring fight that a man becomes successful.

57. By the force of the mind alone, does the Creator bring all creatures under his control, you too, O scion of the Vrishni race, said at the time, namely

58. That, killing in battle the son of Dhritarastra I shall bestow an excellent kingdom on the sons of Pritha—Sanjaya informed me of everything that you said—

59. "You declare war with Savyasachin having me for his second." Now being firmly devoted to truth, and for the sake of the Pandavas,

60. Fight with all your might and be a man—and we shall see. That man, who knowing the might of his enemy acts, at the dictates of manliness,

61. And brings grief on his enemies, lives indeed a good life. For no reason, O Krishna, are you considered to be of great renown in this world and now they will know that many are the oxen who are impotent though they have horns.

62. A ruler of man like myself should never fight with you being clad in a coat of mail—you who are the slave of Kansa.

63. To that stupid and dull-headed boy (in wisdom) that voracious eater, that ignorant man,

64. O Uluka, say on my behalf,—to that vicious wight Bhimasena : 'O son of Pritha, in the city of Virata were you before a cook,

65. Known by the name of Billava and that was all on account of my manliness. Be not false to the resolve you made in the midst of the council in olden times.

66. Drink the blood of Dushasana, if you can. O son of Kunti, what you said namely, that in battle, the sons of Dhritarastra,

67. I shall soon slay, the time for that is now come. You can indeed be rewarded in matters of dishes—both meats and drinks.

68. Great however is the difference between dishes and war. Come, now, fight and be a man. You will be down on the field killed, embracing your mace, O Bharata.

69. The boast you indulged in at that assembly is false, O Vrikodara.' O Uluka, on my behalf do you also speak to Nakula.

70. "Fight now with patience and I shall see your manliness. I shall see too how great

is your esteem for Yudhisthira and contempt for myself.

71. Remember now the troubles experienced by Krishna." Speak also on my behalf to Sahadeva in the midst of kings these words.

72—73. "War having now been proclaimed, fight with all your might, O son of Pandu, and remember your troubles." Say also on my behalf to Drupada and Virata : "you are fools for you are not content to have me as your master but on the contrary you have gladly been the slaves of Yudhisthira. This king deserves no praise—probably with this thought do you now come to fight with us.

74. Therefore do you, united together, fight with me to gain your own ends and that of the Pandavas and to bring on my death."

75. Speak to Dhritadityumna, prince of Panchala, on my behalf :—"now is the time for you and you will now meet with death.

76. Coming face to face with Drona in battle shall you know which is good for you. Do you fight for the sake of your well wishers and accomplish a deed hard to do." O Uluka, speak on my behalf thus to Shikhandin ; "the son of Kuru having long arms does not slay you for he holds you to be a woman.

77. That son of Ganga, that foremost among bow men, will not kill you therefore ; do you fight without fear ; fight with all your might, I will see your manliness."

78. Saying this the king laughing aloud said to Uluka : "Speak again to Dhananjaya in the hearing of Vasudava.

79. Either having defeated us you rule over this universe or being yourselves defeated by us sleep the sleep of heroes.

80. Remembering, O son of Pandu, the pain of being exiled from your kingdom and of your residence in the forest and the trouble endured by Krishna, be a man.

81. All the objects for which a Kshatriya lady brings forth a son are now come—strength, prowess, heroism and skillfulness in the use of weapon,

82. And manliness—showing these, in battle, appease your rage. Persecuted, dispirited and exiled for a long time,

83. And deprived of wealth, who is there whose heart would not break. Who is there who being born in a good family, being himself a lord, and not coveting the wealth of others, would not be excited with anger having lost a kingdom which is his by the rights of succession,

84. Let the tall talks that you have made be realized in deeds; he is known to be a worthless man who having indulged in boasts does not realize them in deeds.

85.—86. Recover this kingdom and these territories which are now in the possession of enemies—these are indeed the two objects of war; therefore display your prowess.

87. In a game at dice have you been defeated and Krishna was dragged into the council. Wrath should therefore be displayed by one who thinks himself a man in such circumstances.

88. For twelve years have you been exiled from your home into the woods, and for a whole year have you lived as a slave under Virata.

89. Remembering therefore the trouble of being exiled from the kingdom, the residence in the forest and the sufferings of Krishna, be a man.

90. Show your wrath to them who on the eve of your exile again and again used harsh words to you, for wrath is manliness.

91. Wrath, strength, prowess, knowledge, application and quickness in the handling of weapons—show these now and fight, O son of Pritha, and act like a man.

92. The deities, presiding over each weapon, have now been invoked. Kurushetra is now free from mud, your horses are fat and sleek, your soldiers have been paid their dues, therefore do you fight, along with Keshava to-morrow.

93. Without encountering Bhishma in battle why do you boast? Like that fool who used to boast without ever ascending the Gandhamadana mountain,

94. You too boast in the same way; O son of Kunti, show forth your manliness without boasting. The son of a Suta, excited with great wrath, and that foremost among persons endued with strength namely Shalya,

95. And Drona that foremost among men gifted with strength, who all in battle are equal to the Lord of Sachi himself—without defeating in battle all these, how do you desire the kingdom, O son of Pritha?

96. The one, who is the preceptor in the science of bowmanship as also in the Vedas he who has thoroughly studied these two, he that is foremost in battle and who can never be separated from his army,

97. O son of Pritha, the desire you entertain of vanquishing in battle that Drona,

is vain; I never heard that the Meru mountain was ever moved by the wind.

98. But even the wind may move the Meru mountain, the heaven may fall over the earth, the periods now reigning may change, if what you have told me ever happens.

99. Who is there, the son of Pritha or any body else, who, having fought with this grinder of foes, would return home with life and in health,

100. Who is there touching this earth with his foot who, after an encounter with these two and having his body brought in contact with the fierce arrows, would leave the field of battle alive?

101. Why do you, like a frog living in a well, not understand the might of this vast army of assembled monarchs which is hard to be vanquished and which, shining as a celestial army, is protected by kings as heaven itself by the gods?

102. Protected by the kings of the East, West, South, and North, of the Kambhojas, the Shakas, the Khashas, the Shalwas along with the Matsyas, the Kurus of the middle countries, the Mlechhas, the Pulindas, the Dravidas, the Andhras, and the Kanchis,

103. Why do you wish to fight, O fool of little understanding, with me in the midst of this army of elephants—this army composed of various races and which in battle is as incapable of being crossed over as the waves of the Ganga.

104. I know that your quivers are never exhausted of their contents. I know your chariot given to you by Agni. I know you, O son of Pritha, in battle and I know your celestial banners, O Bharata.

105. Fight and do not boast; why do you, O Arjuna, boast so much? One wins a battle by his method of fighting and he does not win it in consequence of boasts.

106. If, O Dhananjaya, people in the world were to succeed owing to boasting then all would have their objects gained for who would be slow to boast.

107. I know that Vasudeva is your ally, I know your Gandiva bow which is six cubits long. I know that there is no warrior equal to you, and knowing all this I deprive you of your kingdom.

108. Man does not obtain success in his desires simply as a matter of course—By mere will force does the Creator make unfavourable circumstances turn into favourable ones and get them under control.

109. The kingdom has been enjoyed by me for thirteen years while you were weeping; and again shall I rule over it after slaying yourself along with your friends.

110. Where was your Gandiva bow when you were defeated at a game of dice and made a slave? And where again was the strength of Bhimasena, O Falguna?

111. Without the help of that praiseworthy Krishna you would not have been liberated at the time, though you had the help of Bhimasena with his mace and Falguna with his Gandiva.

112. She, the daughter of Prishata race, liberated you who had come by the condition of a slave, and were engaged in offices becoming only of the low and in working as slaves.

113. What, I said then of you, namely, that you were like the seed of the sessame without the kernel, was indeed true for did not the son of Pritha (Arjuna) bear long hair when in the city of Virata?

114. The feelings of weariness, which O son of Kunti, were felt by Bhimasena in the palace of Virata, while engaged in the duties of a cook, are a proof of my manliness.

115. Wearing the disguise of an eunuch, and wearing long hair and with hips and waist bands were you engaged in teaching a girl dancing. Such is the punishment which Kshatriys award to a Kshatriya who flies from battle.

116. Nor from fear of Vasudeva, nor from fear of you, O Falguna, shall I give you back the kingdom—therefore do you fight along with Keshava.

117. Neither deception, nor illusion, nor the trick of a conjurer is frightful to one who has taken up arms for fight—these only tend to excite his anger.

118. A thousand Vasudevas, a hundred of Falgunas, having confronted me whose arms are never struck in vain, will fly away in all directions.

119. Go to fight with Bhishma, or rend assunder the mountain by your head or with the help only of your two arms cross the sea of vast expanse,

120. The sea having the son of Shara-dwata as the great fish, Vivinsati as the great serpent, Bhishma as current of immeasurable might, Drona as its invincible crocodile,

121. Karna and Shalya as its small fish and whirl pools, Kamboja, the one sending out flames from his mouth Vrihadvala, the great waves and the son of Somadatta, the Timi fishes,

122. Yuyutsu and Bhagadatta as its gale, Srutayas and the son of Hridika its gulfs and bay, Dussashana its waves, Susena and Chitrayudha its sea elephants and crocodiles,

123. Jayadratha its hidden rocks, Puru-mitra its depth, Shakuni its water falls. When descending into the sea having inexhaustible weapons as its waves you will feel weary and be rendered senseless, then will your mind feel repentance.

124. Then, O son of Pritha, will your mind be turned from the thought of ruling over the earth like one who has lived a life of infamy giving up all hopes of heaven. To win a kingdom for you is as difficult as to obtain heaven for a man who has never practised devotion.

Thus ends the one hundred and sixtieth chapter, the instruction of Duryodhana to Uluka in Ulukadutagamana of the Udyoga Parva.

CHAPTER CXLI.

(ULUKADUTAGAMANA PARVA)—

Condt.

Sanjaya said :—

1. The son, of the one proficient in the in the game of dice, having reached the encampment of the Pandavas, said to Yudhisthira who was seated with the other sons of Pandu.

2. "You very well know the nature of the words of envoys; therefore it is not proper that you should be angry with me who will only speak what Duryodhana has instructed me."

Yudhisthira said :—

3. O Uluka, you need have no fear; speak out without any fear of trouble, what opinion is held by the son of Dhritarastra, actuated by avarice and having little foresight."

4. Then in the midst of those men of effulgence—those great-souled sons of Pandu and the Srinjayas and the Matsyas and also the renowned Krishna,

5. And also of Drupada with his son and in the presence of Virata also and in the midst of those rulers of the earth he uttered these words.

Uluka said :—

6. The royal son of Dhritarastra, endued with a large mind, said this to you in the

hearing of the Kuru heroes; listen to them O Yudhisthira.

7. You had been defeated at a game of dice, and Krishna had been dragged into the council—a man, who thinks himself to be a male, would be justified under these circumstances to show his wrath.

8. Same as sloka 88 of last chapter.

9. Same as sloka 89,

10. O son of Pandu, now let what had been said by Bhimasena namely that he would drink the blood of Dusasana—be made good by him, if he can.

N.B.—The slokas 11—22 are the same as 92—103 of the last chapter.

23. Saying this to the king Yudhisthira the son of Dharma Uluka again turned to the one accustomed to victories and said to him.

24—33. Same as 105—114.

34—38. Same as 116—116.

39. With the son of Sharadwata as the great fish, Brihavrata as the great crocodile and the son of Somadatta as the *Timi* fish.

40. With Bhishma as the current which cannot be crossed, with Drona as the alligator which cannot be approached with Karna and Shalya, as a swarm of small fishes, and Kamboja as the mouth giving out flames.

Thus ends the one hundred and sixty first chapter, the speech of Uluka, in the Ulukadutagamana of the Udyoga Parva.

CHAPTER CLXII.

(ULUKADUTAGAMANA PARVA)—

Continued.

Sanjaya said:—

1. Uluka thus repeated before the angry Arjuna the words he had been instructed to say, provoking him still further with these arrows of words as one would provoke a serpent.

2. Hearing these words of his the sons of Pandu were very angry:—indeed they had already been angry before and their anger was only increased by the gamblers son.

3. They all rose up from their seats and threw up their arms, and they began to look on one another like angry snakes.

4. With his mouth speechless, Bhimasena looked on Keshava with his two eyes red and breathing like a serpent.

5. Seeing the son of wind to be very much troubled and overpowered by wrath, the scion of the Dashartha race laughingly said to that gambler's son in reply,

6. "Go back speedily, O son of a gambler, and tell Suyodhana that his words have been heard and their meaning understood. Let it be as he says."

7. Keshava of long arms having said this, O best among kings, again cast his eyes on Yudhisthira endued with great wisdom.

8. Then in the presence of all the Srinjayas, and the renowned Krishna and Drupada with his son and Virata,

9. And of all those rulers of the earth did Uluka speak forth the same words again to Arjuna.

10. Provoking, still further by his arrows of words, him who was already as angry as a snake, he also spoke the words he had been instructed to tell Krishna and others

11. Hearing these harsh and sinful words uttered by Uluka the son of Pritha was very much excited and began to wipe the sweats of his fore head.

12. That assembly, O ruler of men, those mighty car-warriors of the Pandavas, seeing the son of Pritha, in that condition, could not bear it, O great king.

13. Hearing of that insult offered to Krishna and the great-souled son of Pritha those foremost among men, blazed up though they never swerved from the right path, literally with wrath.

14. Dhrishtadyumna, Shikhandin and the great car-warrior Satyaki, and the five Kekaya brothers and the Ghatotkcha the Rakshasha,

15. The sons of Draupadi, and Abhimanyu, and the ruler of the earth Dhrishtaketu and Bhimasena and the great and powerful car-warriors the twins,

16. All rose up from their seats with their eyes red on account of anger and moving their handsome arms decked with red sandal paste, up and down,

17. The arms which were ornamented with Angadas, Pareharyas and Keyuras. Then grinding his teeth and licking the corner of his mouth,

18. Vrikodara, the son of Kunti, familiar with the meaning of those gestures, rose up with a big jump, like one burning with wrath.

19. And suddenly raising his eyes and making a gnashing sound with his teeth and rubbing his hands together he said to Uluka these words.

20. "Your words, O fool, have been heard by us—the words that Duryyodhana told you with a view to rouse us to action, as if we were weak and inactive. Hear now the words, O fool, which I have to say to that inaccessible one.

21. Repeat this before Suyodhana in the midst of all the Kshatriyas—in the hearing of that son of a Suta, as also of that wicked-souled Shakuni.

22. Owing to our 'ever being desirous of what is agreeable to an elder brother we have tolerated you so long, O you of sinful habits. Do you not think that as too much (kindness) for you?

23. Hrishikesha too was sent to the Kurus, by the virtuous king endued with wisdom, desirous of making peace with them which was due to the desire of doing good to this race.

24. Being however urged by fate, you are now desirous of going to the eternal Yama; come and fight with us and an encounter shall certainly take place to-morrow.

25. By me has been vowed your death and that of your brothers and it will be certainly so, O wicked one. You need not entertain any doubt about it.

26. The ocean, the abode of Varuna, can transgress its banks just now, the mountains may split, but what has been spoken by me can never be false.

27. If even Yama, or Kuvera, or even Rudra is your ally, the Pandavas, will do as they have vowed, O you of exceedingly little sense.

28. I shall be the drinker of the blood of Dussashana even as I wished and whoever among the Kshatriyas comes near me angrily, will go the kingdom of Yama.

26. The words that had been spoken by me in the assembly of the Kshatriyas will certainly be true—I swear by my soul.

30. Hearing the words of Bhimasena Sahadeva too became excited with wrath and with eyes red with anger said these words,

31. Which were worthy of one who considered himself a hero: "Listen, O wicked one, to my words which must be spoken to your father by yourself.

32. There would never have been a dispute between ourselves and the Kurus if there had been no connection between Dhritarashtra and yourself.

33. You, O inimical man, are born for the purpose of destroying the world and the race of Dhritarashtra. O wicked one, you are the slayer of your race.

34. Ever since our birth, your father that sinful man, has ever been desirous of doing harm to us and behaving inhumanly.

35. I however shall cross over to the other side of that sea of malice. First slaying yourself within the very sight of Shakuni,

36. I shall then slay Shakuni himself in the sight of all bow men." Hearing the words of both Bhima and Sahadeva,

37. Bhaguna said these words to Bhimasena laughingly "O Bhimasena, those who have made themselves enemies of yours will cease to exist.

38. They must come under the influence of the noose of death, though the fools may now be living at their house with a sense of security. Uluka ought not to be spoken to harshly by you, O best among men.

39. What fault can an envoy commit; they only repeat what they have been instructed to say". Saying this to Bhima of frightful prowess and of long arms,

40. He said to his friends, the heroes with Dhrishtadyumna at their head: "The language of that wicked son of Dhritarashtra has been listened to by you,

41. Foul words used to-wards myself and Vasudeva; hearing that you have been excited with anger, owing to your desire of doing good to ourselves.

42. Owing to the grace of Vasudeva and the help afforded by yourselves, I do not even care for the entire body of the Kshatriyas of the earth.

43. With your leave now, I shall now give, Uluka, the suitable reply to those words which he is to repeat before Suyodhana.

44. Tomorrow I shall, at the head of my army, give a suitable reply to these words by means of the Gandiva. Eunuchs only resort to words for replies."

45. Then did all those rulers of the earth praise Dhananjaya and those best among kings were struck with wonder at his ready commanding words.

46. The virtuous king (Yudhisthira) then having spoken with humility to all those according to their rank and age said these words.

47. "No good ruler of the earth should bear an insult on himself; having so long been employed in hearing what you had to say, I shall now speak out my reply."

48. Then did that foremost among the race of Bharatas, hearing the words of Duryodhana, say these words to Uluka which were mild, yet frank.

49. With eyes exceedingly red and breathing like a serpent, brusting with rage and licking the corners of his mouth,

50. He said these words to that gambler's son looking on Janardana and on his brothers, and tossing his large arms.

51. "O Uluka, O gambler's son, go, my dear fellow, and say to Suyodhana that ungrateful one, hostile to ourselves, of wicked soul and a stain on his family.

52. "O wicked one, you never adopt a crooked behaviour towards the Pandavas. O sinful man, that man, who relying on his own prowess, summons forth his enemy to battle,

53. And without any fear fulfils his words, is indeed a Kshatriya. That wretched man, that worst of his race, however being a Kshatriya and challenging us to battle is coming to fight with us under the leadership of those whom we respect.

54. Relying on your own prowess and on the prowess of those paid by you, challenge the sons of Pritha to fight and be a Kshatriya in every way.

55. He, who challenges to fight his enemies, relying on the prowess of others, is in capable of taking the burnt of the action on himself and this is the sign of a eunuch.

56. Since you think yourself too much being helped by the prowess of others, why do you roar so much at us being yourself weak."

Krishna said :—

57. My words too should be spoken by you to Duryodhana: "First come by the morrow and be a man, O you of sinful intellect.

58. O fool, you think that Janardana will not fight being selected only as a charioteer by the sons of Pritha and so you are not afraid.

59. But this will not be, even if the world is come, and out of anger I shall burn up the entire world like fire consuming straw.

60. By the request of Yudhishthira and of the great souled Balguna I shall act as the charioteer, while that restrainer of self will be fighting.

61. If you go beyond the three worlds—even if you enter the nether regions of the earth—you will see the chariot of Arjuna there on the morrow.

62. You also think that Bhimasena has indulged in idle boasts but you can consider that the blood of Dussasana has already been drunk.

63. Neither the does son of Pritha (Arjuna) nor the king Yudhishthira, nor does Bhimasena, nor do the twins think much of you, though you may talk ever so much.

Thus ends the one hundred and sixty second chapter, the speech of Krishna and others in the Ulukadutagamana of the Udyoga Parva.

CHAPTER CLXIII.

(ULUKADUTAGAMANA PARVA)—

Continued.

Sanjaya said :—

1. That foremost of the Bharata race, hearing those words of Duryodhana, looked on that son of a gambler with eyes excessively red.

2. Gudakesha, of great renown, looking on Keshava, said to the gambler's son tossing up his mighty arms.

3. "He, who, relying on his own prowess challenges his enemies to fight and fights with them without being struck with fear, is said to be a man.

4. But he, who challenges his enemies relying on the prowess of others, is the lowest among the Kshatriyas and owing to his weakness he is called the lowest of men.

5. You too think the prowess of others to be your own prowess; being yourself a coward, O fool, you want to have others slain.

6. You now boast, having installed as your leader the oldest of all kings, whose intelligence is directed to the good of others, who has brought his senses under control and who is endued with great wisdom and has made his death certain.

7. O you of wicked intelligence, O you the stain of your race, your intention is known by us. (You thought) the son of Pandu, would, out of kindness, not slay the son of Ganga,

8. Him depending on whose strength you are now boasting. I shall first slay that Bhishma within the sight of all bow men.

9. O gambler's son, going to the Bharatas, and going near the son of Dhritarashtra say that Arjuna or Savyasachin has said "Be it so; on the down of the day there will be war."

10. The one of unfailing prowess (Bhishma) said among those men leading noble lives and delighting the Kurus namely "that I shall slay the army of the Srinjayas and the army of Shalwa; that is my task."

11. O gambler's son going to the assembled Bharatas, say to Suyodhana the son of Dhritarashtra, "(Bhishma also said) I shall also slay the entire world except Drona" and therefore are you not afraid of the Pandavas. Therefore do you consider this kingdom already gained and that the sons of Pandu are in a calamity?

12. Being filled with that proud thought you will however see ruin overtake yourself and I shall first slay you in the army in the presence of the oldest among the Kurus.

13. At sun rise, at the head of your army attend with your chariot and your flags on, that one devoted to truth and protect him. I shall within your sight by my arrows fell down from the chariot Bhishma, your refuge,

14. When the morrow comes Suyodhana will know what it is to boast of seeing the grandfather felled down by my shower of arrows.

15—16. What your brother Dusasana, that man of little foresight, who does not know what virtue is, who is ever hostile to me, who is of sinful intellect and inhuman, has been told by the angry Bhimasena—you will soon see that resolve fulfilled, O Suyodhana.

17. Of too much pride, vanity and of anger and harsh words, of enmity, arrogance and boasts,

18. Of inhumanity, of cutting speeches, of hating virtue, of vice, of speaking ill of others, and of acting against the advice of the old,

19. Of partial opinions and of all vices united together, you shall soon see the sharp effects, O suyodhana.

20. Having Vasudeva for my second and myself being angry, O worst of men, who are you that have hopes of life and of getting the kingdom, O fool.

21. Bhishma, the son of Santanu, and Drona and the son of a Suta being felled down, you will despair of your life, of the kingdom and of the life of your sons.

22. Hearing of the death of your brother and of your son, O Suyodhana, and being struck by Bhimasena you will remember your vices.

23. O gambler's son, I do not know how to make a second resolve. I tell you the truth—all this will truly happen."

24. Yudhisthira too said to Uluka the gambler's son—"Uluka, tell my words when you go to Suyodhana."

25. "It is not proper that you should judge of my conduct to you by your own

conduct; know that the difference between us two is the same as the difference between truth and falsehood.

26. I do not desire to harm even the worms and ants; how can I then by any means desire the massacre of my kinsmen?

27. It was for this reason, my dear brothers, that I asked for five villages only before; why is it that you do not realize this great calamity, O you of exceedingly sinful understanding?

28. Having your soul now overpowered by lust and out of folly you are now boasting and for the same reason you do not accept the beneficial words of Vasudeva.

29. What is the use of much speaking now? Fight with all your friends" O gambler's son, speak this to the Kuru who ever does what I do not like.

30. "Your words have been heard by us and their sense accepted; let it be as you wish." Then did Bhimasena, that son of a king, again say "O Uluka, tell my words to that wicked man of sinful intellect,

31. To that vicious wretch of sinful habits, Suyodhana; "you will have to remain in the belly of a vulture or in the city called by the name of an elephant. And the resolve made by me in the council,

32. I shall make true—I swear by truth. Having slain Dussasana, I shall drink his blood in the battale.

33. I shall break down your thighs after slaying your brothers. I am the death, O Suyodhana, of all the sons of Dhritarashtra.

34. And Abhimanyu is without doubt the death of all the princes. I shall satisfy you by my deeds. Hear again my words.

35. Slaying yourself, O Suyodhana, with all your brothers, I shall strike you on the head with my feet in the sight of the virtuous king."

36. Nakula also, O lord of the earth, then said these words; "O Uluka, O Kauravya, say to Suyodhana, the son of Dhritarashtra,

37. "The words uttered by you have all been heard by me, let them be so; I shall, O Kauravya, do what you have instructed me to do."

38. Sahadeva too, O ruler of men, said these words pregnant with meaning. "O Suyodhana, the hopes entertained by you will be vain.

39. You will grieve, O great king, along with your sons, kinsmen and friends, for this brag of yours at our troubles."

40. The two old kings Virata and Drupada said this to Uluka:—"We are ever willing to be the slaves of a good man and we shall see who is the slave and who the master and who is now powerful in the battle."

41. Shikhandin then said these words to Uluka: "By you should the king ever addicted to vice be thus spoken."

42. Behold me, O king, to be doing hard deeds in the battle. Depending on whose prowess you hope for victory in the battle,

43. I shall fell down that grand father of yours from the chariot. I was surely created by the great souled Creator for the slaying of Bhishma.

44. Therefore shall I slay Bhishma within the sight of all bowmen." Dhristadyumna said this to Uluka, the son of a gambler.

45. Suyodhana, the son of the king should thus be spoken to, on my behalf. "I shall kill Drona along with his host and his friends."

46. The work of which I shall be the doer no one else will do." Then did the virtuous king say the noble words out of kindness to him.

47. "O king, I never desire the massacre of my kinsmen and all this is going to happen owing to your fault."

48. Of course, I shall have to approve of the doings of these followers. Therefore do you go without delay, O Uluka, if you wish it,

49. Or remain here,—may you farewell for we are your kinsmen too." Then Uluka taking leave of Yudhishthira, the son of Dharma, O king,

50. Went where the king Suyodhana was staying. Uluka then coming to the wrathful Duryodhana,

51. Told him all he had been instructed to say by Arjuna as also the manly speeches of Vasudeva, of Bhima and of the virtuous king,

52. And of Nakula, Virata, and Drupada, O Bharata and the speeches of Dhristadyumna and Shikhandi,

53. And the speeches of Keshava and Arjuna—all as he had been instructed to say. The foremost of the Bharata race hearing the words of that gambler's son,

54. Commanded Dussasana, Karna, Sakuni, O Bharata, and his own army as also those of his allies,

55. So that all might be at the head of their respective divisions before sun rise.

Then did messengers instructed by Karna, mount on cars speedily.

56. And others on camels, and others again on good horses went out and ordered the united army at Karna's behest to be ready for battle before sunrise.

Thus ends the one hundred and sixtythird chapter the return of Uluka in the Ulukadutagamana of the Udyoga Parva.

CHAPTER CLXIV.

(ULUKADUTAGAMANA PARVA.)

—Continued.

Sanjaya said:—

1. Yudhishthira, the son of Kunti, hearing the words of Uluka, began to move his army at the head of which was Dhristadyumna.

2. That fierce army, immovable as the earth itself, had all the four divisions, namely foot soldiers, elephants, chariots and horses.

3. The army was protected by men of terrific strength and by the great car-warriors including Arjuna; and under the leadership of Dhristadyumna it was still as the sea.

4. In the van of it were the great bowman, the prince of Panchala, hard to vanquish in battle and Dhristadyumna desirous of an encounter with Drona, attributing particular tasks to each warrior.

5. He gave instructions to car-warriors each according to his strength and energy; and he appointed Arjuna to fight with the son of a Suta, Bhima with Duryodhana,

6. Dhristaketu with Shalya, Uttamanyns with the son of Gautama, Nakula with Aswathama, Saivya with Kritavarman,

7. And he appointed Yuyudhana of the Vrishni race to fight with the king of the Sindhus and also appointed Shikhandin to be in the front for fighting with Bhishma.

8. He also appointed Sahadeva to fight with Shakuni, Chekitana with Shala, and the five sons of Draupadi with the Trigartas,

9. The son of Subhadra with Brishasena and the rest of the rulers of the earth for he regarded him (Abhimanya) as even superior to Arjuna himself in battle.

10. Having thus allotted among those warriors separately and collectively their respective tasks, that warrior, of the hue of fire, kept Drona for his own share,

11. The great bowman, Dhrishtadyumna, the general of the commander of the army, endued with intelligence, having prepared his troops, duly waited patiently for the battle.

12. Having arranged the army of the Pandavas as indicated above, he waited calmly on the field of battle for the sake of victory to the sons of Pandu.

Thus ends the one hundred and sixty fourth chapter, the appointment of commanders in the Ulukadutagamana of the Udyoga Parva.

CHAPTER CLXV.

(THE RATHATIRATHA SANKHYANA PARVA.)

Dhritarashtra said :—

1. The slaying of Bhishma having been promised by Fulguna in battle, what did my foolish sons, Duryodhana and others do?

2. I already see my father, the son of Ganga, slain in battle by the son of Pritha who has a firm grasp on his bow, having Vasudeva for his help-mate.

3. What also did, that great bowman Bhishma, that foremost among strikers, endued with unlimited wisdom, say after he had heard what the son of Pritha had said?

4. What did that oldest and foremost of the Kauravas, the son of Ganga, of great intelligence and prowess, do after obtaining the generalship?

Vaishampayana said :—

5. Sanjaya then submitted to him every thing as it had happened—what had been said by that oldest among the Kurus, Bhishma of immeasurable energy.

Sanjaya said :—

6. Bhishma, the son of Shantanu, having obtained the generalship, said these words to Duryodhana infusing cheerfulness in him.

7. "Having bowed down to Kumbhira, the god of war, who has a lance in his hand, I shall to-day be your general—no doubt.

8. I am experienced in all matters relating to the army and in diverse artifices and in making the paid soldiers and unpaid ones (volunteers) do their own work.

9. In the matter of marching out troops in fighting and in declaring war I am as much an adept, O great king, as Vrihashpati himself.

10. I am also conversant with the plans of attack and defence, adopted by gods, Gandharvas and human beings, and by means of them I shall deprive the sons of Pandu of their senses. Let your fears be gone.

11. I, who am so, shall fight observing the usual rules and protecting your army according to plans laid down in the holy books. Let your mind's fear be gone."

Duryodhana said :—

12. No fear exists in me, O son of Ganga, from even the gods and Asuras united together, O you of long arms, I tell you this truly

13. How much less reasons have I for fear when I have you as the commander of my armies and that foremost among men, Drona, who takes delight in war, being on my side.

14. You, the best among men, being on my side, victory will be mine and O foremost among the Kurus, kingship over the gods is surely not hard to get.

15. I desire to hear, O Kaurava, of the number of *Rathis* (car) warriors capable of fighting with a certain number of each of the four divisions together) and also the number of *Atirathas* (greater warrior than a *Rathi*) in our own army and in that of the enemies.

16. Our grandfather is familiar with ourselves as also with our enemies and I desire to hear all about it, along with these rulers of the earth.

Bhishma said :—

17. O son of Gandhari, listen to the numbers of *Rathi*, O chief among kings, in your own army—hear O ruler of the earth, who are the *Rathis* and who the *Atirathis*.

18. There are thousands and tens of thousands and millions of *Rathis* in your army; listen to me, as I speak of them.

19. You, along with all your brothers Dusasana and others, are the foremost among car-warriors.

20. All of you are experienced in striking, cutting and piercing, and whether riding on chariots, or on the elephants you are experienced in the use of the mace, the swords and the shields.

21. You are also skillful drivers of elephants and chariots, you have mastered the science of weapons, and in the science of arrows you are the pupils of Drona and Kripa, the son of Sharadwata.

22. These will slay in battle the princes of Panchala, hard to be vanquished in

battle, for the sons of Dhritarashtra, endued with intelligence, have been wronged by the Pandavas.

23. In the same way, I, O foremost among the Bharatas, the commander of all your armies, shall slay your enemies after making the prowess of the Pandavas vain and useless.

24. It is not proper for me to describe my own qualifications; it is all known to you. The foremost of wielders of weapons, the king of the Bhojas, Kritavarman is an Atiratha (mightier car-warrior).

25. He will make your object in fighting successful, no doubt for he is invincible among those familiar with the use of weapons and can hurl arms to a long distance and can hold firmly his weapons.

26. He will slay this army like the great Indra slaying the Danavas. In my opinion, the great Bowman Shalya, the king of the Madras, is an Atiratha,

27. Who ever considers him an equal to Vasudeva in every battle; abandoning his own nephews (sister's sons) Shalya that Atiratha, has come over to your side.

28. These will fight in the battle with those great car warriors on the Pandavas' side covering the enemies with arrows as waves covering the ocean. Bhurisravas, that master in the use of weapons, is also your will wisher.

29. The son of Somadatta, that mighty bowman, is a leader of the commanders of car-warriors and he will effect a very great reduction in the strength of the enemy.

30. In my opinion, O great king, the king of the Sindhus is twice a car-warrior and that powerful and best among the car-warriors will fight in the battle, O king.

31. Persecuted by the Pandavas, O king, in his attempt to carry away Draupadi, that slayer of hostile heroes will fight remembering that trouble.

32. After that defeat, severe austerities were practised by him O king; he has obtained a boon, difficult to get, of fighting with the Pandavas in battle.

33. This foremost among the car-warriors, therefore, remembering all this in battle, will fight with the Pandavas, my dear son, even careless of life which is hard to lay down.

Thus end the one hundred and eighty fifth chapter, in the Rathathiratha Sankhyana of the Udyoga Parva.

CHAPTER CLXVI.

(RATHTHIRATHA SANKHYANA PARVA)—Continued.

Bhishma said:—

1. In my opinion Sudakshina, of Kamboja, is equal to one Ratha and he will fight in the battle with the enemy desiring the success of your objects.

2. The prowess of this best among car-warriors excited on your behalf, O best among kings, the Kurus in battle will see equal to that of Indra himself.

3. The best of car-warriors under him are strikers with fierce force. The Kambojas, O great king, will cover like the land like a swarm of locusts.

4. Nil of Mahismati clad in a blue coat of mail is a Ratha of your army and with the car-warriors under him he will work havoc among the enemy.

5. My child, in former days, he was made an enemy by Sahadeva; and he will ever fight on your behalf, O you delighter of the Kuru race.

6. In my opinion Vindu and Anuvindu, the princes of Avanti, accomplished in battle and of firm strength and prowess are two of the best Rathas.

7. These two best among men will consume the army of enemy with maces, bearded darts, swords, muskets and long shafts hurled from their hands.

8. Desirous of war they will act in battle each like Yama like two sporting elephants moving in the midst of a herd, O king.

9. In my opinion, the five Trigarta brothers are Rathas and they were made enemies by the sons of Pritha while in the city of Virata.

10. In the battle, they will agitate the army of the son of Pritha like Makaras agitating the Ganga swollen with its waves.

11. They are Rathas, O chief among kings, at whose head is Satyaratha and they will fight in the battle remembering the former wrongs.

12. They were injured by Bhima's younger brother Arjuna, the son of Pandu, O king, when on a car drawn by white steeds, O Bharata, he went out to conquer all the quarters.

13. Having encountered many car-warriors, chiefs of bowmen and leaders of Kshatriyas on the side of Parthas they will forsooth kill them.

14. Your son Lakshmana and the son of Dussasana—both these foremost amongst men can never fly back from the battle.

15. The two young and delicate princes are of light hand and know all the details of fighting and are in every way fit to be leaders.

16. These two, O foremost among the Kurus, I am of opinion, are Rathas, and the heroes attached as they are to the duties of the Kshatsrya will perform noble deeds.

17. That foremost among men, Dandadhara, O great king, is a Ratha and he will fight in your battle protected by his own army.

18. Vrihadvala, too, O king, the prince of the Shalyas, is one of the best among car-warriors and is a Ratha, in my opinion, of great impetuosity and prowess.

19. He will fight in the battle delighting his own friends, a wielder of terrible weapons as he is and a mighty Bowman devoted to the good of the son of Dhritarashtra.

20. Kripa, the son of Sharadwata, O king, is the general of the commanders of the Rathas, and careless of his dear life he will consume your enemies.

21. The son of the great Rishi Gautama, or the preceptor Sharadwata, born on a clump of heath, is invincible as the war god Kartikeya himself.

22. Destroying this army strong in numbers and furnished with diverse weapons and bows he will roll in the battle like blazing fire.

Thus ends the one hundred and sixty sixth chapter in the Rathatiratha Sankyana of the Udyoga Parva,

CHAPTR CLXVII.

(THE RATHATIRATHA SANKYANA PARVA)—Continued.

Bhishma said:—

1. This Shakuni, your maternal uncle, is equal to a single Ratha, O ruler of men; and having brought about hostility with the Pandavas he will fight—there is no doubt of it.

2. His army, when rushing to battle, is hard to vanquish; and furnished with plenty of weapons of all sorts they are of the velocity of the wind in battle.

3. That mighty Bowman, the son of Drona (Ashwathama) surpasses all bowmen and is familiar with diverse modes of war-

fare and is of firm weapons; he is a Maharatha.

4. The arrows, shot by him from his bow as by the wielder of the Gandiva bow, proceed touching one another.

5. This best among the Rathas, this hero cannot be described by me; if this Maharatha wishes he can burn up the three worlds.

6. He has accumulated wrath and energy by his austerities while living in the hermitage; and this one, endued with great intelligence, has been favoured by Drona with celestial weapons.

7. He has however a great draw back owing to which, O foremost of the Bharata race, I do not consider him as a Ratha or an Atiratha, O best among the rulers of the earth.

8. He is excessively fond of life and that regenerate young man is always desirous of living but there is no body similar to him in the armies of both the parties.

9. By means of a single chariot can he slay even the army of the gods; and by the flaps of his bowstring striking against the leather fence on his left arm, that one, possessed of a powerful body, can rend asunder the mountains.

10. The heroic smiter, of fierce effulgence, has many accomplishments and he will wander about like death himself with rod in hand.

11. Having the shoulders of a lion and endued with great effulgence he will, like the fire that rages at the end of Yuga, extinguish the embers of this battle between the Bharatas.

12. His father, endued with great energy, is better than young persons though he is himself old and he will be the doer of great deeds in battle—of this I have no doubt.

13. Resembling the fire having its source in the dry grass and fuel in the shape of your army and fanned by the force of our weapons, our soldiers will surely consume those on the side of the son of Pandu in battle.

14. This foremost among men, the son of Bharadwaja, is the leader of the groups of car-leaders and will be the doer of fierce deeds.

15. The aged preceptor, the spiritual guide of all those who have undergone the ceremony of investiture on the head, will put an end to all the Srinjayas but Dhananjaya is dear to him.

16. The great Bowman, remembering the blazing virtues acquired by the son of Pritha and his own relation towards him as a

preceptor, will never be able to kill him who accomplishes things without exertion.

17. This one (Drona) ever prides himself on the many accomplishments of the son of Pritha, O hero, and the son of Bharadwaja looks on him with greater affection than on his own son.

18. With the assistance of a single car he can slay the gods, the Gandharvas and the human beings united together, with the aid of his heavenly weapons.

19. That foremost of king, Paurava, on your side, is a Maharatha, O king; such is my opinion; he is one of the foremost among car-warriors and will work havoc among the heroes on the enemies' side.

20. With his own large army afflicting the army of his enemies he will consume the Panchalas as the course of fire does the dry grass.

21. Satyasravasa, that prince of great strength, is a Ratha on your side, O king and he will work havoc among the armies of the enemies like Death himself.

22. His soldiers, O chief among kings, clad in diverse kinds of armours and armed with diverse weapons, will roam about in the battle killing your enemies.

23. That great carwarrior, Vrishasena, the son of Karna, is one of the foremost of the car-warriors on your side; and that foremost among mighty persons will consume the army of your enemies.

24. Jalasandha, of great energy, is one of the foremost of the Rathas on your side. That scion of the race of Madhu, that slayer of hostile heroes, can even sacrifice his life in battle.

25. Conversant with the science of war, that one of long arms having the shoulders of an elephant will fight in battle scattering the hostile army, seated on a chariot.

26. The best among kings is a Ratha in my opinion, O great king, and for your sake he will sacrifice his life along with his army in this great battle.

27. This one is a mighty warrior and knows to fight according to diverse methods in battle; and O king, he will fight with your enemies casting fear aside.

28. Valhika, who never turns his back on the field of battle, is an Atiratha, O great king; such is my opinion and that hero is equal to the sun himself.

29. Having once reached the field, he will never turn back and he will slay the enemies in battle as continuously as the wind blows.

30. Stayavan, the leader of your armies, O great king, is a Maharatha. A car-warrior himself, he is the doer of wonders in battle and works havoc among the enemies' charioteers.

31. He will certainly not be pained at the sight of battle and he will inspire those of the enemy's soldiers who stand in the way of his chariot with wonder.

32. Showing his strength against his enemies—a thing which is the duty of every good man, this best among men will be the doer of great deeds in your favour.

33. Alambusha, that chief of the Rakshashas of hard deeds, is a Maharatha and O king, he will slay the enemies remembering the old enmity.

34. He is the best car warrior among all the Rakshashas, and being endued with the powers of illusion he will roam about in the field like an inveterate enemy.

35. The hero Bhagadatta, the ruler of the Pragyotisha, endued with fame, is one of the foremost among the wielders of the hook of the elephant and is also skilful in fighting from the chariot.

36. In days of the old there took place a fight between him and the holder of Gandiva, for a number of days, O king, each being desirous of victory over the other.

37. O son of Gandhari, then did he, who thinks Indra to be his friend, conclude peace with that great souled son of Pandu.

38. This one of shouldiers like those of elephants and skilful in battle will fight, O king, like Vasava on the back of the Airavata with the gods.

Thus ends the one hundred and sixty seventh chapter, in the Rathatiratha Sankhyana in the Udyoga Parva.

CHAPTER CLXVIII.

(THE RATATIRATHA SANKYANA PARVA)—Continued

Bhishma said:—

1. Achala and Vrishaka are two Rathas on your side who are hard to vanquish; both the brothers, united together, will destroy your enemies.

2. These two best among men are mighty, inveterate in their hatred, and smiters (of enemies); they are the foremost among the Gandharis, young, handsome and endued with great strength.

3. But this one who is ever your dear friend, who vaunts of bravery in battle and who encourages you, O king in your dispute with the Pandavas,

4. This man vain and mean, Karna, the son of Vikartana, who is your adviser, guide and friend, and who has been placed in too elevated a position by you,

5. This Karna is neither a Rathi nor an Atiratha in battle. Though ever generous he has been deprived of his celestial earrings. All this is owing to the curse of Rama (his preceptor) and the words of a Brahmana.

7. Owing to his being without his natural coat of mail he is only half a Ratha in my opinion; and having once come across Falguna he will not escape him with life.

8. Then did Drona, the foremost among all wielders of weapons, say as a rejoinder: "It is so; what you say is never false.

9. In each battle is he boastful and in each he is seen to be backward. Karna is kind and also becomes confounded; he is therefore in my opinion, equal to half a Ratha."

10. Hearing this, the son of Radha, expanding his eyes in wrath, said to Bhishma piercing him with his hook of words.

11. "O grandfather, at your pleasure, do you pierce me by your arrows of words; at every step do you thus treat me out of your aversion for me, though I have committed no sin.

12. I tolerate all his however for the sake of Duryodhana; you deem me to be behind others (in fight) and a coward.

13. In my opinion you too are only half a Ratha—there is no doubt about this. O son of Ganga, I do not speak an untruth when I say that you are an enemy of the entire universe.

14. You are ever devoted to what is to the injury of the Kurus, but the king knows it not. Who else is there who would seek to sap the energy of these kings that are equal and create discord among them,

15. As you desire to do owing to your hatred towards these that are endued with accomplishments. Neither age, nor wealth, nor friends,

16. Can entitle a Kshatriya to be included in the category of Maharathas, O Kaurava. It is well-known a Kshatriya is superior by virtue of his strength and that the twice-born are superior by virtue of their learning.

17. It is also well-known that Vaisyas are superior by virtue of their wealth and

that Sudras are superiors by virtue of their years. Speak for yourself then, as you please, your list of Rathas and Atirathas.

18. Actuated by desire and hatred and acting from ignorance you have enumerated the heroes. O Duryodhana of long arms, it is for you to judge properly. May you fare well.

19. Abandon this wicked Bhishma of unrighteous nature for, O ruler of men, discord once being in your own army it will be difficult to bring union again.

20. This remark applies to your main army, judge then about the subsidiary forces which have been raised from several sources.

21. This discord has entered among our warriors, already, O Bharata; in our very presence he saps our energies.

22. How vast is the difference between the task of estimating the might of Rathas and Bhishma of little intellect. I will meet the armies of the Pandavas.

23. Standing against me who are infallible they will be routed in ten directions—the Pandavas with the Panchalas—like bulls meeting with a tiger.

24. How vast is the difference between real fight, the clash of weapons, good advices, uttered in sweet sounding words on one side and Bhishma who is past the prime of life, of wicked soul and who is urged by fate.

25. Alone he even boasts to fight with the entire universe, and endued with false vision he does not regard any other man as a human being.

26. Certainly, it has been laid down in our holy books that the words of the aged should be listened to, but it does not apply to those who are very old for they are held to be boys.

27. Alone I shall slay the army of the sons of Pandu in a fair fight. The fame however of this will go to Bhishma, O best among kings.

28. By you, O ruler of men, has Bhishma been appointed the commander and all fame goes to the leader and never to an individual soldier.

29. O king, never shall I fight as long as the son of Ganga is alive. When Bhishma is killed I shall fight with all the car-warriors."

Bhishma said :—

30. The great burden (the impending fight) vast as the ocean is ready to fall on me—a calamity which I had foreseen for a series of years.

31. Now is come that time,—that fight, the result of which makes our hairs stand on end. It is not my concern to create dispute among ourselves. It is for this that you now live, O you born of a Suta.

32. For though I am now aged and you but young I shall rend asunder your desire for battle and that of your own life, O you born of a Suta.

33. The weapons hurled at me by Rama the son of Jamadagni did not pain me—What can you do to me then?

34. Good men do not approve of this praise of one's own might. I speak thus (on this occasion) for I have lost my temper O vile one; the stain of your family.

35. In the election of a bridegroom by the daughters of Kashiraja, I, after defeating all the rulers of the earth united together, took away those girls by force.

36. Thousands of such kings, well known names too, along with their armies, were stopped in the battle by me alone.

37. Having come across yourself, an ill-starred man, the Kurus have come upon a great disaster; try to mete out destruction and be a man.

38. In the battle, fight with the son of Pritha, whom you are now challenging and I shall see how you escape out of that fight, O you of exceedingly wicked intelligence."

39. Then did the royal son of Dhritarastra, endued with fame say to him—Look to me, O son of Ganga; the task which has devolved on you is great.

40. Think with your entire heart of my interests; both of you will do great deeds for me.

41. Again do I desire to hear about the best of the car-warriors of the enemy—those who are Atirathas in that side and those that can lead numbers of chariots.

42. O son of Kuru, I desire to hear of the strength and weakness of the enemies for the fight is to take place at the dawn of night."

Thus ends the one hundred and sixty eighth chapter, the quarrel between Bhishma Karna, in the Rathatriatha Sankhyana of the Udyog Parva.

CHAPTER CLXIX (RATHATIRATHA SANKHYANA PARVA)—Continued.

Bhishma said :—

1. These are the notable Rathas and Atirathas on your side, O ruler of men, and these, O king, are semi-Rathas; listen now to those of the Pandavas.

2. If you have now any curiosity to learn of the strength of the Pandavas, O ruler of men, then listen to the list of their Rathas along with these rulers of the earth.

3. The king, the son of Pandu and the delight of Kunti, is himself a mighty Ratha; and my dear son, he will roam about in the battle like fire itself; there in no doubt.

4. Bhimasena, O chief among kings, is held to be eight times a Ratha and in a fight with the mace or arrows he has no equal.

5. Filled with pride and endued with the strength of ten thousand elephants he is not human in energy; the two foremost among men, the sons of Madri, are two Rathas.

6. Like the Ashwins in beauty and endued also with energy these two will fight in the very van of their army remembering their hard sufferings.

7. They will roam about like so many Rudras—of that there is no doubt. All of them are great-souled and tall as the trunks of Shala trees.

8. Measuring a span more than other males, all the sons of Pandu, capable of killing lions, are endued with great strength.

9. All of them are devotees, my dear son, and *Brahmaoharyya* vows have been practised by all of them; endued with modesty, those foremost among men are of fierce strength as the tigers.

10. In impetuosity, in striking and crushing all of them are superhuman and by them by all the rulers of the earth had been vanquished at the time of the universal conquest.

11. No human being can bear their weapons, maces and arrows—none can even adjust the string at the time of using the bow, O son of Kuru.

12. In uplifting maces, in shooting arrows, in hitting the target, in eating and in sporting in the dust,

23. Even as children there was great difference between yourself and them. They, all of whom are endued with fierce strength, meeting this army,

14. Will destroy them in battle; let there therefore be no encounter with them. In the press of battle, each of them can alone slay the entire universe.

15. It was in your presence, O chief among kings, namely what happened in the Rajsuya. The sufferings of Draupadi and the harsh words at the game of vice,

16. Remembering these they will wander about in the battle like Rudra. Regarding Gudakesha (curling hair) of copper eyes having Narayana for his ally,

17. There is no brave car-warrior who can equal him in both the armies; nor is there any among the gods, human beings or serpents;

18. Nor even among Rakshashas and Yakshas—how can there then be any among men? Nor have I heard of any that has been or that will be.

19. O great king, the wise son of Pritha has a chariot which has Vasudeva for its driver and Dhananjaya as the soldier.

20. He has the celestial bow Gandiva and horses that have the speed of wind, celestial coat of mail which is impenetrable and great arrow holders which are inexhaustible;

21. Groups of arms presented by the great Indra and Rudra and Kuvera and Yama and Varuna and a mace which is fierce to look at,

22. And several foremost weapons for attack—the thunderbolt. Thousands of Danavas living in Hiranyapura,

23. Where slain by him riding on a single chariot. What car-warrior is there who can be equal to him? Endued with wrath, strong and of true prowess the one of long arms will slay,

24. Your army, protecting his own. Myself or the preceptor can advance against this Dhananjaya.

25. There is no third car-warrior, O chief among kings, in both these armies who can advance against him while he pours showers of arrows.

26. Showing arrows like clouds at the close of the hot season urged by mighty winds the son of Kunti, having Vasudeva for his ally, is waiting for battle. He is young and experienced while both of us are worn out.

Vaishampayana said:—

27—28. Hearing these words of Bhishma and at the time recollecting with their trembling hearts the old might of the sons of Pandu they had themselves witnessed, the fleshy arms, of those kings

pasted with sandal, hang down shorn of prowess.

Thus ends the one hundred and sixty ninth chapter in the Rathatiratha Sankhyana of the Udyoga Parva.

CHAPTER CLXX.

(RATHATIRATHA SANKHYANA PARVA)—Continued.

Bhishma said:—

1. O great king, all the five sons of Draupadi are Maharathas. The son of Virata, Uttara is also a mighty Ratha; such is my opinion.

2. Abhimanyu, of long arms, is a leader of commanders of groups of chariots and that slayer of enemies is equal in battle to the son of Pritha or Vasudeva,

3. Quick in the use of arms, capable of using diverse weapons, spirited and of firm vows, he will show forth his prowess to-day remembering the sufferings of his father.

4. The hero, Satyaki of the race of Madhu, is a leader of commanders of groups of chariots. He is wrathful among the heroes of the Vrishni race and has conquered fear.

5. In the same way, O king, Uttamanjas is a mighty Ratha in my opinion; and the powerful Yudhishthira too is a mighty Ratha.

6. Many thousand chariots, elephants and horses of these will fight, casting away all hopes of life, with the desire of securing the interests of the sons of Kunti.

7. United with the sons of Pandu, O chief among kings, O Bharata, they will sweep through your army like fire and wind challenging them.

8. The two, Virata and Drupada, are invincible and experienced in battle. They are great car-warriors and these two foremost among men are endued with great energy.

9. Though old in age they observe the duties of Kshatriya order and they will try, with all their might, to stay in the path walked over by heroes.

10. Owing to their relationship with the Pandavas, O chief among king, those two great bowmen will get an increase of their energy.

11. All men of long arms become heroes or cowards, O foremost among the Kurus, according to the cause for which they fight.

12. These two rulers, of the earth, of firm grasp on the bow, with a singleness of purpose, will try with all their might, casting off all desire for life, in slaying your troops, O chastiser of foes.

13. Each, at the head of their separate Akshauhini, will make fierce attempts and observing the duties of the relationship they will do great deeds.

14. The two heroes among men, the mighty bowmen, disregarding their lives, O Bharata, will perform great deeds making good the trust.

Thus ends the one hundred and seventieth chapter, the words of Bhishma, in the Rathatiratha Sankhyana of the Udyoga Parva.

CHAPTER CLXXI.

(RATHATIRATHA SANKHYANA PARVA)—Continued.

Bhishma said:—

1. The son of the king of Panchala, that conquerer of enemy's cities, Shikhandin is one of the foremost of Rathas on the side of the son Pritha, in my opinion, O Bharata.

2. He will fight in battle destroying what he was before (a woman) and earning great fame in your army, O Bharata.

3. His large army consists of the Panchalas and the Prabhadrakas and with the help of these groups of cars he will do great deeds.

4. Dhristhadyumna, the leader of all the (Pandava) armies, O Bharata, that great car-warrior, the pupil of Drona, is also an Atiratha, in my opinion, O king.

5. He will fight in the battle destroying the enemies in the fight like the wrathful god, bearing the *Pinaka* at the time of the universal destruction.

6. Those, who are fond of fights, will speak of the chariot arrangement of his army resembling that of the very gods engaged in battle and as also the ocean in its numerical strength.

7. The son of Dhristhadyumna, Kshatradharman, O chief among kings, is in my opinion only half a Ratha, O ruler of men, owing to his youth and want of training.

8. Dhristhaketu, the king of the Chedis, the son of Sishupala, is a Maharatha and is also a mighty Bowman; besides he is related to the Pandu king.

9. This hero, the king of the Chedis, along with his son, O Bharata, will do great deeds which can be done by Maharathas alone.

10. Kshatradharman, in my opinion, O king, is a conqueror of the enemies' towns, and Kshatradeva, O chief of kings, is the best of Rathas among the Pandavas.

11. All those best among the Panchalas, namely Jayanta, Amitanja and the mighty car-warrior Satyajit are Maharathas and have great souls.

12. They will fight in the battle, my dear son, like infuriated elephants. The two powerful men, Aja and Bhoja, in the side of the Pandavas, are Maharathas.

13. The two powerful heroes will fight with all their might and the two, who are quick in arms, who can fight with diverse weapons, are skilful and of firm strength will mete out destruction.

14. The five brothers, the Kekayas, O chief among kings, are of great prowess. All of them are mighty car-warriors and all of them have blood-red banners.

15. Kashika, Sukumara, and the other ruler of men Neeloya and Suryadatta and Shankha and he who goes by the name of Madirashwa,

16. All of these are mighty car-warriors and possessed of every accomplishment that goes towards making a good soldier, conversant with all sciences, and in my opinion large souled.

17. Vardhakshemi, O great king, in my opinion, is a Maharatha; that ruler of men can fight with diverse weapons and is the best of car warriors in my opinion.

18. He is an ornament in battle and an admirer of Arjuna. Chikitana and Satyadhriti are two Maharathies, among the Pandavas and these two foremost of men are mighty car-warriors in my opinion.

19. Vyaghradatta, O king among kings, and Chandrasena, O Bharata, are in my opinion two Maharathas on the side of the Pandavas—there is no doubt about it.

20. Senavindu, O chief among kings, and he who is named 'Krodhahanta' who is equal to Vasudeva or Bhimasena, O lord,

21. Will fight with your soldiers with all his might in the battle. As you think myself Drona and Kripa,

22. So should also that best among car-warriors, who is proud of his valour in battle should be thought by you. That best among men Kashya is endued with extreme quickness of hand and is worthy of praise.

23. Myself ought to be known as being equal to a single Ratha but this conqueror, of enemies' towns who is very powerful in battle, should be regarded as equal to eight times a Ratha.

24. The youthful son of Drupada, Satyajit, is proud of valour in battle, and being equal to Dhrishtadyumna should be included among the Atirathas.

25. Being desirous of the fame of the sons of Pandu he will do great deeds. Here is another great Ratha, a hero who is their follower,

26. The king Pandya endued with great energy and foremost among the Pandavas. Of firm grasp on the bow is he a Maharatha on the side of the Pandavas.

27. Srinimat, that foremost among the Kurus, and Vasudeva that ruler of the earth—both of these are Atirathas in my opinion and both are the conquerors of enemy's towns.

Thus ends one hundred and seventy-first chapter, in the Rathatirtha Sankhyana of the Udyoga Parva.

CHAPTER CLXXII.

(RATHATIRATHA SANKHYANA PARVA)—Continued.

Bhishma said:—

1. Rochamana, O great king, is a Maharatha on the side of the Pandavas and in the battle he will fight with the inimical hosts like a god, O Bharata.

2. The conqueror of enemies, Kuntibhoja—that great bowman, endued with great strength, the maternal uncle of Bhimasena too, is an Atiratha, in my opinion.

3. This hero is a great bowman, is skilful and experienced and can fight with diverse weapons; he is capable too, and in my opinion the foremost of Rathas.

4. He will fight, showing his prowess like Indra with the Danavas and those who are soldiers under him are well known names and are all well versed in the science of warfare.

5. For the sake of his nephew the hero will do great deeds in the battle for he is ever on the side of the Pandavas and devoted to their interests.

6. That lord of the Rakshashas, the son of Bhimasena, born of Hidimba, is endued with great powers of illusion and in my opinion is a commander of leaders of groups of chariots.

7. The one who has powers of illusions, will fight, my dear son, in battle for he is fond of weapons. Those Rakshashas, too, who follow him, are heroes.

8. These and many other lords of cities have been united together for the sake of the Pandavas headed by Vasudeva.

9. The great souled ones are the chief Rathas, and Atirathas, O king, on the side of the Pandava and these others are only half a Ratha, O ruler of men.

10. These will lead the terrible army of Yudhisthira, O ruler of men, protected by Kiritin (Arjuna) as by that hero namely the great Indra.

11. With them capable of powers of illusion, and actuated by desire for victory shall I fight in battle, O hero, desiring either victory or death in battle.

12. I shall fight against those two best among car-warriors, Vasudeva and Partha, wielding respectively the discus and the Gandiva, coming together as the Sun and Moon at the evening.

13. I shall advance also against those who are mighty car-warriors in the army of the son of Pandu along with their armies at the time of battle.

14. These are the more notable Rathas and Atirathas as has been described in due order by me to you—as also these others who are only half Rathas, O chief among the Kauravas.

15. Arjuna and Vasudeva and all those rulers of the earth that are on that side, I shall stand against, O Bharata.

16. But, O you of long arms, I shall not slay Shikhandin, the prince of Panchala even though I see him advancing against me ready to strike.

17. The world knows the fact that I, desirous of doing what was agreeable to my father, abandoned a kingdom which I had obtained and observed the vow of Brahmacharyya.

18. I installed Chitrangada in the lordship over the Kauravas and also installed the infant Vichitraviryya as the heir presumptive,

19. Having proclaimed my religious vows among all the kings in the earth, "I shall never slay a woman or one that has been a woman."

20. That Shikhandin, O king, has formerly been a woman—perhaps you have heard of it; being originally a female he afterwards became a male and I shall not fight with him, O Bharata.

21. All other rulers of the earth, I shall slay, O foremost among the Bharatas—those whom I meet in battle—but not the son of Kunti, O ruler of men.

Thus ends the one hundred and seventy-second chapter, in the Rathatirth San-khyana of the Udyoga Parva,

CHAPTER CLXXIII.

AMVOPAKSHYANA PARVA.

Duryodhana said :—

1. For what reason, O chief among the Bharatas, will you not slay Shikhandin even though you see him ready to strike you in battle.

2. You said before, O you of long arms: I shall slay the Panchalas with the Somakas. O son of Ganga, tell me how is this, O grand father.

Bhishma said :—

3. Listen, O Duryodhana, to that story along with these rulers of the universe—namely the reason for which I shall not slay Shakhandi even though I see him in battle.

4. O great king, my father the virtuous-souled Shantanu, well known in this world, went the way of the world in due time, O best among the Bharatas.

5. Then did I, O chief among the Bharatas, observing my vows, install my brother Chitrangada on the throne.

6. He too being dead, following the wishes of Satyawati I duly appointed Vichitravirya in the kingship.

7. Installed by me, O chief among kings, my younger brother the virtuous souled Vichitravirya looked up to me in everything.

8. I, too being desirous of getting his wives, set my heart on procuring suitable girls from good families.

9. At the time, I heard, O you of long arms, that these were three girls, the daughters of the king of the Kashis going to elect bridegrooms, all of whom were unrivalled in beauty.

10. They were Amva, Amvika, and Amvalika and all the rulers of the earth were invited, O foremost of the Bharatas. Amva was the elder among them, Amvika the second,

11. And Amvalika, O chief among kings, was the youngest princess. Then

did I on a single chariot, go to the capital of the king of the Kashis,

12. And saw, O you of long arms, the three girls with their persons ornamented and the kings of the earth who were invited, O lord of the world.

13. Then did I, challenging all those rulers of the earth to fight, carried by force, the girls to my chariot, O best of the Bharats.

14. Knowing that prowess constituted their dower, I took them over to my chariot and said to all those rulers of the earth who were assembled there.

15. "Bhishma, the son of Shantanu, again and again takes these girls away by force; try, O rulers of the earth, with all your might to liberate them. By force do I take them away, O best among men, in your very sight."

16. Then did those lords of the earth rise up with weapons open and wrathfully they urged their drivers, saying, "Make ready the cars, make ready the cars."

17. Then did they rise up with weapons ready—car-warriors on chariots resembling herds of elephants, elephant-warriors on elephants and others ruler of the earth on plump horses.

18. Then did all those rulers of the earth, O lord of the universe, surround me on an all sides with a large troupe of chariots.

19. Then, with a shower of arrows I arrested their rush and vanquished all those rulers of the earth like the king of the gods vanquishing the Danavas.

20. By blazing arrows did I laughingly fell down their diverse banners ornamented with gold, O best among the Bharatas.

21. By one arrow did I lay each to the ground with their horses, elephants, and drivers in battle.

22. Seeing that lightness of hand on my part, they broke up and turned back and vanquishing those kings I came to the city called after the elephant.

23. Then did I make over, O Bharata, those girls to my brother, and submitted that deed, O you of long arms, to Satyawati for information.

Thus ends the one hundred and seventy third chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXIV.

AMVOPAKSHYANA PARVA :—

*Continued :—***Bhishma said :—**

1. Approaching then, O chief among the Bharatas, my mother, the mother of heroes, who was the daughter of the Dasha race and saluting her I said these words.

2. "These daughters, of the king of the Kashis having prowess for their dower, have been taken away by me after vanquishing the rulers of the earth."

3. Then smelling my head, with eyes full of tears Satyavati cheerfully said to me, "By luck you have conquered them, my son."

4. The wedding day fixed by permission of Satyavati being near at hand the eldest of the girls of the king of Kashis said these words with modesty.

5. "O Bhishma, you are conversant with virtue and all sciences and it is proper that you should do the right thing after hearing me.

6. By me was the king of the Shalwas chosen as my bridegroom in my mind and by him before was I selected (as his future wife) in private, unknown to my father.

7. How, O king, acting against the dictates of virtue will you make me, who am desirous of being united with another, reside in your household, O Bhishma, especially born as you are in the Kaurava race.

8. Settling, in your mind, something suitable to this turn of affairs, O best among the Bharatas, it is proper that you should do what you can for me, O you of long arms.

9. It is evident, O lord of the universe, that the king of the Shalwas is expecting me; it is proper for you therefore to permit me to go, O foremost among the Kurus.

10. Act towards me with kindness, O you of long arms, O foremost among the supporters of virtue. It has been heard by us that you are a hero of truthful vows in this world.

Thus ends the one hundred and seventy fourth chapter the story of Amva in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXV

(AMVOPAKSHYANA PARVA)—

*Continued.***Bhishma said :—**

1. Then did I, submitting the matter before our advisers, priests and spiritual guides,

2. Grant that eldest among the girls, Amva to go away, O ruler of men; and the girl too, obtaining the permission, went to the capital of the king of the Shalwas.

3. She was escorted by old twice born men and followed by maid servants; and after travelling the whole distance she reached the presence of that king.

4. She, going to the king of the "Shalwas, said these words :—"I have come, O you of long arms, expecting to be united with you, O you of great intelligence."

5. The king of the Shalwas, however said to him with a laughter, O lord of the universe—"O you of good complexion, I do not desire to take you for my wife for you had before been taken by another.

6. Go therefore, gentle lady, again to Bhishma. I do not desire to have you who had been taken away by Bhishma by force.

7. At that time were you cheerfully led away by Bhishma who vanquished all the kings.

8. O you of fair complexion, I do not desire as my wife, yourself who had been accepted by another, for how can a king like us accept a girl who has before been ravished by another—

9. A king, who is familiar with every science and who lays down laws for others. Go wherever you please, gentle lady, and do not waste your time."

10. Amva, being struck with the darts of love, said to that king :—"Do not speak thus, O ruler of the earth, it can not be so by any means.

11. Never was I cheerfully led away by Bhishma, O chastiser of enemies. Weeping, I was led away by force after he had vanquished the lords of the earth.

12. Accept me, O lord of the Shalwas—accept a girl who is innocent. No religion approves of the desertion of the devoted.

13. I have come here without any loss of time after taking leave of the son of Ganga, who never turns back from the field of battle and with his permission.

14. That Bhishma of long arms does not want me, O lord of the universe and

this exertion of Bhishma is for the sake of his brother, I have heard.

15. Those two sisters of mine, Amvika, and Amvalika, who had been led away, have been made over by the son of Ganga to his younger brother Vichitravirya.

16. I do not, O lord of the Shalwas, desire any husband save yourself, O foremost among men,—I swear by my heart.

17. O chief among kings, I do not come to you as one who has before been ravished by another. I am speaking the truth, O lord of the Shalwas—I swear by my soul and by truth.

18. Accept me, O you of big eyes, who who am a girl and have come of my own will desirous of your favours, and without having been ravished by another, O chief among kings."

19. Shalwa however abandoned that daughter of the ruler of the Kashis who spoke thus, O chief among the Bharatas, like a serpent casting off its slough.

20. The king of the Shalwas did not look graciously on that girl who spoke in this and several other strains.

21. Then did that eldest daughter of the ruler of the Kashis struck with grief say with eyes bathed in tears in a voice choked with tears.

22. "Being abandoned by you I shall go wherever I please, O lord of the universe, making the righteous my refuge, for truth is indestructible."

23. At that time the lord of the Shalwas thus abandoned that girl, O Kaurava, who who spoke to him plaintively.

24. Shalwa said to her again and again "go, go, I fear Bhishma, O you of beautiful hips, for you are Bhishma's capture."

25. Being thus spoken to by that Shalwa of short foresight, she issued out of that city sorrowing, weeping like a she-osprey.

Bhishma said :—

26. As she sorrowfully issued out of the capital she thought within herself : "In this world there is no young woman in a more difficult situation than myself.

27. I have been robbed of my friends and wronged by Shalwa nor am I capable of going back to the city called after the elephant.

28. The reason being that I was permitted by Bhishma to leave him with the object of going to Shalwa. Whom shall I blame—myself or Bhishma who is hard to be approached,

29. Or that foolish father who made arrangements for the selection of a husband by myself. It was a fault of mine own that at that time from Bhishma's chariot,

30. I did not leap down to join Shalwa, when Bhishma was engaged in fierce battle. The result of that is this—namely that I have been made a fool of.

31. Shame on Bhishma, shame on my idiotic father of foolish heart that fixed valour to be my dower as if I were a woman who could be sold at a price,

32. Shame on myself, shame on king Shalwa, shame also on the creator through whose fault I am now placed in this great difficulty.

33. In all circumstances does a man go through his share of worldly happiness and misery but Bhishma, the son of Shantanu, is the prime cause of this difficulty.

34. I now see that for the present I should have my revenge on that Bhishma either by austerities or by battle, for in my opinion he is the cause of my misery.

35. What ruler of the earth would venture to fight with Bhishma." Thinking thus she went out of the city,

36. To a hermitage of a great souled anchorite of virtuous ways of life and she stayed there for the night surrounded by anchorites.

37. That lady of sweet smiles told them, everything about herself in due order, O Bharata, in detail—the story of her abduction, her liberation and her abandonment by Shalwa.

38. There lived a great Brahmana of rigid vows Shaikhabatya by name, old in devotion and a preceptor of the holy books and the Aranyakas.

39. That anchorite, of eminent devotion, said to that chaste lady who was in extreme difficulty and who was sighing in grief and distress.

40. "Such being the case, gentle lady, what can be done by devotees residing in this hermitage, of great parts and great souled though they be?"

41. She however thus replied, O king : "Show me this favour. I desire to wander about and to practise hard devotion.

42. The deeds that had been done by me in a previous life out of folly are certainly misdeeds and this is surely the result of that.

43. I do not venture to go back to my kindred, O devotees, rejected and rendered cheerless and wronged by Shalwa.

44. I wish to be instructed here (in asceticism), O ascetics, whose sins have been washed off by you who are god-like; let kindness be shown to me."

45. He then comforted that lady by citing instances and examples and consoled her by promising to do her work along with others among the twice-born.

Thus ends the one hundred and seventy-fifth chapter, Amva's asceticism, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXVI. (AMVOPAKSHYANA PARVA)— *Continued.*

Bhishma said:—

1. Then did all those anchorites engage themselves in their respective duties and those virtuous ones thought as to what they should do for that lady.

2. Some amongst them then said:—"Let us take her to her father's place," and some of the anchorites thought of finding fault with ourselves.

3. Some thought of going to the king of the Shalwas and ask him to accept the girl: some said 'nay' to this proposal for she was rejected by him.

4. Then did all those anchorites say again to her: "It being so, gentle lady, what can these anchorites do for you, endued with intelligence and self-control though they are?"

5. There is no need for you to roam about in these woods: Listen to words that are of benefit to you and go hence to your father's place; may you fare well.

6. The king, your father, will do what is proper for you and, O blessed lady, you will live there in happiness, endued with all accomplishments as you are.

7. There is no other proper refuge for you, O gentle lady, save your father; for either the father or the husband is the refuge of a woman, O you of fair complexion.

8. A husband is a woman's refuge under smoother circumstances and in a difficult situation a father is the refuge; roaming about is a hard task, especially for those brought up in luxury.

9. Being a princess, you are naturally delicate, O romantic lady; there are many disadvantages, O you of beautiful complexion,

10. In a life in the hermitage while there will be none in your father's place." Then did other anchorites say to that female devotee these words:—

11. "Seeing yourself alone in these dreary and solitary woods kings will court you; therefore do not set your heart on such a life.

Amva said:—

12. I cannot go to the city of Kashi to my father's place for I shall doubtless be disgraced by my friends.

13. O ascetics, in my childhood did I live in my father's place but now I shall not go where my father is; may you fare well.

14. I desire to practise asceticism protected by anchorites so that in the next world too I may not meet with such dire calamities. O foremost among ascetics, therefore am I desirous of practising asceticism.

Bhishma said:—

15. While those regenerate persons were thus thinking of the merit of the case, the royal sage Hotravahana came into that forest.

16. Then did all those ascetics worship that ruler of men and welcome him with their greetings, seat and water.

17. Then did those dwellers of the forest again address that lady in the hearing of that sage after he had taken his seat and rested himself a little.

18. Hearing those words of Amva, the daughter of the king of the Kashis, O Bharata, that royal sage of great energy became filled with pity.

19. That king of great austerities, the great-souled royal sage Hotravahana, seeing her and hearing her speak in that way, became filled with pity.

20. The father of her mother then rose trembling (with rage) and placing her on his lap began to comfort her.

21. He asked her the story of her wrongs from its origin and in detail and she too submitted to him everything as it had happened in detail.

22. Then was that royal sage filled with grief and distress and that one of great asceticism resolved, within himself, on his course of action.

23. Trembling, he said to that distressed and sorrowful girl: "Do not go to your father's place, gentle lady. I am the father of your mother.

24. I shall remove your sorrow, depend on me, dear daughter. You have enough of grief, child, since you are so lean.

25. By my advice go to the ascetic Rama, the son of Jamadagni. Rama will remove this heavy and horrible grief of yours.

26. He will slay Bhishma in battle if he does not act up to his words; go to him, that foremost of the Bhrigu race, who, in energy, is equal to the fire that rages at the time of the universal destruction.

27. That great anchorite will place you on the even path." Then shedding tears profusely,

28. And saluting with her head the father of her mother, Hotravahana, she said:—"By your command I shall go there.

29. But shall I be able to see that respected man known throughout the world and how shall he of Bhrigu's race remove my grave sorrow? I desire to know this since I am going there.

Thus ends the one hundred and seventy-sixth chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXVII.

(AMVOPAKSHYANA PARVA).—

Continued.

Hotravahana said:—

1. "You will see Rama, the son of Jamadagni, devoted to truth and endued with great strength in the great forest, practising hard asceticism.

2. Rama ever dwells on that highest among the mountains, called Mahendra. Rishis conversant with the Vedas and Gandharvas and Apsaras also live there.

3. Go there and may you fare well. Tell him these words of mine after saluting that old devotee of firm vows by bowing down your head.

4. Tell him what you want, gentle lady—hearing my name Rama will do all you ask of him.

5. Rama is my friend, child, and he is my well-wisher and is highly pleased with me that hero, the son Jamadagni and the foremost of all wielders of weapons."

6. While Hotravahana that ruler of the earth was thus speaking to that girl, the devoted follower of Rama, Akritavrana, presented himself there.

7. Then did all those Rishis by thousands as also Hotravahana, the king of the Srinjayas, old in years, stand up.

8. Seeing him those dwellers of the forest united together did him the rites of hospitality and then sat down surrounding him, O chief among the Bharatas.

9. Then they began to converse cheerfully and delightfully on subjects that delighted one's heart and which were blessed and divine, O chief among kings.

10. Then at the end of the conversation, the royal sage Hotravahana, endued with a large soul, asked Akritavrana about Rama the foremost among the great Rishis.

11. "Where can I see at present the mighty son of Jamadagni, O you of long arms, O Akritavrana, that foremost among those conversant with the Vedas.

Akritavrana said:—

12. Rama ever speaks of you, my lord, saying: "The royal sage Srinjaya, that ruler of the earth, is my dear friend.

13. I think Rama will be here on the morrow. You will see him come here owing to your desire for seeing him.

14. O royal sage, why is the lady come to the forest—whose daughter is she and what is she to you? I desire to know it.

Hotravahana said:—

15. She is my grand-child, my lord, the beloved daughter of the king of the Kashis. O sinless one, she was desirous of choosing her own husband along with her two sisters.

16. This eldest daughter of the ruler of the Kashis is known as Amva and, O you whose only wealth is devotion, his two younger daughters are called Amvilka and Amvalika.

17. Then was there assembled in the city of Kashi, the entire body of Kshatriya rulers of the earth and there were great rejoicings there, O regenerate Rishi of those princes.

18. Then did Bhishma, the son of Shantanu, endued with great heroism and energy overthrowing all those rulers of the earth, take away the three girls by force.

19. Bhishma of sinless soul, having conquered those rulers of the earth came to the city called after the elephant in company with those girls, O Bharata.

20. That lord after submitting the case to Satyawati ordered for the wedding of his brother Vichitravirya.

21. This girl, seeing all the arrangements made for the wedding, said there to the son

of Ganga in the midst of his councillors, O best among the twice-born.

22. "The heroic king of Shalwa has been chosen by me as my husband; O you conversant with virtue, it is not proper that you should give me, who am desirous of another, up to your brother".

23. Bhishma, hearing those words and consulting with his ministers, came to a decision and following the opinion of Satyawati sent her away,

24. Permitted by Bhishma this girl rejoicing went to Shalwa the lord of Saubha in due time and said these words :

25. "I have been dismissed by Bhishma ; act righteously towards me for you had before been chosen by me as my husband, O best among the rulers of the earth."

26. Shalwa, however being suspicious about her character, rejected her and she, coming to this hermitage, has become greatly bent on practising asceticism.

27. She was recognized by me owing to her describing her parentage and she thinks Bhishma as the origin of this calamity of hers.

Amva said :—

28. O lord, it is even as this ruler of the earth has said; the progenitor of my mother's self is this Hotravahana of the Srinjaya race.

29. I do not desire to go back to my father's city, O you whose wealth consists in asceticism, from fear of disgrace and out of shame, O great Muni.

30. O best among the twice-born, it is my opinion that what the lord Rama points out to me would be my supreme duty, my lord.

Thus ends the one hundred and seventy-seventh chapter, in the Amvopakshyana of the Udyoga Parva

CHAPTER CLXXVIII.

(AMVOPAKSHYANA PARVA)—

Continued.

Akritisavara said :—

1. For which of these two sorrows do you desire a remedy, O lady. Tell me that truly, O child.

2. If in your opinion, gentle lady, the lord of the Saubhas should be urged, the great-souled Rama, desirous of your good, will urge him.

3. Or if you desire to see the blamable Bhishma vanquished in battle by the wise Rama, he, of Bhṛigu's family, will do that too.

4. Hearing the words of Srinjaya, and of yours, O you of beautiful smiles, let what ought to be done this very day be settled.

Amva said :—

5. Led away I had been by Bhishma, but he knew not the true state of my feelings. Bhishma did not know, O Brahmana, that my mind leaned towards Shalwa.

6. Thinking of this in your mind you should settle about this ; do what you think is just.

7. Do that which is just and reasonable towards that best among the Kurus and to the king Shalwa or to both.

8. The root of my distress, as it is, has now been submitted by me and it is proper that you should do in this matter what is reasonable.

Akritisavara said :—

9. It is indeed praiseworthy, gentle lady, that you are speaking these words with your eye towards virtue, O you of fair complexion ; listen to these words of mine.

10. If the blamable one had not led you to the city called after the elephant, Shalwa would have accepted you, O timid lady, with his head bowed down, urged by Rama.

11. But since you, gentle lady, had been taken away by him after gaining a victory, O romantic lady, the king Shalwa has therefore doubts in you, O you of beautiful waist.

12. Bhishma is proud of his bravery and success and therefore it stands to reason that your remedy lies in Bhishma.

Amva said :—

13. This desire has ever obtained in my heart, O Brahmana, that I would have but Bhishma slain in battle.

14. Whoever is blamable, Bhishma or the king of the Shalwas, punish him who has brought about this great distress, O you of long arms.

Bhishma said :—

15. The day passed away while they were conversing on this as also the night which was marked by pleasant breezes that were neither too hot nor too cold, O chief among the Bharatas.

16. Then did Rama come there as if blazing with energy—the anchorite having

matted hairs and wearing deer skin was surrounded by his disciples.

17. The great-souled one came, bow in hand, and holding a sword and battle-axe ; and the sinless one approached that ruler of men, Srinjaya, O best among kings.

18. Seeing him the ascetics and the king of great asceticism stood up with clasped hands ; so also did that girl.

19. Earnestly they adored him of the Bhṛigu race, with honey and curds and being duly honoured he sat down with them.

20. Then the two, Srinjaya and the son of Jamadagna, sat together conversing on past matters.

21. At the end of their discourse, the royal sage in proper time said these sweet words pregnant with meaning to Rama, the foremost in the race of Bhṛigu, endued with great strength.

22. "O Rama, this is my grand-daughter, the daughter of the king of the Kashis, my lord ; hear what she has to say and settle what can be done for her, O you skillful in deeds."

23. Rama said to her—"Repeat your grand story" ; thereupon she said to Rama who was blazing like fire.

24. Saluting the holy feet of Rama with her head she touched them with her lotus-like hands and stood in front of him.

25. Being stricken with grief she wept aloud and with her eyes bathed in tears she betook herself to the refuge of the delighter of Bhṛigu's race who was of a worthy refuge.

Rama said :—

26. You are the same to me, O princess, as you are to Srinjaya ; speak out the grief you have in your mind—I shall act up to your words.

Amva said :—

27. My lord, I betake myself now to your refuge for you are of great vows—Tell me, my lord, who am fallen into the mire of grief and liberate me from the heavy calamity.

Bhishma said :—

28. Seeing her beauty and again her youthful person and her extreme delicacy of mould, Rama became engaged in deep thought.

29. "What shall this one say?" So thought Bhṛigu ; thinking thus Rama was silent for a long time filled with pity.

30. The lady, of sweet smiles being again asked to recite her story, said every-

thing as it had happened to him of Bhṛigu's race.

31. The son of Jamadagni too hearing those words of the princess first settled as to what he should do and then said to her of beautiful hips.

Rama said :—

32. O beautiful lady, I shall send words to that foremost among the Kurus, Bhishma, and that ruler among men. Hearing them will do, my bidding.

33. If the son of Jahnavi does not do what I say then shall I consume him in battle, O gentle lady, along with his ministers, by the blaze of my weapons.

34. If, O princess, you are not of that opinion, I shall urge that hero, the king of the Shalwas, to the present matter.

Amva said :—

35. O delighter of Bhṛigu's race, I had been dismissed by Bhishma as soon as he heard that my mind already had been to the king of the Shalwas.

36. Approaching then the king of Saubha I addressed him in improper words, but he did not accept me being suspicious of my character.

37. Thinking on all this, it is proper that you should think of the means of remedying this by your own knowledge, O delighter of Bhṛigu's race.

38. The root of this distress of mine is Bhishma of great vows, since by him was I brought under subjection taking me up by force.

39. Slay Bhishma, O you of long arms, for it is by his doings that I am fallen into such distress, O you foremost among the race of Bhṛigu, and that I continue in this growing distress.

40. He is covetous, mean-spirited, and boastful of success, O you of Bhṛigu's race ; therefore is it reasonable that you should take revenge on him, O sinless one.

41. When I was being taken away by Bharata, my lord, I made this resolution in my heart, namely, that I should cause this one of great vows to be slain.

42. Therefore do you fulfil this desire of mine, O sinless Rama ; slay Bhishma, O you of long arms, as Purandara slew Vritra.

Thus ends the one hundred and seventy-eighth chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXIX.

(AMVOPAKSHYANA PARVA)—

*Continued.***Bhishma said :—**

1. "O Rama, slay Bhishma," having been thus addressed, my lord, he said to that weeping girl who urged him again and again.

2. "O Princess of Kashi, I do not take up arms from my own desire, O you of fair complexion, except at the bidding of those conversant with the Vedas ; what else shall I do for you ?

3. O Princess, both Bhishma and Shalwa act up to my words and I shall accomplish this work—Do not grieve.

4. But I shall not on any account take up arms except at the bidding of regenerate persons ; for this is the vow I have made.

Amva said :—

5. By some means or other, my distress has its origin in Bhishma ; slay him therefore without delay, my lord.

Rama said :—

6. O princess of Kashi, I tell you again that though Bhishma is worthy of your worship, he will, at my word, take up both your feet on his head.

Amva said :—

7. Kill Bhishma in battle, O Rama, for he roars like an Asura, after challenging him to fight if you desire, what is pleasing to me, O Rama ; besides it is proper that you should perform what you have promised.

Bhishma said :—

8. While the two, Amva and Rama, were thus conversing together, the Rishi, of extremely virtuous soul, said these words :

9. "This is not proper for you, O you of long arms, to abandon a girl who has taken refuge with you. If, O Rama, Bhishma being challenged by you in fight,

10. Either says "I am vanquished" or acts up to your words then the object of this lady will be fulfilled, O delighter of the Bhṛigu race.

11. And your promise, my lord, will be redeemed—At the time (of war with the Kshatriyas), this was your promise, O Rama, O great sage.

12. Having conquered all the Kshatriyas at the time you made this promise to the

Brahmanas. "If a Brahmana or a Kshatriya or a Vaishya or a Sudra in battle,

13. Becomes the destroyer of a Brahmana I shall slay him" O you of Bhṛigu's race—Then, who out of fear will take refuge with me,

14. I shall never be able to abandon by any means so long I have some alive, even if a Kshatriya who has conquered all other Kshatriyas comes to war with me.

15. I shall slay that one, of blazing self though he be" O you of Bhṛigu's race.—O Rama, that Bhishma, the supporter of the Kuru race, is even such—Fight with him in battle therefore, O Rama.

Rama said :—

16. I remember the promise that I made before, O you best among the Rishis, but in this instance I shall act in such a way that I may gain my object by peaceful means.

17. This work, aimed at by the princess of Kashi, is indeed great—Taking this lady, I shall go myself there where he is.

18. If Bhishma, proud of his feats in war, does not act up to my commands I shall certainly slay that arrogant one.

19. The arrows, shot forth by me, do not stick in the body of living creatures (but pass clearly through them) ; it is known to you in the war with the Kshatriyas."

20. Rama saying this, along with those conversant with Brahma—those great devotees rose up intending to depart.

21. Then those devotees, staying there for the night, performed their Homa and other ceremonies and went away with the desire of taking my life.

22. Then did Rama depart accompanied by those utterers of Brahma, making for Kurukshetra, O great king, and taking that girl with him.

23. All of them, namely those great-souled ascetics with that foremost among the race of Bhṛigu at their head, having reached the river Saraswati, encamped there.

Thus ends the one hundred and seventy-ninth chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXX.

(AMVOPAKSHYANA PARVA)—*Contd.***Bhishma said :—**

1. On the third day of their encampment, the one of great vows sent me words : "I am come, do what is agreeable to me."

2. Hearing of the arrival of that one endued with great strength at the boundary of my kingdom I went to that lord, the ocean of energy, with great cheerfulness,

3. With a cow before me and surrounded by Brahmanas, priests and preceptors who were equal to the gods themselves.

4. The son of Jamadagni, endued with lustre, seeing me, accepted that worship and said these words,

Rama said:—

5. O Bhishma, in what frame of mind was the daughter of the king of Kashis led away by you though you wanted her not; and why was she again sent away.

6. By you has this lady of spotless fame been robbed of virtue; for touched by you as she has been, for whom would it be proper to marry her?

7. Having been once led away by you she has been rejected by Shalwa; therefore, do at my words accept her, O Bharata.

8. Let this princess fulfil her object, O best among men, and it is not proper, O king, that she should be disgraced by you, O sinless one."

9. Seeing him absent-minded on her account I said—"I cannot again offer her to my brother by any means, O Brahmana,

10. To me she said before—I belong to Shalwa—O you of the Bhrgu race, and permitted by me she went towards his capital.

11. Not out of fear, nor out of pity, nor out of avarice and nor out of a desire to gain my object shall I abandon the duties of the Kshatriya order—such has been the vow made by me."

12. Then did Rama say to me with eyes expanded with wrath:—"If you do not act up to my words, O best among men,

13. I shall slay you along with your ministers;" he said thus to me again and again with eyes expanded with anger.

14. I again and again entreated that best among the Bhrgu race with sweet words, O chastiser among foes, but could not calm him down.

15. I then bowing my head to him said again to the best among the Brahmanas; "What is the reason of your proclaiming war with me?

16. In my childhood had you taught me the use of four kinds of arms, and I am thus your pupil, O you of Bhrgu race."

17. Then did Rama say to me with eyes red with anger—"You know me to be your

preceptor, O Bhishma, and yet you will not accept this lady,

18. The daughter of the king of the Kashis for my gratification, O son of Kuru, endued with great intelligence. There is no other way of gratifying me, O delighter of Kuru's race.

19. Accept this lady, O you of long arms, and perpetuate your family. Being severed from the path of rectitude by yourself she gets no husband."

20. I said to Rama, the conqueror of hostile cites who was speaking thus: "This will not be, O regenerate Rishi, what is the use of labouring towards it.

21. O son of Jamadagni, considering that you were my preceptor in days of old I sought to gratify you before, my lord.

22. Who will permit a woman, who sighs for another and who is therefore like a poisonous snake, to remain in his house knowing the great evils thereof.

23. O you of great vows, I shall not for fear of Vasava even forsake my duties; either be gratified with me or do what you please without loss of time.

24. My lord of pure heart, even this Sloka is heard in the Puranas, sung by Maruta endued with a large soul.

25. The abandonment of a preceptor is provided when he is vain or has swerved from the right path or who does not know what his duties are.

26. I respected you very much so long because you were my preceptor; but since you do not know the duties of a preceptor, therefore shall I fight with you.

27. I shall not slay a preceptor in battle, especially as he is a Brahmana and you have been forgiven by me since you are old in devotion.

28. One, who seeing a Brahmana, ready to fight like a friend of the Kshatriyas, wrathfully slays him who flies not from the field,

29. Is not guilty of slaying a Brahmana—such has been authoritatively laid down in the holy books—O you whose only wealth is asceticism, I am a Kshatriya observing the duties of my order.

30. Such a one as myself who treats such according to his merit does not act unrighteously and does not come by evils.

31. When one, able to discriminate the propriety of time and place and knowing both virtue and worldly good, is doubtful of his course, he should without hesitation do that which is virtuous.

32. Since you act unrighteously towards me in a matter connected with profit, I shall certainly fight with you in a great battle.

33. Behold the strength of my arms and superhuman prowess and what I am capable of, under such circumstances.

34. I shall do what I can and O regenerate one, I shall fight with you in Kurukshetra; and since you are desirous to fight, be prepared for battle.

35. Go, O you who are fond of war, and return to the field of Kurukshetra and I shall go there to fight with you, O you whose only wealth is devotion.

35. Being slain by a hundred arrows shot by me, you will obtain those regions earned by your asceticism, being sanctified by my weapons in the battle.

37. Where in days of old, you sanctified the name of your fathers, even there shall I sanctify you, O you of Bhṛigu's race.

38. Therefore come there quickly O you who are hard to vanquish in battle and I shall destroy your boast of days of old, which is even now referred to by Brahmanas,

39. The boast that you have indulged in for a long time past—namely the entire body of Kshatriyas have been conquered by me alone,—listen to the cause thereof.

40. At that time Bhishma was not born not even a Kshatriya like myself—energetic beings were created afterwards—you consumed only straw.

41. He, who will remove your boasts of valour and desire for war, is now born. He is myself, Bhishma, the subjugator of hostile cities and I shall destroy your pride in battle. There is no doubt about it."

42. Then did Rama say to me with a laugh, O Bharata: "It is fortunate, O Bhishma that you want to fight with me in battle.

43. I shall now go, O son of Kuru, to Kurukshetra with you. I shall do what you say. Go there, O chastiser of foes.

44. There will your mother Jahnavi see yourself slain by my hundred arrows, O Bhishma, and be made the food of vultures and other birds of prey.

45. O ruler of the earth, let your mother, worshipped by Siddhas and Charanas seeing yourself slain by me, weep to-day.

46. Your mother of great parts, the daughter of Bhagiratha that gave birth to you, fool that you are, and affected by the desire of fight, is however undeserving of such a sight.

47. Come and let us go together, O Bhishma, who are hard to vanquish in battle

and desirous of war; take, O son of Kuru, your chariots etc. O foremost among the Bharatas,

48. To Rama the conqueror of enemies' towns who thus said then I bowed my head and said "Be it so."

49. Rama, saying this, went to Kurukshetra with the desire of war and I too entering the city submitted every thing to Satyawati.

50. Then after performing propitiatory rites and being blessed by my mother and asking the twice born to bless me,

51. I mounted a beautiful chariot made of silver and drawn by white horses, beautiful to look at, furnished with good seats, and covered with tiger skins.

52. It was also furnished with great weapons and all other necessary things and guided by a charioteer of good birth well versed in the art of the management of horses,

53. Careful and well trained in battle and who had seen many deeds of bravery. I too, with my body covered with a white coat of mail,

54. And taking a white bow, went out, O best among the Bharatas with a white umbrella held over my head.

55. I was also fanned by white fans, O ruler of men. I was clad with white garments, white head dress and all my ornaments were white.

56. I went out of the city called after the elephant, being eulogised with prayers for my victory and approached the site of battle namely Kurukshetra.

57. Those horses fleet as the mind or the wind, urged by that charioteer, took me, O king, to the great battle.

58. Myself as also that Rama endued with lustre having reached Kurukshetra was each desirous of showing our prowess.

59. Coming within the sight of that excellent ascetic Rama, I took my good conch and loudly blew it.

60. At the time, O king, there were ascetics and other dwellers of the forest as well as groups of gods with Indra at their head to see that fight.

61. There were seen at the time divine garlands and divine music and masses of clouds.

62. Then did all the devotees, the followers of the scion of Bhṛigu's race, become the spectators and surround us.

63. Then did my divine mother, doing good to all creatures, in her own form say

to me, O king,—“what is this desired by you ?

64. O supporter of the Kuru race, going to the son of Jamadagni I shall beg of him again and again saying : Do not fight with Bhishma.

65. Do not, my son fight thus with a Brahmana, O ruler of the earth—do not fight with the son of Jamadagni ;” it was thus that she reproved me.

67. Then did I say to that goddess after bowing to her and clasping my hands all that had happened in the election of husband, O foremost among the Bharatas.

66. He has strength similar to that of Hara and he is the exterminator of the Kshatriya race—Rama with whom you desire to fight is well known to you.

68. I told her also the way Rama had been spoken to by me, O chief among kings, and the old doings of the daughter of the king of the Kashis.

69. Then my mother, the great river, going to Rama and trying to entreat that Rishi, that scion of Bhrigu’s race for my sake,

70. Said these words: “Do not fight with Bhishma for he is your pupil” and he too said to her who was beseeching him. “Turn back the purpose of Bhishma. I am here because he does not perform what I desire.

Vaishampayana said :—

71. Then did Ganga, out of affection for her son, come again to Bhishma but he with eyes expanded with wrath did not attend to her words.

72. Then did the great devotee of virtuous soul, the foremost of the race of Bhrigu present himself to his view and that best among the twice born summoned him to fight.

Thus ends the one hundred and eightieth chapter, conversation between Rama and Bhishma, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXI.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said :—

1. Laughingly I said to him who stood there for battle: “Myself riding on a chariot I do not venture to fight with you who are on the ground.

2. Mount on a chariot, O hero, and adjust your coat of mail, O you of long arms if, O Rama, you desire to fight with me.”

3. Then did Rama say to me laughingly in the field of battle: “The earth is chariot, O Bhishma, and the Vedas carry me like good horses.

4. The wind is my driver, and the mothers of the Vedas (Gayatri, Savitri and Sarasawati) constitute my coat of mail. Well protected by these, in battle I shall fight, O you delighter of the Kurus.”

5. Saying thus, O son of Gandhari, Rama of true prowess covered me on all sides with a thick shower of arrows.

6. Then did I see the son of Jamadagni seated on a car holding all the principal weapons, endued with beauty and appearing wonderful to the sight.

7. The car was created by his will force and was like a holy and spacious city with celestial horses yoked to it and well protected and ornamented with gold.

8. He was also clad in a coat of mail, O you of long arms, looking like the sun and moon, wielding a bow furnished with a quiver and with his fingers protected by gloves.

9. Akritavrana, desirous of fighting, performed the office of the charioteer in that battle. He was the dear friend of that descendant of Bhrigu and very well versed in Vedas.

10. When he challenged me to fight my heart was very much pleased. The descendant of Bhrigu said to me again and again ‘come, come.’

11. Then did I approach him who was blazing like the sun, incapable of being vanquished and endued with great strength. Alone I approached Rama, the exterminator of the Kshatriya race.

12. After receiving three showers of arrows I stopped my horses and dismounting and putting aside my bow, I went on foot to that best among the Rishis.

13. And coming before him I worshipped Rama the best among the twice born and after saluting him addressed him suitably in these excellent words.

14. “Whether you are equal to me or superior I shall fight with you, my lord, though you are my virtuous preceptor. Bless me that I may obtain victory.”

15. Rama said: “O foremost among the Kurus, such should be done by one who desires prosperity. It is virtuous, O you of long arms, to fight with those that are well known.

16. If, O lord of the universe, you had not thus come to me I would have cursed you; fight you in battle with patience, O son of Kuru.

17. I cannot bless you for victory, for I myself am standing here to vanquish you. Go, fight fairly, I am pleased with your conduct."

18. Then did I, after saluting him, quickly mount my chariot and again blew loudly my conch in the field of battle, a conch set with gold.

19. Then did the fight take place between myself and him, O Bharata for a great many days, O king, during which each was desirous of vanquishing the other.

20. In the battle, he first struck me with straight arrows with wings of vulture to the number of six hundred and nine.

21. By that shower, my four horses as also my chariot, O lord of the universe, were completely covered; but clad in a coat of mail, I myself remained calm.

22. Bowing to the gods and especially to the Brahmanas I laughingly said to him who was standing there for battle.

23. "I have shown sufficient respect to yourself as a preceptor, though you have paid little regard to me. Listen again, O Brahmana, to what should be done if you want to acquire virtue.

24. The Vedas that are in your body and the great spirit of Brahma that is there and the great asceticism practised by you—I do not strike at.

25. I shall strike at your Kshatriya-hood since, O Rama, you have adopted the life of a Kshatriya; a Brahmana becomes a Kshatriya owing to his taking up arms.

26. Behold now the strength of my bow; and behold the might of my arms. O hero, I shall cut asunder this bow of yours by my arrows."

27. Then did I hurl towards him a broad headed arrow and by it his bow broke into a million pieces and fell to the ground.

28. In the same way, I shot a hundred arrows furnished with the wings of a vulture on the son of Jamadagni.

29. Piercing through his body and carried along by the wind the arrows sped along dropping blood and acting like serpents.

30. Rama, then with all his body wounded and covered all over with blood, shone in battle like a mountain dropping melted metal.

31. He looked like the Asaka tree, at the end of winter, covered with bunches of red flowers or, O king, like the Kinsuka tree when laden with flowers.

32. Then did Rama, wrathfully taking up another bow, shoot forth arrows well sharpened and furnished with golden wings.

33. Those fierce arrows, which were like flames and poisonous serpents coming from several sides, caused me to tremble at their great force and pierced my very vitals.

34. Then did I, with wrath, shoot on Rama arrows, one hundred in number after summoning all my patience and addressing myself to battle.

35. Rama, struck with those arrows which were like fire or the sun and like poisonous snakes, became like one senseless.

36. Then was I filled with pity and stopped of my own will and said: "Fie, fie on battle and on Kshatriya practices," O Bharata.

37. Being filled with grief I said, "I am a vicious man and what sins have been committed by me for observing the duties of a Kshatriya.

38. For I have hurt with my arrows my preceptor who is a Brahmana of a virtuous soul." After that, O Bharata I did not strike at Jamadagni's son.

39. At this time, at the end of day, the sun of a thousand rays after heating the earth, went to his rooms and the fight too closed for the day.

Thus ends the one hundred and eighty-first chapter, the fight between Rama and Bhishma, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXII.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said:—

1. Then did the charioteer, O lord of the universe, who was regarded as being skilful in such matters, draw forth the arrows from his own body and those of the horses as well as that of myself.

2. In the morning, the sun having risen, the fight commenced again, the horses (of both parties) having been bathed and allowed to roll on the ground, and given water and thereby refreshed.

3. Seeing me coming quickly with my coat of mail on and seated on my chariot Rama, of great lustre, got ready his car very carefully.

4. I too, seeing Rama, who was desirous of fight, approaching, keeping aside that best of bows, at once dismounted from my chariot.

5. Having bowed down to him I got on it again and desirous of fight stood before Jamadagna, past the reach of fear.

6. Then did I, all on a sudden, cover him with a great shower of arrows: and he too covered me with shower of arrows.

7. The son of Jamadagni worked up with wrath, again shot forth on me fearful and sharp arrows having mouths blazing like those of serpents.

8. Then did I at once again and again cut them asunder, O king, by my hundred and thousands of arrows, when they were still in the air.

9. Then did the illustrious son of Jamadagni shoot at me celestial weapons but I thwarted them off, O you of long arms.

10. In fact, O you of long arms, I performed mightier tasks by my weapons on which there was a loud commotion all about, O king.

11. Then did I shoot at the son of Jamadagni the weapons called *Vayavya* but Rama, O Bharata, warded it off by the weapon called *Guhyaka*.

12. Then did I after repeating suitable incantations shoot the weapon called *Agrneya* but Rama thwarted that weapon of mine by one called *Varuna*, O lord.

13. In this way did I ward off the heavenly weapons of Rama and the energetic Rama too, that chastiser of enemies, conversant with celestial weapons, thwarted off the weapons of mine.

14. There did that best among the twice-born, Rama, the son of Jamadagni, suddenly turning to the right, pierce me in my breast.

15. Then did I, foremost among the Bharatas, faint on that best of cars. My charioteer quickly removed me who was deprived of consciousness.

16. O chief among the Bharatas, seeing me afflicted and struck with the arrows of Rama and removed, being deprived of consciousness,

17. All the followers of Rama, Akritavrana and others and the daughter of the king of the Kashis all set up a loud shout.

18. My consciousness (after a time) having come back I said to my charioteer

"O charioteer go where Rama is. I am prepared (for battle) for I have now no pains."

19. Then did the charioteer bear me by means of exceedingly beautiful horses which went on dancing as it were, O scion of the Kuru race, and which were of the speed similar to that of the wind.

20. Having then come near Rama and being wrathful I shot forth a shower of arrows, O Kaurava, with the desire of gaining victory over that wrathful one.

21. But that Rama cut asunder those arrows which went along in straight lines, when they were in still in the air, by shooting three arrows for each of mine.

22. Then were all of them (Rama's followers) rejoiced at seeing my well furnished arrows cut asunder in two by hundreds and thousands.

23. Then did I shoot at Rama, the son of Jamadagna with the desire of killing him, blazing arrows of good appearance, guided by death itself.

24. Struck with its force and owing to its impetus, Rama fainted in the field and fell on the ground.

25. Rama falling on the ground all began to cry out *Alas, A'ns*, as might be the case, O Bharata, if the sun were to fall on the earth.

26. Then did all those ascetics and the princess of Kashi, O delighter of the race of Kuru, being filled with anxiety, began to comfort him,

27. By embracing him and slowly passing over the palms of their hands rendered cold by water and by blessings of victory, O Kaurava.

28. Then did Rama, rising up, give vent to these wrathful words:—"Stay, O Bhishma, you are already killed" fixing an arrow to his bow.

29. In that great battle that arrow, shot by him, quickly fell on my right side owing to which I was as much agitated as a tree is shaken by a gale.

30. Then did Rama, after killing my horses in that great battle, cover me up with clusters of arrows shot with lightness of hand and with such precision that each could carry away with it a single hair of my body.

31. Then did I too shoot my weapons with lightness of hand so as to ward off his arrows, O you of long arms, and those arrows (of mine and of Rama) stayed in the air (without falling down).

32. The arrows shot by Rama and myself completely covered the sky so that even the sun, covered by a net of arrows, could not give forth its heat.

33. The very wind then shut up in that net could not pass through it. Then owing to the wind being shut up, and the sun too not being able to impart its rays,

34. And from the clashing of weapons there sprang up a fire and those arrows were ablaze owing to the fire brought into existence by them.

35. At the time, O king, every body on earth, was reduced to ashes. At that time, hundreds, and thousands, and tens of thousands and hundreds of thousands,

36. And millions and hundreds of millions of Rama's arrows were shot by that warthful one, all in quick succession.

37. In that battle, I too, by my arrows resembling poisonous snakes, cutting asunder those arrows, made them fill up the earth like snakes cut up in fragments, O ruler of men.

38. Such was the wonderful fight that took place at the time, O best among the Bharatas. Evening having passed away my preceptor also retired.

Thus ends the one hundred and eighty second chapter the fight between Rama and Bhishma in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXIII.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said:—

1. O best among the Bharatas, the next day a hard and terrible fight took place with Rama who had come back.

2. On that occasion did that virtuous souled hero, conversant with celestial weapons, hurl at me, day by day, many celestial weapons.

3. Those weapons I met by weapons capable of meeting them, O Bharata, in that terrific struggle, casting off hopes of life which is so hard to sacrifice.

4. When in this way many weapons were neutralized and baffled by other weapons, O Bharata, Rama, of great energy, fought in that battle with me, casting off hopes of life.

5. Seeing his weapons thus baffled then did the great-souled son of Jamadagni hurl

at me the fire weapon called *Shakti* with its extremity ablaze and shining like a meteor which came to have been shot by Death himself and which pervaded the earth with its effulgence.

6. I too cut asunder that blazing weapon which was coming against me like the blazing sun at the time of the destruction of the universe and felled it to the earth cut up into three pieces by my arrows: then did sweet-smelling breeze blow about me.

7. That one being cut asunder, Rama excited with wrath, hurled twelve other fierce weapons at me. Their appearance, O Bharata, I cannot describe owing to their effulgence and speed.

8. How indeed can I do so? I was struck with fear at seeing all those arrows flying towards me from diverse directions and assuming diverse forms and blazing with effulgence as the twelve suns that rise at the time of the destruction of the universe.

9. Seeing myself surrounded by a net of arrows, I neutralized them by another net of arrows from myself, O king, and then in that battle, I shot twelve arrows by which I neutralized even those terrible looking arrows.

10. Then did the great souled son of Jamadagni, O king, hurl at me fierce arrows having golden handles which were variegated and furnished with golden wings. They were blazing like great meteors.

11. These too, O chief among men, I caused to fall to the ground with the heel of my sword and shield and then shot forth celestial arrows at the celestial horses of Rama and his charioteer in that battle.

12. Seeing those arrows, decked with gold, flying at him like serpents let loose from their holes, the great-souled smiter of the lord of the Haihayas became excited with wrath and again brought forth celestial weapons.

13. Then did a cluster of blazing and fierce arrows looking like a swarm of locusts completely overwhelm my body and my horses and chariot.

14. By those arrows were my chariot, and all the horses and the charioteer completely covered. The yoke, shaft, wheels and wheel spokes were all broken by the force of that downpour of arrows.

15. That down pour of arrows having been finished, I too showered arrows on my preceptor. The mass of Brahmie merit pierced with the shower of arrows began to give forth copious discharges of blood.

16. But in the same measure as Rama was overwhelmed with my arrows, was I also pierced hard with his. When the sun set in the afternoon behind the hills in the west, our combat came to an end.

Thus ends the one hundred and eighty third chapter, the combat between Bhishma and Rama in the Amropakshyana of the Udyoga Parva.

CHAPTER CLXXXIV.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said:—

In the morning when the sun had risen, there again began the fight between myself and the scion of the Bhrigu's race.

2. That foremost of smiters, then seated on a quick-going car, showered nets of arrows on me that fell like clouds on a mountain.

3. Then that well-wisher of mine, my charioteer, overpowered by that shower of arrows, fell down from his place in the car causing anxiety to my mind.

4. Then did my charioteer fall into a deep trance and by reason of his being struck with arrows fell down in the earth and became senseless.

5. Then did the charioteer give up his life being struck with the arrows of Rama and for an instant, O chief among kings, I too was afraid at the time.

6. On my charioteer being killed, and my mind being excited Rama hurled at me arrows charged with death.

7. Then did that scion of the Bhrigu race having drawn up his bow with great force hurl an arrow at me who was overwhelmed at the calamity of my charioteer.

8. That blood-drinking shaft, having fallen on my arrow, came down on the earth taking me along with it.

9. Rama too, thinking me to be dead, O best among the Bharatas, roared aloud like the clouds and sent again and again forth a loud shout along with his followers.

10. Myself having fallen down, Rama, being pleased, gave forth a loud shout along with his followers.

11. The Kurus who were there at my side and those who came there desirous of seeing the fight, became overwhelmed with deep sorrow at my fall.

12. When I had fallen down, I saw O lion among kings, eight twice-born ones blazing like the sun. They there surrounding me and supporting me by their arrows in the midst of the field.

13. Being supported by the twice-born, I did not touch the ground and was held in the air by them as by friends.

14. They sprinkled drops of water on me as I was breathing heavily and then those Brahmanas, bearing me up, said to me.

15. "Fear not, you will still be prosperous" and I suddenly stood up, comforted at those words of theirs, and saw my mother, the best among river, seated on the car.

16. I also saw my horses held by that great river, O chief among the son of Kuru. Having touched the feet of my mother and worshipping the memory of my ancestors, I ascended my chariot.

17. She protected myself with my chariot and horses and the weapons for battle and with clasped hands I sent her away.

18. I then myself held the reins of those horses which had the speed of the wind and fought with the son of Jamadagni till the close of the day.

19. Then O foremost among the Bharatas, in that battle, I shot forth an arrow of great strength and speed on Rama that struck his heart.

20. He then fell down on his knees on the earth, overwhelmed by my arrow with his bow loosened from his grasp, and swooned away.

21. When Rama, the giver of thousands, had fallen down, clouds covered the sky discharging copious blood.

22. Meteors too fell by hundreds and thousands and roared, making every thing shake. And suddenly Rahu swallowed the shining sun.

23. High winds blew and the earth trembled and the vultures and cranes and crows came down with joy.

24. The cardinal points were ablaze and jackals began to cry aloud every moment; and drums untouched began to give forth harsh sound.

25. All these frightful omens occurred on the high-sould Rama falling down on the earth in a swoon.

26. Then Rama, rising up suddenly, approached me, with a view to a renewal of fight, O son of Kuru, being himself excited and made senseless by anger.

27. The one of long arms took up his bow which was strong and also took up an

arrow; but I withstood Rama equipped as he was.

28. The great Rishis were filled with pity and that descendant of Bhṛigu was filled with anger and he, the one of immeasurable soul, too neutralised my arrow which was like the fire that rages at the time of the universal destruction.

29. Then did the sun, covered by dust and its effulgence clouded, slowly set and night came on with its cool breezes and then we desisted from war.

30. In this way, O king, was there an end to the fight and again was there a fierce encounter at the dawn of day and so on day after day for three and twenty days.

Thus ends the one hundred and eighty fourth chapter, the fight between Rama and Bhishma, in the Anuvakshyana of the Udyoga Parva.

CHAPTER CLXXV.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said:—

1. Then, during the night, O great king, having bowed to all the Brahmanas, my fore-fathers, all the gods,

2. To all those beings that walk about in the night, to all elements—earth, water, fire, air and the sky—and to all kings, O lord of earth, I lay down on my bed, and and being all alone, I began to reflect (thus).

3. "This terrible battle, between myself and Jamadagnya, being as it is of high and mighty consequence, lasted for many a day.

4. And yet I have not been able to vanquish, in fight on the field of battle, this twice-born Rama, known as Jamadagnya who is of great might and energy.

5. If indeed, it lies in my power to vanquish this powerful son of Jamadagni, let the gods, well-pleased, show themselves to me during the night.

6. Then, O great king, mangled with arrows, as I lay asleep that night on my right, at about dawn came,

7. Those foremost of Brahmanas by whom I had been raised up when I had fallen down from chariot, and who had held me and comforted me, saying, "*Fear not,*"

8. Even they, O great king, showing themselves to me (during my sleep) in a dream, stood around me, and spoke these words; Hear them, O perpetuator of Kuru's race,

9. "Rise up and do not fear, O son of Ganga, you have not the least fear, for we will protect you, O son, who are own body.

10. Rama, the son of Jamadagni, by no means will vanquish you in battle. (Rather), you will vanquish Rama in battle, O best of Bharata's race.

11. This well-beloved weapon you will recognise for it was known to you in your previous birth.

12. It appertains to the lord of all creatures (Brahma) and was manufactured by the divine architect; it is named Praswapa, O Bharata. It is not known even to Rama nor to any body else on the earth.

13. Recollect it therefore, O you of mighty arms, and apply it steadily and with all your strength. It will come to you of itself, O you great king and sinless one.

14. By this weapon, by which O son of Kuru, you will hold in check all persons of mighty energy, Rama will not be killed outright, O king of men.

15. No crime will therefore attach to you O giver of honours. And this son of Jamadagni will fall asleep, afflicted by the might of this weapon of yours.

16. Having thus vanquished him, you yourself will raise him up again on the battle-field by that dear weapon, O Bhishma, known as *Samvadhana*.

17. Do as we tell you, O son of Kuru, seated on your chariot at day-break. Asleep or dead, we consider it to be the same.

18. O king, Rama will not die by any means. Apply, therefore, this (weapon) Praswapa, happily brought for you."

19. Having said this, all those best of Brahmanas vanished, O king. They were eight in number, resembling one another in appearance, and shone brightly, having no material bodies.

Thus ends the one hundred and eighty-fifth chapter, in the Anuvakshyana of the Udyoga Parva.

CHAPTER CLXXXVI.

(AMVOPAKSHYANA PARVA)—*Cond.*

Bhishma said:—

When they had passed away, I awoke. O Bharata; I was filled with great joy as I thought of the dream.

2. Then began that mighty battle between him and me, O Bharata, which was wonderful and which made the hairs of all creatures stand on end.

3. Then Bhargava rained on me a shower of arrows, which I baffled by a (like) shower of arrows, O Bharata.

4. Thereupon he, of great asceticism, was greatly incensed and remembering what had happened the day before, he hurled, with anger, a dart at me,

5. Which was as hard as Indra's thunder-bolt, was equal in effulgence, to the mace of Yama, (god of death) blazing like a flaming fire and licking as it were with its tongue, all quarters of the battle-field.

6. Then, O best among Kurus, it struck me on my shoulder, even then, O perpetrator of Kuru's race, like a lightning ranging in the sky.

7. Thus wounded by Rama, O red-eyed one of mighty arms, blood flowed freely like streams of red earth from a mountain.

8. Greatly incensed, I darted, at the son of Jamadagni, a deadly shaft, comparable to the poison of a serpent only.

9. That hero, the best of the twice-born, struck by it on the forehead, shone beautiful as a mountain with its peak.

10. Filled with great wrath he turned round, and drawing his bow with great strength aimed at me a terrible shaft, resembling death himself and capable of grinding all enemies.

11. That fierce shaft struck me on the breast hissing (through the air) like a serpent, and I fell down to the earth, O king, covered with blood.

12. Regaining my consciousness, I hurled at that intelligent son of Jamadagni a dart, bright and blazing as the lightning flash.

13. That dart fell on the chest of that best of Brahmanas. And, O king, having fainted (from pain) he began to tremble all over.

14. Then his friend, that twice-born and great ascetic named *Akritavrana*, embraced him again and again and soothed him with words of auspicious import.

15. Thus comforted, Rama was filled with anger and vindictiveness, and that keeper of all observances brought forth a mighty weapon of Brahma.

16. Then, for the purpose of baffling also, I aimed the same excellent weapon of Brahma, which blazed forth, appearing like what happens at the end of the Yuga (at the final destruction).

17. Then those two Brahmic weapons met each other in mid-air, without being able to reach either Rama or myself, O best of Bharata's race.

18. Thereupon, in mid-welkin, only a flame blazed forth, and O lord of earth, all creatures became greatly afflicted.

19. The *Rishis*, and the gods together with the *Gandharvas*, O Bharata, became greatly afflicted, struck by the blazing effulgence.

20. Then the earth, with the mountains, forests and trees, began to tremble, and all creatures, becoming heated, became highly afflicted.

21. The firmament, O king, began to burn and the ten points of the compass were filled with smoke. At that moment, those creatures that range the sky could not stay there.

22. While during this time all creatures, with the gods, the *Asuras* and *Rakshasas* began uttering exclamations of woe,—O Bharata, "This is the time," thought I and became desirous of shooting,

23. That weapon *Praswapa* speedily, according to the words of command of the speakers of Brahma. And the *Mantras* also for using that weapon suddenly came to my mind.

Thus ends the one hundred eighty-sixth chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXVII.

(AMVOPAKSHYANA PARVA)—Contd.

Bhisma said :—

1. Then when I had thus made up my mind there arose a mighty din of tumultuous voices in the sky, O king, saying, "O Bhishma, O son of Kuru's race, do not let go that weapon *Praswapa*."

2. But for all that I still aimed that weapon at the descendant of Bhṛigu. As I was aiming it, Narada addressed me, saying :—

3. "These gods are stationed yonder in the sky, O son of Kuru's race. They are forbidding you to-day, do not aim the weapon *Praswapa*."

4. Rama is an ascetic, possessed of the attributes of Brahma; he is a Brahman, and moreover your preceptor. Do not O son of Kuru, inflict humiliation on him, by any means,

5. Then I saw those eight speakers of the Brahma, stationed in the sky. O great king, smilingly they spoke these words to me slowly.

6. "O best among Bharata's race, do as Narada has spoken to you, for this, O best among the Bharatas, is highly beneficial to all creatures."

7. Thereupon, withdrawing that mighty weapon Praswapa, I made the Brahma weapon to blaze forth according to the ordinance.

8. Thereupon Rama, beholding that the Praswapa weapon was withdrawn, was greatly excited and suddenly gave out these words—*Fool that I am, I am vanquished, O Bhishma.* Then the son of Jamadagni saw his father, and the venerable father of his father, who stood there surrounding him, and consoling him, spoke at the time :—

The father said :—

10. Do not display such rashness again, O son, by any means,—especially of going to battle with Bhishma, who is a Kshatriya.

11. This is the duty of a Kshatriya,—viz, to fight ; O descendant of Bhṛigu, study and the observance of religious austerities are the best wealth of the Brahmanas.

12. This (taking up of arms) was ordered by us to you for some special reasons before this. Then you had taken up your arms most fiercely and performed that unenviable deed (the extermination of the whole Kshatriya race).

13. What time you have fought with Bhishma has been enough, O son. O you of mighty arms, desist from this combat, leave the battle-field.

14. Blessings be to you, let this be enough of taking up the bow. But desist from this now, O invincible one. Practise austerities, O Bhargava.

15. Here is Bhishma, the son of Shantanu, who has been made to desist from battle by all the gods, who are endeavouring to pacify him by saying "Desist from this battle."

16. "Do not fight with Rama, your preceptor"—again and again (saying this) "It is not becoming for you, O perpetuator of the race of Kuru, to vanquish Rama in battle."

17. O son of Ganga, do honour to this Brahmana on the field of battle. We are your superiors and therefore forbid you.

18. Bhishma is one of the foremost of the Vasus. It is only by good luck that

you are still living. This Shantanu's son by Ganga is a celebrated Vasu.

19. How can he be vanquished by you ? Desist at this point, O descendant of Bhṛigu. That best among Pandavas, Arjuna, who is the powerful son of Indra,

20. Who is Nara, who is the lord of all creatures, a hero, who was before this a god, who is without beginning and end, and who, mighty as he is, is known throughout the three worlds as Savyasachin,—is ordained by the self-create (Brahma) to be the death of Bhishma in the ripeness of time."

Bhishma said :—

21. Being thus spoken by his ancestors, Rama thus spoke to them—"I will not desist from the combat—this is the vow I have taken upon myself.

22. Before this, I had never been made to turn back (from combat) on the field of battle. O grandsires, make the Ganga's son to desist from the battle, if it so pleases you.

23. But as for me, I will never hold back from this combat." Then those ascetics, O king, with Richeeka at their head,

24. And accompanied by Narada, came up (to me) and thus spoke :—"Desist from the battle, O son. Honour that foremost of Brahmanas."

25. "No" I said to them "according to the duty of a Kshatriya, this is my vow, that never from battle, I will turn back or suffer my back to be wounded by arrows. Not from coveting any objects of desire, nor from fear, nor for the sake of wealth,

27. Shall I abandon my eternal duty,—this is my fixed resolution." Then all those ascetics, O king, with Narada at their head,

28. And Bhagirathi, my mother, occupied the field of battle (between myself and Rama). I however, stood with my bow and arrows as before, and with fixed resolution as before, on the battle-field, to go on fighting. Then they said to Rama.

29. Once more, all them together, going up to the descendant of Bhṛigu, on the battle-field said, said—"The hearts of the Brahmanas are as soft as butter, O son of Bhṛigu ; be pacified.

30. O Rama, O Rama, O best of Brahmanas, desist from this battle. Bhishma is incapable of being killed by you, as you by Bhishma, O son of Bhṛigu's race."

31. Addressing him with these words, and obstructing the battle-field, his forefathers

made the descendant of Bhṛigu lay aside his weapons.

32. And then I again saw those eight revealers of Brahman, blazing like eight constellations risen (in the sky).

33. They then spoke these words with affection to me, who stood on the field of combat, "O you of mighty arms, go up to Rama, your preceptor. Do what is good to all the world."

34. Beholding that Rama desisted (from battle) at the words of his will-wishers, I also, for the good of the worlds, accepted (their) words.

35. Thereupon severely wounded as I was, I went up to Rama, and bowed down to him. Rama also, that great ascetic, smiling with love, spoke to me.

36. "There is no Kshatriya among all men equal to you on the face of the earth. Go you, O Bhishma, for in this combat I have been highly pleased with you.

37. Then in my presence, summoning that maiden (the daughter of Kāshī), the descendant of Bhṛigu, spoke (to her) in these modest words, before all the high-souled ones.

Thus ends the one hundred and eighty seventh chapter, in Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXVIII.

(AMVOPAKSHYANA PARVA)—

Continued.

Rama said:—

1. In the very sight of all these persons O maiden, I have done better, according to the best of my power, and displayed my highest prowess.

2. And yet I have been unable to gain any superiority over Bhishma, that foremost of all wielders of weapons, though I have exerted to the very best of my power.

3. This (which you have seen) is my highest might,—this is greatest strength. Go whither you like, O blessed lady. What else can I do for you?

4. Take refuge even with Bhishma himself; there exists no other for you. I am vanquished by Bhishma on account of his using such mighty weapons."

5. Then the high-souled Rama, having thus spoken, fetched a deep sigh and remained silent. Then that maiden spoke to the descendant of Bhṛigu.

6. "O holy one, it is even as your holy self has said. This Bhishma, of varied intelligence, is invincible in battle even by the very gods.

7. To the best of your power and to the best of your energy you have accomplished my work, and in this battle you have shown irresistible might and diverse kinds of weapons.

8. You have yet been unable to show any superiority (over Bhishma). As for me I shall not go again to this Bhishma. Thither, however, shall I repair, where, O you whose wealth is asceticism, I shall be able myself to (obtain the means to) fell down in battle this Bhishma, O you the perpetuator of the race of Bhṛigu."

20. Having spoken thus, that maid went away with eyes agitated with wrath; and intending to bring about my death she firmly resolved to practise asceticism.

11. Then that foremost one among Bhṛigu's descendants, accompanied by those ascetics, departed, after bidding me farewell for the mountain of Mahendra, O Bh. "a, whence he had come.

12. Thereupon, ascending my chariot, and praised by the twice-born, I entered the city and immediately informed Satyawati, my mother,

13. Every thing as it had happened, O great king, and she (in her turn) uttered words and congratulations to me. I then appointed intelligent and wise men to watch the proceedings of that maiden.

14. Day after day, they went and learnt whatever she did, being devoted and always stationed at their duty, and brought them to me, always their well-wisher.

15. Even at the time when that maiden went to the woods bent on practising asceticism, I became melancholy and poorly with pain.

16. No Kshattriya has ever by mere prowess vanquished me in battle, except one acquainted with Brahma, O my son and observant of vows and austerities.

17. I then informed even Narada, O king, and also Vyasa of the doings (of that daughter of the king of Kāshī), and both of them said to me.

18. "O Bhishma, you need not be depressed on account of the daughter of Kāshī. Who can have the power to alter the course of destiny by individual resolution?

19. That maiden, O great king, having entered the pale of a secluded spot, began practising austerities of superhuman endurance, on the banks of the Yamuna,

20. And she remained in the water of the Yamuna for one year, and another year, that lady remained fasting without food.

21. Without food and emaciated, rough skinned, and bronzed, with matted locks, and begrimed with the mud (of the river), that lady, whose wealth consisted in asceticism, remained fixed and motionless for six months, her only food being the air.

22. And after this she broke her fast by eating a single dry leaf, and then she remained, another year, standing erect in the great river on one foot fixed with indignation as she was.

23. And thus she continued for twelve years (her austerities) and made the heaven hot. Nor could she be made to desist from the course by her relatives.

24. Then she went to Vatsabhumi, resorted to by Siddhas and Charanas, and the retreat of high-souled ascetics of pious deeds.

25. And there, in the sacred waters of pilgrimages, she bathed herself night and day, and that daughter of the lord of Kashi roamed about, fierce as she was, according to her desire.

26. Proceeding next to the hermitage of Narada, and then to the auspicious hermitage of Uluka, and to that of Chyavana, and even to the sacred spot of Brahma,

27. And to Prayaga, the sacrificial spot of the gods, and to the forest sacred to the gods and to Bhogavati, O monarch, as also to the hermitage of Kaushika,

28. And to the hermitage of Mandavya, O king, as also to the hermitage of Dilipa, to the (sacred) water of Rama's lake, O Kauravya, and to the hermitage of Pailagarga,

29. In these sacred places of pilgrimages that maiden of Kashi, O lord of earth, bathed her body, and all this while practising the austerities difficult of performance.

30. (One day) my mother, (Ganga) while in the waters, spoke these words, O Kaurava why do you take so much pains, O blessed one! Tell me the truth.

31. She then spoke, of whom no one can speak evil, with hands folded to my mother "O fair-eyed one, Rama has been vanquished in battle by Bhishma.

32. Who else, though a lord of earth, can attempt to vanquish him when he stands forward with his arrows? And I am practising these severe austerities for the destruction of Bhishma.

33. I wander about in the earth, O goddess, with the one purpose of obtaining the

means of death of that king, and this is the vow I have taken, O goddess, in everything else that I do."

34. Thereupon the ocean-going (Ganga my mother) spoke: "O lady, you are acting crookedly. O faultless one, this object of yours you shall not be able to attain, O weak one.

35. O daughter of Kashi, if you hold to this vow for the destruction of Bhishma, and even if you take leave of your body while performing these austerities,

36. You shall be turned to a tortuous river, O fair one, with water (only in the rains. Your water shall be inaccessible and unknown, and (as you shall be) with water only during the rainy season, you shall be dry for eight months (in the year);

37—38. Filled with dreadful alligators and yourself dreadful, and inspiring terror in all creatures." Having thus spoken, O king, my mother, that lady of great fortune pretending to smile, dismissed the daughter of Kashi. Thereupon that highly fair one did not even drink water, sometimes for eight months and sometimes for ten months.

39. And the daughter of the king of Kashi, O Kauravya, on account of her love of pilgrimage came to Vatsabhumi, and there she fell down and began to run down (as a river.)

40. And O Bharata, it is recorded that the river in Vatsabhumi, was filled with water only during the rains, and abounded in alligators, was difficult to ford and tortuous (in her course).

41. O king, by merit of her austerities that maiden became a river by only half her body, while by the other half she remained a maiden in Vatsabhumi, as before.

Thus ends the one hundred and eighty eighth chapter, the Amvopakshyana of the Udyoga Parva.

CHAPTER CLXXXIX.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said:—

1. Then all the ascetics (living in Vatsabhumi), perceiving her firmly resolved on practising austerities, dissuaded her, and they said "O child, what do you mean to do?"

2. Then to those Rishis hoary with asceticism, spoke the maiden: "I have been undone by Bhishma, and despoiled of those virtues that would have been mine by living with my husband.

3. My observance of vows is for his destruction, and not for the sake of the worlds of happiness, O you that have asceticism for your wealth. Having slain Bhishma I shall attain peace (of mind); this is my resolve.

4. Him by whom this existence has become one of continuous misery, by whom I have been deprived of the region where my husband is, for whom I am neither a woman nor a man in this life,

5. Without slaying in battle that son of Ganga, I will not desist, O ye whose wealth is asceticism. That which I have here spoken in words—even that is the resolve in my heart within.

6. I am disgusted with remaining in this state of mine as a woman, and I am firmly resolved upon attaining the state of a man. I will be revenged upon Bhishma. I should not be dissuaded any more."

7. To that ascetic lady, the god who holds the trident in his hand, and who is the husband of Uma, showed himself in his own form in the midst of those *Maharshis*.

8. Being asked to solicit her wished for boon, she prayed of the god my defeat. "You will slay him"—thus that god answered that lady of firm resolution.

9. "Thereupon again she said to Rudra—How can it happen, that mine shall be the victory in battle, O god, as I am, a woman?

10. O lord of Uma, my mind is perfectly calm, so far as regards a woman. And you have also promised, O lord of all creatures, the defeat of Bhishma.

11. Act in such a way that this (promise) may be true, O god who has the bull for the mark, and so that on encountering Bhishma, the son of Santanu in battle, I may slay him."

12. To that maiden Mahadeva (the great god) having the bull for his carrier thus spoke truly—"My words can not be false. They shall turn out true, O blessed one.

13. You will slay Bhishma in battle, for you will attain the state of a man. And you will recollect all this, when you go to another body.

14. Borne in the race of Drupada, you shall be a *Maharatha*, quick in the use of weapons, skilled in fighting in various ways, and a fierce warrior.

15. As I have spoken, O blessed one, so shall it all be. You will be a man after some time has elapsed."

16. So saying, Mahadeva, otherwise, known as Kaparddin, and having the bull for his carrier, vanished even then and there while the Brahmanas were looking on.

17. Thereupon that faultless damsel of fairest complexion, in the very sight of those great *Rishis*, having gathered fuel from that wood,

18. And making a large funeral pyre and having set fire (to it), O monarch, with a mind burning with wrath, even in that flaming fire,

19. That eldest daughter of the king of Kashi, O king, entered the fire on the banks of the river Yamuna, saying (as she did so) "For the destruction of Bhishma-sena.

Thus ends the hundred and eighty ninth chapter, in Amvopakshyana of the Udyoga Parva.

CHAPTER CXC.

(AMVOPAKSHYANA PARVA)—

Continued.

Duryodhana said:—

1. Tell me, O grandsire, how Shikhandin, who had been before a daughter, O son of Ganga, became a man, O foremost of warriors.

Bhishma said:—

2. The chosen and beloved queen of king Drupada, O great king, was childless at first, O monarch.

3. And during this time the highly intelligent king Drupada, pleased by worship, O mighty king, the God Sankara for the sake of, offspring.

4. Resolving to bring about my destruction, he took to the severest penances, and said "Let mine be a son, and not a daughter, O Mahadeva;

5. O God, I desire a son, to revenge myself on Bhishma." Then this was said (to him) by Mahadeva—"Your son shall be both male and female.

6. Desist therefore, O protector of the earth, it shall never be otherwise." He (king Drupada) entering his city said to his wife.

7. "I have made a great exertion; O goddess, I have worshipped *Shambhu* by penances, and I have been told by him:

"Your offspring) will first be a female and will then become a man."

8. Though repeatedly solicited, Shiva only said "It is decreed by destiny. It shall not be otherwise, but even as I have told you"

9. Thereupon that lady of great force of mind kept her mind rigidly pure and the wife of king Drupada, at the proper time, went to king Drupada.

10. Agreeably to the decrees of destiny, the wife of Prishata, in due time, conceived, as Narada informed me, O ruler of the Earth.

11. And that goddess, whose eyes resembled the petals of the lotus, continued to hold her foetus. And to that dear wife, O son of Kuru, king Drupada,

12. The mighty-armed one, on account of his affection for his son, ordered all that was agreeable. And O Kaurava, his wife obtained everything that she desired.

13. And in due time, that goddess, the queen of the childless lord of earth, king Drupada,

14. Even that lady of great force of mind, O lord of men, gave birth to a daughter of great beauty.

15. O great king, thereupon the king Drupada gave out to all—this is my son—and for this daughter, who was concealed,

16—17. O lord of men, (he) caused all the necessary rites to be performed just as if it were a son. And the imperial wife of Drupada protected the secret with all due care, saying, "This is a son indeed." And neither did any one else other than the son of Prishata know (the child to be a) daughter, in all that city.

18. Reverencing the words of that god of immeasurable glory, he kept to himself that she was a daughter, and said,—"This is a male child."

19. And that king caused all the rites prescribed for a son during infancy to be performed according to all due ordinances, and named her Shikhandin.

20. I alone, by means of spies, and through the words of Narada, and through the words of the god (Shiva) and also from the austerities of Amva, was informed (of the child being a son).

Thus ends the one hundred and ninetyeth chapter in Amvopakshyana of the Udyoga Parva.

CHAPTER CXCI.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhisma said :—

1. Drupada betowed all possible care on all the (necessary) accomplishments of his daughter, O vanquisher of foes, teaching her writing, painting and all the arts.

2—3 And in (the practice of) arrows and (other) weapons O great king, she became a disciple of Drona. And O great king, the mother of that child, a lady of the fairest complexion, urged the king for a wife for that daughter, as if she were a son. Thereupon the son of Prishata, perceiving her to have attained youth, became thoughtful along with his wife, considering her to be a female.

Drupada said :—

4. This daughter of mine, who now adds to my woe, has attained her youth. And she has been concealed by me on the (strength of the) words of the holder of the trident.

His wife said :—

5. O great king, that (word) will never prove false. How can it be proper for the Creator of the three worlds to speak anything false on this earth?

6. If it pleases you, O king, hear what I say. And then having listened to it, the descendant of Prishata may take to his own wisdom.

7. According to due rites, cause him to take a wife, with all care—Those words of him (Shiva) will turn out true—even this is my firm belief.

8. Then that royal couple, making a firm resolution as regards that work, chose as a bride the maiden daughter of the king Dasharnakas.

9. Thereupon the king Drupada—the lion among kings, having heard of the (respective) purity of descent of the lineage of all kings, chose the daughter of the king of the Dasharnaka territory as the wife of Shikhandin.

10. That king Dasharnaka, known as Hiranyavarman (or the golden-armoured) even that ruler of earth gave away his daughter to that Shikhandin.

11. And throughout all the Dasharnaka territories that king was a mighty one, and incapable of being conquered. He was protected by a golden armor, was irresistible, had a large army and was high-souled.

12. And some time after the wedding had been performed, that daughter, O best of kings, attained her youth; and that daughter, Shikhandin, had also attained her youth.

13. And Shikhandin, being wedded, returned to Kampilya. And then after a certain time she (daughter of Hiranyavarman) came to know her to be a woman. And the daughter of Hiranyavarman, knowing Shikhandin to be a woman,

14. Represented to her nurses and lady companions with shame (this fact) about the maiden daughter of the king of the Panchalas, viz. Shikhandin.

15. Then those nurses from the Dasharna territories, O best among kings, became greatly afflicted, and despatched emissaries (to their king).

16. Thereupon all the emissaries to the king of the Dasharna territories informed him of the deception that had been practised, as it had happened. And that king became filled with anger.

17. And, O great king, Shikhandin also at that time conducted himself like a male at the royal court with great joy, setting aside as it were his feminine nature.

18. After the lapse of a few days, O best of the race of Bharata, on hearing of this fact (Shikhandin bearing himself like a male), Hiranyavarman, O great king, was afflicted with anger.

19. Thereupon the king of Dasharna country, being filled with terrible anger, sent an ambassador to the court of king Drupada.

20. Then the ambassador of the golden-armoured king having alone approached the king Drupada, took him aside and spoke these words to him in private.

21. "The king of the Dasharna country, O king, has spoken these words to you, being deceived by you and enraged with you at the deception, O sinless one.

22. "You have insulted me. Surely it was not considerably done that you wanted my daughter for your daughter from folly.

23. Take now the fruit of that act of deception, O wicked one, for I will now slay you with all your relatives and ministers. Wait a bit."

Thus ends the one hundred and ninety-first chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCI.

(AMVOPAKSHYANA PARVA)—*Contd.*

Bhishma said:—

1. Thus addressed by that messenger, O king, the king Drupada, like a thief caught (red handed), could not utter a word.

2. He made great efforts, for the purpose of pacifying his son's (daughter) father-in-law, by means of messengers, instructing them to say sweetly and persuasively,—*'It is not so.'*

3. That king (Hiranyavarman), thereupon once more ascertained the real fact, that the offspring of the king of the Panchalas was a daughter, and went forth (out of his city) without delay.

4. He then sent information to all his friends (who were) of immeasurable strength, regarding the deception that had been practised upon his daughter, according to the message of the nurses.

5. Then that best of kings, having mustered a large army, formed the resolution of marching against the king Drupada, O Bharata.

6. Then that ruler of the earth, Hiranyavarman held a consultation with his ministers, O great king, (as to the course to be taken) against the king of the Panchalas.

7. It was then and there resolved with certainty among those high-souled kings,—*"If this be really true that Shikhandin is a daughter, O king, then having bound the king of the Panchalas, we shall drag him (here) and having installed another king who will rule over the people,*

9. *We will slay this king of the Panchalas along with Shikhandin.*

10. Knowing this to be the fixed resolve, the king (Hiranyavarman) once more sent messengers to the son of Prishata—(with the message). *"I shall slay you, wait a little."*

Bhishma said:—

11. That king was by nature not courageous, and was quiet. King Drupada, though a ruler of the earth, was dreadfully alarmed.

12. Having despatched messengers to the Dasharna king, king Drupada, fainting with grief, approached his wife in secret and spoke these words.

13. Being filled, as the Panchala king was, with great fear and struck with grief at his heart, he said to the beloved mother of Shikhandin.

14. *"My son's father-in-law, king Hiranyavarman, having mustered a large army, is*

advancing against me with anger, powerful as he is.

15. Fools that we both (of us) are, what are we to do now, as regards this daughter of ours? Your son Shikhandin is very much suspected to be a daughter.

16. Under this suspicion, (king Hirarnya-varman), thinking—I have been deceived,—wants to slay me with his friends and army carefully mustered.

17. O you of beautiful hips, tell me what is truth in (this case) and O beautiful lady, what is false. O auspicious one, having heard from you, I will make arrangements (how to act).

18. I have been thrown in danger, as well this daughter Shikhandin. You also, O imperial lady of the finest complexion, are in great danger.

19. As I ask you, tell me what the truth is, for the relief of all (of us). O lady with beautiful hips and fair smiles, it depends on your words as to what ought to be speedily done.

20. Do you not fear, neither (let) Shikhandin (fear), for I will make suitable arrangements through kindness though I have been deprived from the duties to a son.

21. That ruler of the earth, the king of the Dasharna country has been deceived by me. Speak, therefore O highly blessed lady, so that I may do what should be for the benefit (of all)."

22. That goddess-like lady, being thus addressed before all the ministers by the king, for the proclamation of his innocence to others, though he knew everything, replied to the lord of the earth.

Thus ends the one hundred and ninety-second chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCI.

(AMVOPAKSHYANA PARVA)—

Continued.

Phisma said:—

1. The mother of Shikhandin, O mighty-armed ruler of men, related to her husband all about her daughter Shikhandin in accordance with the real facts.

2. Childless as I was, O great king, and from fear of my companion-wives, my daughter Shikhandin, when born, was represented to you as a son.

3. O best of men, you had, also, from love of me, corroborated it and O best among kings, the rites belonging to a son were performed for this daughter.

4. And a wife was given to her, O king, as the daughter of the king of the Dasharna territories and it was approved of by me; seeing as I did the meaning of the words of that diety, "Born as a maiden, she will become a male" we ignored this fact of her being a daughter.

5. Hearing this, king Drupada known as Yajnasena, having informed all his councillors of all these facts, held a consultation, O king, as to the best means of protecting his subjects.

6. Although he had himself deceived the king of the Dasharna country, yet sanctioning the alliance as quite proper, he began to settle his plans with concentrated attention.

7. Naturally well-defended, O Bharata, (he) began to fortify his city, at the time of danger, in all possible ways, and adorned it (with works of defence).

8. But the king was nevertheless afflicted with great grief, together with his queen, O best among Bharata's race, at this enmity with the king of Dasharna territories.

9. Considering in his mind as to how there might not be this great enmity with his son's father-in-law, he began to worship the gods.

10. Thereupon, perceiving him to be devoted to the gods, O king, and paying his worship, his wife, that goddess-like lady spoke these words.

11. "Though in prosperity, the worship of gods is truly prescribed by all righteous men, what then (ought to be said) about those who are in distress? Therefore, worship your superiors.

12. Pay worship also to all the gods with large presents (to the Brahmanas) and let the sacred fires be ablaze, to pacify the Dasharna king.

13. O my lord, think in your mind (about a way) for pacification without involving a war. Through the grace of the gods, all this will happen.

14. Do as you had been counselled when you consulted with your ministers, O you with large eyes, for the preservation of this city, O king.

15. When earthly power is joined to godly power, it will surely succeed, O king. But there is no success when these are against each other.

16. Therefore, having taken the necessary steps as regard this city with your ministers, pay adoration, O lord of earth, to the gods according to your desire.

17. Perceiving those two, overwhelmed with grief, talking to each other, that daughter Shikhandin, ascetic as she was, was filled with shame.

18. Thereupon she thought (within herself), "these two (my father and mother) are afflicted with grief on my account." Then she made up her mind for destroying her own life.

19. Having firmly taken this resolution and been deeply afflicted with grief, she went out to a deep and lonely forest, abandoning her house.

20. That forest, O king, was inhabited by a very rich and powerful Yaksha named Sthunakarna and it was through his fear that men forsook that forest.

21. And there was the abode of Sthuna, washed with lime, from which issued smoke bearing the smell of fried paddy, and (surrounded) with high walls with a gate way.

22. Entering it, the daughter of king Drupada Shikhandin, O king, began to reduce her body by remaining without food for many a day.

23. That Yaksha Sthuna, who was endued with kindness, showed himself to her (and said), "for what purpose have you begun this proceeding? Tell me and do not make delay, for I will do it."

24. "It cannot be performed"—she replied to the Yaksha again and again. But that Guhyaka returned her answer immediately (by saying) "I shall surely do it."

25. "O daughter of the king, I am an attendant of the god of wealth, and I can grant boons. I will bestow even what is unbestowable. So tell me what you desire."

26. Thereupon Shikhandin related to that chief of the Yakshas, named Sthunakarna, O Bharata, everything in detail.

Shikhandin said :—

27. "O Yaksha, my father, bereft of a son, will very soon meet with destruction, for the lord of the Dasharna territories is marching against him with anger.

28. That golden-armoured king is very powerful, and of great energy. Therefore protect me, O Yaksha, and my father and mother.

29. The pacification of my grief has been promised by you. Let me become a man, O Yaksha, through your grace, O faultless one,

30. So long as that king does not depart from my city, bestow your grace, O great Yaksha and Guhyaka.

Thus ends the one hundred and ninety third chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXXCIV.

(AMVOPAKSHYANA PARVA)—

Continued.

Bhishma said :—

1. At length the Yaksha, hearing the words of Shikhandin, said, afflicted by destiny, after considering in his mind,

2. Truly, it was decreed to be so for my (Bhishma's) grief, O Kaurava. "O fair one I will accomplish your wish, but listen to a condition.

3. I will bestow upon you my own manhood, for a certain period. But, (after its lapse) you will have to come in (due) time. Now, speak the truth to me.

4. Master as I am, I have the power to do whatever I wish; I can range in the sky for I can roam about freely according to my will. Through my grace, save your city and your friends completely.

5. I will take on myself this your maidenhood, O daughter of a king. Pledge yourself to me (as to the condition) and I will do what is dear to you."

Shikhandin said :—

6. O you of good vows, I will return to you your manhood, O God. Only for a certain period bear my womanhood, O night-ranger.

7. On the departure of the Dasharna king, who is known as the golden-armoured hero, I will become a woman, and you will become a man.

Bhishma said :—

8. Having spoken thus, they two made an agreement O king, and they transferred to each other their (respective) sexes.

9. The Yaksha Sthuna took upon himself (her) maidenhood, O Bharata, and Shikhandin obtained the blazing form of the Yaksha.

10. Thereupon Shikhandin, the Panchalya, having obtained manhood, O king, entered the city and went to his father with great joy.

11. And he related everything as it had fallen out to the king Drupada. Hearing this he became filled with exceeding joy.

12. And together with his wife, he re-collected the words of Maheshwara. Then he sent words to the king of the Dasharna land, O king.

13. "This offspring is a male. May you believe this." At length the Dasharnaka king suddenly approached,

14. Drupada the king of the Panchalas, being filled with grief and sorrow. Thereupon having reached Kampilya, the lord of Dasharna,

15. Sent a messenger, one of the best of those who know the Vedas, after having paid him (due) honours. "Tell that most wretched king of the Panchalas according to my words,

16. "That as you selected my daughter for your daughter, O wicked one, so you will see the fruit of that insult very soon, no doubt,"

17. Thus addressed, that Brahmana messenger, despatched by that Dasharna king, travelled towards the city, O best of kings.

18. That priest then arrived at the city of Drupada. And to him, the Panchala king paid all homage by offering a cow and the arghya (a mixture of honey, milk &c paid as a homage on one's arrival at a house).

19. And (the Panchala king) went up to him along with Shikhandin, O great king. But he (the messenger) did not accept that homage, but said these words,

20. Which had been communicated by that warrior king, the golden-armoured one. "As I have been deceived, O you of vile conduct, by your daughter,

21. Receive, therefore, O wicked one, the (fruit) an account of the criminal act (of yours); give battle, O king, to me, on the field of battle, without delay.

22. I will forthwith slay your ministers, offspring and friends." The king having heard this, the result of that insult,

23. And being thus addressed by the king of Dasharna through his priest, in the presence of his ministers, Drupada assumed a tone of friendship, O best of Bharata's race.

24. "What you have spoken, O Brahmana, according to the words of my kinsman (son's father-in-law) receive its reply,—my messenger will give the answer to the king."

25. King Drupada then despatched a Brahmana messenger, versed in all the

Vedas to the high-souled golden armoured one.

26. Approaching the king, viz, the lord of the Drsharna land he gave the reply, O king, as it had been spoken, O king, by Drupada.

27. "Make an enquiry and let this be made clear that this prince, is my son. You have been misinformed by some body; but this is surely unworthy of belief"

28. Thereupon that king, hearing (the words) of the Drupada, became dejected; and sent some choice, youthful ladies of great beauty to Shikhandin to ascertain whether he was a man or a woman.

29. Those ladies, who had been despatched, having learnt the truth, praised all about Shikhandin who was a man of great strength, O best of Kuru's race, to the king of the Dasharna country.

30. Having made this test, the king, gladdened at heart, going up to his kinsman (his daughter's father-in-law) lived with him (some time) with gladness.

31. And that lord of men gave away with joy to Shikhandin great wealth, and elephants, horses and cattle and slaves also in large numbers.

32. And he departed, being worshipped, after having rebuked his daughter. After the gladdened king with the golden armour; on being pacified,

33. Had made his departure, Shikhandin was filled with joy for some time. After the lapse of a certain period, Kuvera, who had been for his bearers, making a journey through the earth, came to the abode of Sthuna.

34. Moving to and fro over his abode, the protector of all wealth observed that the mansion of the Yaksha Sthuna was beautifully adorned with diverse sorts of garlands;

35. And with fragrant roots (of plants) and scented with the smoke of sweet incense, and ornamented with banners and well supplied with food and drink.

36. Seeing that spot of his, ornamented in every way, and (everywhere filled with garlands of gems and precious stones and gold,

37. And breathing with the fragrance of various sorts of flowers, and looking beautiful being well-swept and watered, the lord of all Yakshas at length spoke to his attendant Yakshas.

38. "This mansion of Sthuna is well-adorned, O ye (followers) of immeasurable powers. Why does not this fool, however, approach me?"

39. As this fool does not approach me, though knowing (that I am here), therefore he should be inflicted on a severe punishment. This is what I think.

The Yakshas said :—

40. O king, a daughter was born to king Drupada, by name Shikhandin. For her sake, on some account, he has given away his manhood.

41. Having taken her womanhood (on himself) he remains in this abode, being a woman. He does not approach (you), bashful on account of her holding the form of a woman.

42. It is for this reason, O king, that Sthuna does not approach you to-day. Having (now) heard (this) do as it seems proper. "Let the car be stopped here.

43. Let Sthuna be brought, I shall inflict punishment on him." Said thus the lord of the Yakshas again and again.

44. "Being summoned, O lord of the earth, he came before the king of the Yakshas; and O great king, having the form of a female, he stood bashfully.

45. Then the giver of wealth cursed him in his anger, O descendant of Kuru's race, "even thus let the womanhood of this sinful one remain, O Guhyakas!"

46. And then that high-souled lord of Yakshas (again) said, "As you have humiliated all Yakshas by giving away your own sex to Shikhandin, O you of sinful understanding and by taking her female sex, O you of sinful deeds,

47. As you have perpetrated this, O you of evil understanding, which had never been attempted by any one (before this), so from this day forth you shall remain a woman, and she a man.

48. The Yakshas then began to appease (the anger of) Vaishravana, for the sake of Sthuna karna, (saying) "set a limit to your curse" again and again.

49. Then that high-souled lord of the Yakshas, O son, answered his followers,—all those Yakshas,—with the desire of setting a limit to (his) curse.

50. "On the death of Shikhandin O ye Yakshas of high minds, he shall regain his own form. Therefore let the Yaksha Sthuna be free from anxiety."

51. Having thus spoken, that mighty god, king of the Yakshas, departed well-honoured, with all those followers, who travelled (a great distance) in a moment.

52. Sthuna, having received this curse, ~~when in due time~~ Shikhandin

53. Approaching him, he said these words—"I am come (to you) O god. "Thereupon Sthuna said to him again and again—"I am pleased (with you)."

54. Seeing that prince Shikhandin come to him without guile, he related to Shikhandia everything as it had happened.

The Yaksha said :—

55. "It is not your fault, O princess, that I have (thus) been cursed by Vaishravana (but of my own destiny). Depart now according to your pleasure, and live with all happiness on this earth.

56. It is my belief that it was ordained before hand, and is incapable of being altered—viz., his coming here and my seeing Paulastya (the god of wealth)."

Bhishma said :—

57. Thus addressed by the Yaksha Sthuna O Bharata, Shikhandin went back to the city filled with great joy.

58. And he worshipped with great sumptuousness and with scents and garlands of all sorts, all those of the twice-born, and the gods and the (sacred) trees and cross-ways.

59. And Drupada, the king of Panchalas, became exceedingly joyful, with his son Shikhandin who had obtained his desire, and as well as with his friends.

60. And then he gave away to Drona as a disciple, O best of the race, his son Shikhandin, who had been before (this) a daughter, O king.

61. And the king's son, Shikhandin, obtained (the knowledge) of the science of arms with its four divisions (*receiving, holding, using, and baffling weapons*), as also yourselves and Dhrishtadyumna of Prishata's race.

62. To me however, my spies who had been set on Drupada by me, (in the guise of) being idiots, who were blind and deaf, related all things as they happened, O son.

63. In this way it is, O great king, that the son of Drupada is both a man and woman, and he was born as Shikhandin, O best of Kurus, and as the best of car-warriors.

64. (Thus it happened), O best among Bharata's race, that the eldest daughter of the king of Kashi, known by the name of Amva, is born in the family of Drupada as Shikhandi.

65. I will not look for a single moment, nor even strike, though appearing before me with his bow in his hand with the desire of

66. This is the vow which I have taken for all time, and it is known to all the earth—that on women, or on those who had been women before, on those whose names were those of women, or even those whose appearance resembles that of a woman,

67. I will not let go my weapons, O son of Kuru's race, I will not, for this reason, slay this Shikhandin.

68. I know this truth about the birth of Shikhandin, O son, and therefore I will not slay him in any battle, though with weapon in his hand.

69. If Bhishma slays a woman, all right-minded men will censure him and therefore I will not slay him,—even if I see him standing on the battle field.

Vaishampayana said :—

70. On hearing this, king Duryodhana, a descendant of Kuru's race, having reflected for a moment, considered this to be fitting in Bhishma.

Thus ends the one hundred and eighty fourth chapter in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCV.

(AMVOPAKSHYANA PARVA)—

Continued.

Sanjaya said :—

1. When the night had dawned, your son again, in the midst of all the army, asked his Grandsire.

2. "This army of the son of Pandu, O son of Ganga, ready for fight, abounding in men and elephants, and crowded with mighty chariot-warriors,

3. Protected by such great archers of mighty strength as Bhima and Arjuna, equal to the Regents (of the worlds) and Dhristadyumna is its leader,

4. Which is incapable of being vanquished and irresistible and appearing like a raging ocean,—his ocean of soldiers, incapable of being ruffled even by the very gods in a mighty battle

5. By what time, O son of Ganga, of great effulgence, can you annihilate and (in what time) the mighty archer (our preceptor) Drona or Kripa, of great strength.

6. Or Karna, who glories in battle, or that best of the twice-born, the son of Drona, (can destroy it) ? Yet that are well-versed in celestial weapons, are in my army.

7. I very much desire to know this.. I have a mighty curiosity in my heart always (to know this). (O mighty-armed one,) it is met for you to tell me this.

Bhishma said :—

8. This is, indeed, becoming just like yourself O best of Kurus, and O lord of the earth that you desire to know the strength and weakness of your enemies.

9. Hear therefore, O king, of my utmost power which I can exert in battle, both with reference to the power of my weapons in battle, and also that of my arms, O you of mighty arms.

10. Ordinary men ought to be fought without artifice, and with deceptive artifices one versed in them ;—this is the rule that has been settled.

11. O highly blessed one, I can slay the army of the Pandavas, by making a division of the day, and taking the morning each day for my share,

12. Ten thousand soldiers, by this division, O you of great effulgence, and of car-warriors, one thousand—this I think (I can take as) my share.

13. According to this way, being always with my armour, and always (spending my time) in action, I can annihilate this huge army in a certain period, O Bharata.

14. But if I shoot my mighty weapons I can slay (at once) hundreds and thousands ; being stationed in battle, I can slay (the army) in a month, O Bharata.

Sanjaya said :—

15. Hearing these words of Bhishma king Duryodhana then asked Drona, the foremost of Angira's race, O great king,

16. "O preceptor, in what time can you annihilate the soldiers of the son of Pandu ?" Drona replied to him, as if smilingly.

17. "I am old and my energy and prowess of exertion have become weak, O mighty-armed one. I can consume this army of the Pandavas by the fire of my weapons,

18. Just like Bhishma, the son of Santanu, by a month's time ; so I think. This is my utmost power—this is my greatest strength."

19. Then Sharadwata's son, Kripa replied "In two month's time." And the son of Drona promised the destruction of the army in ten nights.

20. Karna, knowing as he did (the use of) mighty weapons, promised it in five nights. Hearing those words of the son of Suta, the son of the ocean-going (Ganga),

21. Laughed an audible laugh, and spoke these words. "As long as the son of Pritha, holding his weapons and conch and bows in battle,

22. You do not encounter, O son of Radha, coming as he does in battle, on his chariot guided by Vasudeva, so long can you think so. You are indeed capable of saying anything again, even what you please.

Thus ends the one hundred and eighty fifth chapter, in the Amvopakshyana in the Udyoga Parva.

CHAPTER CXCVI.

(AMVOPAKSHYANA PARVA)--

Continued.

Vaishampayana said:—

1. Hearing this, the son of Kunti (Yudhishtira) summoned all his brothers. Having summoned (them), O best of the Bharata race, he spoke these words.

Yudhishtira said:—

2. The spies, whom I have in the army of the son of Dhritarashtra, brought me this news when the night had passed away.

3. 'Duryodhana asked the son of Ganga of high vows, "O lord! in what time can you annihilate the army of the sons of Pandu?"'

4. And the wicked son of Dhritarashtra was answered—"In a month." And in that same time Drona also has promised.

5. And we have heard that the son of Gautama has promised the same in double that time, and the son of Drona has promised (the same) in ten nights, acquainted as he is with mighty weapons.

6. Then Karna, who knows (the use of) celestial weapons, being asked in the army of the Kuru-, has pledged himself to slay us with our armies in five days.

7. On this account, I also desire, to hear your words, O Arjuna, in what time you are able to destroy our enemies, O Falguna.'

8. Thus addressed Dhananjaya, with thick hair, looking towards Vasudeva, spoke these words.

9. 'All these are high-minded heroes accomplished in arms, and capable of fighting in diverse ways, and they can, no doubt O great king, slay me.'

10. But let your mind be free from anxiety; I say truly that I can with the aid of Vasudeva, root out, on a single car,

11. The three worlds with all their celestials and all things moveable and unmoveable, and all beings that were, or are to be, in the twinkling of an eye; such is what I think.

12. That terrible and mighty weapon which the lord of all gods bestowed on me in the combat hand-to-hand, with (Mahadeva in the guise of) a hunter,—even that (weapon) is with me.

13. That (weapon) which the lord of all gods uses when he annihilates all forms of existence, even that O best among men, is with me.

14. The son of Ganga does not know that (weapon), nor Drona, nor the son of Gautama, neither also the son of Drona; O king, whence, then, can the son of Suta (know)?

15. It is not, however, proper to annihilate in a battle, by means of celestial weapons ordinary men. We will by artless fighting vanquish our foes.

16. Again, these foremost among men are your allies, O king. They are all acquainted with celestial weapons, and all of them, are desirous of battle.

17. All of them have performed sacrificial rites in company with their wives, after they had become versed respectively in *Vedas*, and have never been conquered. They can destroy the army of even the gods in battle, O son of Pandu.

18. And Shikhandin, Yuyudhana, and Dhrishtadyumna, of Prishata's race, and Bhimasena, and these twins, Yudhamanyu and Uttamoujas,

19. And both of them viz, Virata and Drupada, who are equal to Bhishma and Drona (respectively) in battle, and the powerful Shankha and the son of Hidimba of great strength,

20. And his son Anjanarava, of great strength and prowess, and the descendant of Shini's race, well versed in fighting, and who is your ally,

21. And the powerful Abhimanyu, and the five sons of Draupadi are also at your service. And you to are alone capable of annihilating even the three worlds.

22. O you of fulgence equal to Shakra (Indra), that person on whom you cast a look of anger, surely meets with death for it has been seen and so I know, O Kurava.

Thus ends the one hundred and ninety-sixth chapter, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCVII.

(AMVOPAKSHYANA PARVA)—

*Continued.***Vaishampayana said:—**

1. Then, the next morning, when all was cloudy, all the kings, advanced against the son of Pandu, being excited by Duryodhana the son of Dhritarashtra.

2. And they were all purified by having bathed and (decked) with garlands, and clothed in white raiments. And having taken their weapons, and raised banners, they received the blessings, after the sacred fires had been lighted.

3. All of them were versed in the Vedas, and were powerful warriors, and all of them had always ably observed their vows, and all could do as they pleased, and all showed signs of having (previously) fought.

4. Desirous of earning for themselves regions of bliss in the next world, and in battle, might and strength, they had their attention fixed and had faith in each other.

5. (First of all) Vinda and Anuvinda, both of Avanti, and the Kakayas with the Valhikas went out with Bharadwaja at their head.

6. Then (came) Ashwaththaman and the son of Shantanu, and Jayadratha of the Sindhu country, and those kings who came from the south and west and other mountainous territories.

7. And then the Gandharva king named Shakuni and all those who came from the east and north from all parts, and the Shakas, Kiratas, Yavanas, Shivis and the Vasatis,

8. All these with their respective forces, surrounded their Maharathas, and all the Maharathas went out in the second division of the army.

9. Then (came) Kritavarman with his forces, and the great car-warrior Trigatta, and king Duryodhana, surrounded by his brothers.

10. And Shalya and Brihadratha the monarch of the Koshalas, marched in the rear, led by the sons of Dhritarashtra.

11. And these followers of the great and mighty son of Dhritarashtra, uniting together according to the proper mode took up their station, all clad in armour, on the back part of the plains of Kurukshetra.

12. And Duryodhana caused his camp to be so made, O Bharata, as to look like a second Hastinapur, well-ornamented.

13. And, O great king, even the clever men who lived in the city could not detect

any distinguishing feature of their encampment from the city.

14. And the descendant of Kuru, a lord of the earth, caused camps similar to this, inaccessible (to others), to be made, by hundreds and thousands, for the kings.

15. That encampment of war stood on a circular area of five *yojanas*. And into them, O king, he made soldiers with their horses &c., enter in groups of hundreds.

16. Therein those rulers of earth entered, according to their respective strength and prowess, in camps which abounded in things by thousands.

17. And king Duryodhana ordered provisions of the best kind for high-souled (warriors) with their forces, consisting of infantry,

18. And elephants, horses and other men. Those who lived by mechanical arts and those who followed them there as bards, singers and panegyrists.

19. And merchants and prostitutes and spies, and those who came as sight-seers,—the Kuru king looked into (the needs of) all of them, with all proper care.

Thus ends the one hundred and ninety seventh chapter, the marching out of the armies, in the Amvopakshyana of the Udyoga Parva.

CHAPTER CXCVIII.

(AMVOPAKSHYANA PARVA)—

*Continued.***Vaishampayana said:—**

1. In the same way the virtuous king Yudhishthira, son of Kunti, urged the warriors headed by Dhrishtadyumna, O Bharata.

2. He ordered the leaders and commander of the Chedis, Kashis, and Karushas, Dhrishtaketu, of steady prowess, and the slayer of foes,

3. And Virata, and Drupada, and Yayudhana and Shikhandin, and the mighty archers, rulers of Panchala, the two Yudhamanya and Uttamanjas (to advance).

4. Those warriors, clad in variegated armours, and bearing golden ear-rings, shone like fires on the sacrificial altars when the clarified butter is poured (on them).

5. Those mighty archers shone beautiful like burning constellations. At length, having paid due homage to the army, that best among men,

6. The ruler of the earth, ordered those forces to advance. And king Yudhishthira ordered for those high-souled (warriors) with forces, consisting of infantry,

7. Together with elephants and steeds and other followers, provisions of the best kind, as well as for those who lived by means of mechanical arts.

8. And the son of Pandu ordered Abhimanyu and Brihanta and all the Draupadeyas, (the five sons of Draupadi), headed by Dhristadyumna, to advance.

9. And then he sent forth the second division of the army with Bhima, Yajudhana and Dhananjaya, the son of Pandu.

10. And the noise of the warriors as they put on the equipments of war, and moved and ran about, cheered as they were, reached the very heavens.

11. Last of all, that ruler of the earth himself went forth in the rear, with other rulers of the earth, accompanied by Virata and Drupada.

12. Then that army, of terrible archers, commanded by Dhristadyumna, as it moved to and fro, looked like the full Ganga, silently rushing on.

13. Then the intelligent (Yudhisthira) again arranged his troops (in a different order), confounding the knowledge of the sons of Dhritarashtra.

14.—16. And the son of Pandu ordered the five sons of Draupadi who were mighty bowmen, and Abhimanyu Nakula and Sahadeva, and all the Pravakas, and ten thousand horses and elephants; and ten thousand foot-soldiers, and five hundred chariots, to be the first division of the army, under the irresistible Bhimsena. And the son of Pandu (ordered) in the middle (division of his army) Virata and Jayatsena,

17. And the two Maharathas, the ruler of Panchala, Yudhamanyu and Uttamoujas, who were high-souled (warriors) of great prowess holding clubs and bows.

18. And in this middle division followed Vasudeva and Dhananjaya. And these were men well-accomplished in arms, burning with anger.

19. Amongst them were twenty thousand horses ridden by brave warriors, and five thousand elephants and cars on all sides round.

20. Those warriors who composed the infantry, armed with bows, swords, and maces, followed by thousands in the vanguard, and thousands in the rear.

21. And in that part of that ocean of forces, where Yudhisthira himself (was), was stationed a large number of rulers of the earth.

22. And in that part (were) thousands of elephants, and ten thousands of steeds, as well as thousands of cars and foot-soldiers O Bharata.

23. And Chekitana, with his own mighty force, O best among kings, and king Dhri-

staketu, the leader of the Chedis, marched forth.

24. And there (was) also Satyaki, that archer and the best of the car-warriors among the Vrishnis, surrounded by hundreds and thousands of chariots, and leading (them) forward, powerful as he was.

25. And those foremost among men, seated on their chariots, Kshattrahan and Kshattradeva, followed behind, protecting the rear.

26. And there were (in the rear) carts shops, vehicles, and beast of burden of all kinds and thousands of elephants and ten thousands of steeds. And all the children and women, and those who were emaciated and weak.

27. And with the animals carrying his treasures, and his granaries and uniting all these by means of an army of elephants, king Yudhisthira slowly marched forward.

28. Him (Yudhisthira) followed Sauchitta, an unswerving adherent of truth, and who was invincible in battle, and Shrenimat and Vasudeva, and Vibhu, the son of the of the Kashis.

29. And they followed him, with twenty thousand chariots, and a hundred million steeds (of that mighty army) with great bells,

30. And twenty thousand elephants who smote with their tusks resembling plough-share all of good breed, and with spilt temples and moving about like masses of clouds.

31. And besides these, O Bharata, thousand elephants and another ten thousands elephants which were in the seven divisions of the army of Yudhisthira in that battle,

32. With temporal juice flowing down and with the temples rent, followed the king like so many moving mountains.

33. Such was the terrible array of forces of that wise son of Kunti, relying on the help of which he fought with Suyodhana, the son of Dhritarashtra.

34. And above these, other men, by hundreds and thousands and tens of thousands of groups of thousands, followed their (sons of Pandu) forces, roaring loudly.

35. And those men by thousands and tens of thousands, filled with joy, beat their drums by thousands, and blew their conches by tens of thousands.

Thus ends the one hundred and ninety eighth chapter, marching of soldiers in the Anvopakshyana of the Udyoga Parva.

END OF UDYOGA PARVA.

A PROSE ENGLISH TRANSLATION
OF
THE MAHABHARATA.
(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

BHISHMA PARVA

EDITED AND PUBLISHED BY
MANMATHA NATH DUTT, M.A., M.R.A.S.
RECTOR, KESHUB ACADEMY;
*Author of the English Translations of the Ramayana, Vishnupuranam,
Srimadbhagavatam, Bhagavat Gita and other works.*

CALCUTTA

PRINTED BY H. C. DASS, ELYSIUM PRESS,
65/2 BEADON STREET.

1897.

BHISHMA PARVA.

CONTENTS.

Jamvu Khanda Vinirmana Parva.

Janamejaya's enquiries about the Kuru Pandava battle. Vaishampayana begins the description. Yudhisthira's watch words. Krishna sides Arjuna. Evil omens before the battle. Vyasa grants Dhritarastra power to see the battle. Vyasa requests him to make peace. Sanjaya gives an account of the merits of the earth. The island of Sudarsana. His description of Kula mountains, Varshas etc. The particular description of Bharatavarsha. The Yugas and their characteristics.

Bhumi Parva.

Description of Shakadwipa, Rahu, Moon &c.

Bhagavatgita Parva.

Dhritarastra's lamentations on being informed of the fall of Bhishma. Duryodhana's instructions to Dussasana. The array of the two armies in the battle-field. Bhishma's despondency. Arjuna comforts him. He invokes Durga. Beholding his kinsmen Arjuna feels dejection. His refusal to fight. Krishna comforts him and gives an account of the soul and the duties of his own order. Krishna's discourse on devotion, work, Brahma, Yuga etc.

Bhishma Vadha Parva.

Yudhisthira puts off his armour and goes to the Kuru army. He meets with Bhishma and prays for his permission to fight. He enquires of him as to the means of his death. Drona tells him the means of his death, Yudhisthira requests other heroes. Krishna requests Karna to fight for the Pandavas. His refusal. His first day's battle. Abhimanyu fights with Bhishma. Salya kills Uttara. Dhristadyumna's arrangement of army on the second day of fight. The fight between Bhishma and Arjuna. Bhishma destroys the Kalinga army. Satyaki kills Bhishma's driver. Ashwathama is deprived of his car by Dhristadyumna. Lakshmana fights with Abhimanyu. The third day's battle begins. Duryodhana charges Bhishma with partiality towards the Pandavas; fight between Arjuna and Bhishma. Krishna gets down from the car and runs to kill Bhishma. Bhishma asks him to throw him down from the car. Bhimasena kills the Kurus. The fight between Bhima and Duryodhana who makes

him insensible. Bhima makes Salya insensible. The fight between Bhima and Bhagadatta. The fight between Ghatotkacha and Bhagadatta. Duryodhana bewails the death of his brothers and enquires Bhishma of the cause of Pandava's success. Bhishma describes that Krishna is Narayana. The fifth day of battle. Arjuna slays the Kuru army. Drona is urged on. The great slaughter in battle. The fight between Abhimanyu and Lakshmana. Lakshmana, deprived of car, is carried away by Kripa. Bhurisrava kills the ten sons of Satyaki. They fight with each other. The sixth day's battle. The Srinjayas are driven away by Bhishma and Drona. Bhishma and Arjuna cause a great slaughter. Bhishma enters alone the Kuru army. Dhristadyumna follows him. Abhimanyu rescues them, Drona drives away the Pandava army. Bhishma fights with Duryodhana. Heroism of Abhimanyu and Draupadi's sons. Bhishma's promise. The seventh day of battle. Dhritarastra bewails. The fight between Bhagadatta and Ghatotkacha. Salya's discomfiture. The fight between Chekitana and Kripa. Yudhisthira remonstrates with Sikhandin and reminds him of his promise to kill Bhishma. The fight between Jayadratha and Bhimasena. The eighth day's battle. Bhima is taken away from the battle field by his horses. Bhima kills the eight sons of Dhritarastra. Nakula and Sahadeva come to the field. Story of Iravat's birth. Iravat goes against the Kaurava army. The fight between Iravat and Alumvusha. Iravat slain by him. The fight between Duryodhana and Ghattotkacha. He kills the Kuru heroes and fights again with Duryodhana. Bhima goes to his rescue. The Kuru army is put to flight by him. Bhishma urges Bhagadatta to fight with Ghattotkacha. Arjuna's grief for the death of Iravat. Bhima kills nine sons of Dhritarashtra. Drona fells Bhima. Arjuna meets simultaneously with Bhishma, Bhagadatta and Kripa. Abhimanyu defeats Amvasta. Both the armies retire. Duryodhana's consultation with Shakuni and Karna. Duryodhana requests Bhishma to retire and let Karna fight. Bhishma tells him that the Pandavas are invincible. The ninth day's battle. Alumvusha goes to fight, is attacked by the five sons of Draupadi and is made senseless, Abhimanyu defeats

Alamvusha. Satyaki fights with Ashwathama. Satyaki fights with Kritavarma. Arjuna, at the instance of Krishna, fights with Bhishma. Finding his mildness Krishna jumps down from his car and is prevented by Arjuna at the tenth step. Arjuna promises to kill Bhishma. The armies retire. The consultation of the Pandavas for the destruction of Bhishma. Krishna offers himself to kill Bhishma. Yudhisthir's proposal to go to Bhishma to learn the means of his death. Yudhisthira goes to him. Bhishma expresses his unwillingness to fight with Sikhandin. Bhishma advises Arjuna to fight after placing Sikhandin before him. Arjuna feels sorry at the prospect of killing Bhishma. Krishna reminds him of his vow. The tenth day's battle. The Pandavas rush to the battle field. Shikhandin addresses Bhishma very rudely. The destruction of both the Kuru and Pandava army. The fight between Dussasana and Arjuna. The fight between

Alamvusha and Satyaki. Bhagadatta fights with Satyaki. Drona is dejected on seeing bad omens. Ashwathama is sent to the battle field. Bhima's fight with Kuru heroes. Sushdrma is urged to kill Arjuna and Bhima. Bhishma give up all hope of life and requests Yudhisthira to kill him. Arjuna and and Sikhandin proceed against Bhishma. Sikhandin wounds Bhishma with arrows. The Samakas and Srinayas rush upon Bhishma. Arjuna cuts off Bhishma's bow. Bhishma's resignation to death. Bhishma falls down from his car covered with arrows. His body does not touch the ground. A cool shower falls on him. The Rishis like swans come. The Kurus lament. Bhishma receives all heroes. Arjuna makes a pillow for him with arrows. Bhishma dismisses all. Yudhisthira gives credit to Krishna. Arjununa takes out water from the earth for Bhishma who braises him. Bhishama tells Karna that he is son of Kunti and asks him to join the Pandavas.



THE MAHABHARATA

(IN ENGLISH)

BHISMA PARVA.

CHAPTER I.

JAMVUKHANDA VINIRMANA PARVA.

Having saluted the Supreme Deity (Narayana), and the highest of all male beings (Nara) and also the Goddess of Learning (Saraswati), let us cry success!

Janamejaya said :—

1. How did those great warriors, the Kurus, the Pandavas and the Somakas and the other illustrious kings who assembled from various countries fight?

Vaishampayana said :—

2. O ruler of earth, hear how those great warriors, the Kurus, the Pandavas and the Somakas fought on the holy field of Kurukshetra.

3. Arriving at Kurukshetra, the powerful Pandavas, accompanied with the Somakas, advanced against the Kurus with the desire of victory.

4. Learned in the Vedas, they all took great delight in battle. Being eager to secure success in the battle, they with their soldiers advanced to the fight.

5. Coming near the army of Dhritarashtra's son those invincible heroes encamped with their troops on the Western part (of the field), their faces turned towards the East.

6. The son of Kunti Yudhishthira ordered tents to be pitched duly by thousands beyond the region called Samantapanchaka.

7. The whole earth appeared to be empty, having been destitute of men and horses, and of chariots and elephants. Only the children and the old remained (in their houses).

8. O foremost of kings, from all parts of Jamvudwipa over which the sun shines was collected that great force.

9. Men of all races assembled there, and they occupied an area extending many Yoyonas over fields, rivers, hills and woods.

10. That foremost of men, king Yudhishthira ordered to be supplied to them excellent edibles and other things of enjoyment.

11. Yudhishthira fixed various appellations so that by uttering them they might be known to others that they belong to the Pandava force.

12. That Kuru prince also fixed names and emblems for all of them, so that they might be recognised at the time of battle.

13—14. Seeing (from a distance) the top of the flag-staff of Pritha's son, the illustrious son of Dhritarastra with a white umbrella held over his head stood surrounded by his one hundred brothers in the midst of a thousand elephants and began with all the kings to array his troops against the Pandavas.

15. Seeing Duryodhana, the Panchalas, who ever liked fighting, were filled with delight. They blew their loud-sounding conchs and sweet sounding cymbals.

16. Seeing the (Panchala) troops in great delight, the Pandavas and the greatly effulgent Vasudeva (Krishna) were filled with joy.

17. Those foremost of men, Vasudava and Arjuna who were seated on one car felt the greatest joy and both blew their celestial conchs.

18. Having heard the loud sound of the conchs of those two heroes, the soldiers passed urine and excreta.

19. As animals are afflicted with fear in hearing the voice of the roaring lion, so were that force on hearing those sounds.

20. A fearful dust arose and every thing became invisible. The sun, becoming suddenly shrouded by it appeared as if it had set.

21. A black cloud of flesh and blood showered a down pour over that vast assemblage of troops. Every thing appeared to be wonderful.

22. A fearful wind blew carrying over the earth innumerable stones and afflicting thousands and thousands of soldiers.

23. O king, both armies stood for battle in the field of Kurukshetra like two agitated oceans.

24. That great battle of the two armies was exceedingly wonderful, like two oceans at the end of the *Yuga*.

25. The whole earth was empty for only the children and the old remained in their houses, others having joined the Kuru armies.

26. O best of the Bharata race, then the Kurus, the Pandavas and the Somakas made certain agreements and settled some rules regarding the different kinds of fight,

27. (Such as) men equally situated should only fight with one another with all fairness. If having fought with fairness, the combatants withdraw, that would be preferred.

28. Those who engaged in a battle of words should be fought against with only words. Those that left the fight should never be killed.

29. A car-warrior should fight only with a car-warrior. He who rode on an elephant should fight only with another such combatant. O descendant of Bharata, a horse man must fight with a horse man and a foot-soldier with a foot-soldier.

30. Always being led, by consideration of fitness, willingness, bravery and strength, one should strike another after having challenged him. None should strike another who is confiding or who is panic-stricken.

31. One fighting with another, one seeking refuge, one retreating, one whose weapon is broken and one who is not clad in armour should never be struck.

32. Charioteers, animals, men engaged in carrying weapons, those who play on drums and those who blow conchs should never be smitten.

33. Having made these agreements, the Kurus, the Pandavas and the Somakas, staring at one another were filled with surprise.

34. Having thus placed their troops those foremost of men, those illustrious heroes were filled with delight, their appearance indicating joy.

Thus ends the first chapter, the placing of soldiers in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER II.

(JAMVUKHANDA VINIRMANA PARVA)—Continued.

Vaishampayana said:—

1—3. Having seen the two armies placed on the east and the west ready for the fearful fight, the holy Rishi Vyasa, the son of Satyawati, that foremost of all men learned in the Vedas, that grandfather of the Pandavas and the Kurus who knew the Past and the Present and the Future thus spoke in private to the king (Dhritarashtra) the son of Vichitravirja who was then distressed and afflicted with sorrow thinking of the evil propensities of his sons.

Vyasa said:—

4. O king, the (last) moment of your sons and of other kings has arrived. They have assembled to fight and they will kill one another.

5. O descendant of Bharata, their (last) moment having arrived, they would now all perish. Remembering the changes that are brought by Time, do not grieve.

6. O king, O child, if you wish to see them in battle, I shall bestow on you sight. Behold the battle.

Dhritarashtra said:—

7. O foremost of Bramharsis, I do not desire to see the slaughter of my friends and relatives. I shall, however, through your grace, hear the account of this battle, minutely described to me.

Vaishampayana said:—

8. On his not wishing to see the battle but to hear of it, that giver of boons Vyasa bestowed a boon on Sanjaya.

Vyasa said:—

9. O king, this Sanjaya will describe to you this great battle. Nothing of the whole battle will remain unseen, by him.

10. O king, possessing a celestial vision Sanjaya will narrate the battle to you. He will possess the knowledge of every thing regarding this battle.

11. Whether manifest or concealed, whether occurring by day or by night, even what will be thought in the mind, will be known to Sanjaya.

12. Weapons will not cut him, exertion will not exhaust him. This son of Gavalgani will return from battle alive.

13. O foremost of the Bharata race, as for myself, I shall spread the fame of the

Kurus and the Pandavas. Do not therefore grieve.

14. O foremost of men, this is destiny. You should not grieve. It is not to be prevented. As for victory, it would be there where righteousness would be.

Vaishampayana said :—

15. That highly exalted and holy grand father of the Kurus, having said this, again thus spoke to Dhritarashtra.

Vyasa said :—

16. O king, there will be a great slaughter in this battle. I also see many omens that forebode evil.

17. Hawks and vultures and crows and herons and cranes are coming down on the tops of trees and are assembling in great numbers.

18. These birds, becoming exceedingly glad at the prospect of the battle, are looking down on the field of battle. Carnivorous beasts will feast on the flesh of elephants and horses.

19. Fearful herons, foreboding evil and uttering harsh cries, are going across the centre and are flying towards the south.

20. O descendant of Bharata, in both the twilights, morning and evening, I daily see the sun covered by headless trunks when rising or setting.

21. Three coloured clouds with their edges white and red and their middle black, charged with lightning and looking like bludgeons, cover the sun in both the twilights.

22. I have seen the sun, the moon and the stars ablaze. No difference can be found in them in the evening. I have seen this all day and all night. All this forebodes evil.

23. Even in the night of the full moon in the month of Kartikeya the moon, having lost all its splendour, became invisible or looked like fire, the sky looking like lotus.

24. Many heroic rulers of earth, many kings and princes, possessing great bravery and weapons looking like maces will all be killed. They will sleep covering the earth.

25. I during the night daily see in the sky the fearful cries of fighting boars and cats.

26. The images of gods and goddesses sometime smile, sometime tremble, and again vomit blood, perspire and drop down.

27. O king, drums without being beaten give out sounds. The great cars of the Khashtriyas move, though no animals are yoked to them.

28. *Kokilas*, wood peckers, jaws, water cocks, parrots, crows, peacocks, all emit fearful cries.

29. Here and there everywhere horse men clad in armours and armed with weapons give out war cries. In the morning when the sun rises, hundreds of flights of insects are seen.

30. O descendant of Bharata, in both the twilights, the four quarters appear to be ablaze. The clouds pour down dust and flesh.

31. O king, she who is celebrated over the three worlds and who is praised by the pious men, even that Arundhati (constellation) keeps *Vasistha* on her back.

32. O king, the planet *Sani* appears with (the constellation) *Rohini*. The sign of the deer in the moon has deviated from its original position. A great evil is foreboded by all this.

33. Even when the sky is cloudless,—even then fearful roars are heard there. The animals are all weeping and tears are falling fast from their eyes.

Thus ends the second chapter, meeting with Vyasa in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER III.

(JAMVUKHANDA VINIRMANA PARVA)—Contd.

Vyasa said :—

1. Asses are being born of cows. Sons hold sexual intercourse with their mothers. The forest trees produce unseasonable flowers and fruits.

2. Women who are pregnant and those that are not, are giving birth to monsters. Carnivorous beasts mingle with birds and are feeding together.

3. Inauspicious beasts, some having three horns, some having four eyes, some five legs, some two sexual organs, some two heads, some two tails, and some fearful teeth,

4. Are born, with mouths wide open ; they are emitting fearful cries. Horses with three legs, with crests, with four teeth and and with horns are also born.

5. O king, the wives of many *Bramhavadins* in your city are seen to give birth to *Garudas* and pea-cocks.

6. O king, the mare gives birth to calves the bitch to jackals. Cocks, antelopes and parrots are all sending forth inauspicious notes.

7. Women give birth to four or five daughters all at a time, and these, as soon as born, dance, sing, and laugh.

8. The men of the lowest castes laugh, and dance and sing and thus indicate fearful evils.

9. Infants as if drawn by death are painting armed images. They are running against one another with maces in their hands.

10. Being desirous of battle, they are breaking down the towns (they have made in sports). Lotuses and lilies are growing on trees.

11. Strong winds are fearfully blowing and the dust is unceasingly flying. The earth is often quaking and *Rahu* advances towards the sun.

12. *Ketu* (the white planet) stops on passing beyond the constellation *Chitra*. All this forebodes the total destruction of the Kurus.

13. A fearful comet is rising, and is distressing the constellation *Pusya*. This great planet will cause terrible harm to both the armies.

14. Mars advances towards Magha and *Vrishapati* towards *Sravana*. The sun's offspring (*Sani*) advances towards Vagu and afflicts it.

15. The planet *Sukra* rises towards *Purva Bhadra*. Shining brilliantly and shooting towards the *Uttara Bhadra*, it looks towards it.

16. *Ketu*, blazing up like smoky fire, stops and afflicts the effulgent constellation of Indra.

17. The constellation *Dhruva*, fearfully blazing, advances towards the right. Both the sun and the moon distress *Rohini*. The terrible planet *Rahu* has taken up its position between *Chitra* and *Swati* (constellations).

18. The red-bodied planet, effulgent like fire passing in a round and round way stops encircling *Sravana* over ridden by *Vrihaspati*.

19. O great king, the earth that always produce particular crops at particular seasons is simultaneously being overgrown with crops of every season. Every stalk of barley has five years and every stalk of paddy has a hundred.

20. Those animals that are the best of all creatures in the world and upon whom

depends the preservation of the whole universe, namely kine, when milked after the calves have sucked them, give only blood.

21. Rays of light are coming out from bows and swords produce great lustre. It is evident these weapons see before them the battle as if it has already begun.

22. The shine of weapons, of the water, of the armours, and of the standards looks like fire. A great slaughter of men and beasts is sure to take place.

23. O descendant of Bharata, O king, in this battle of the Kurus and the Pandavas, the earth will appear like a river of blood with the standards as so many rafts.

24. Animals and birds, on all sides, utter harsh cries with their mouths burning like fire. This forebodes fearful evils.

25. A bird, with only one wing, one eye and one leg ranges in the sky in the night. It fearfully screams in anger, as if it wants every body to vomit blood.

26. O king of kings, it appears that all weapons are now blazing in great brilliance. But the effulgence of the constellation of the seven Rishis has become dim.

27. Those two burning planets namely *Vrihaspati* and *Sani* have become fixed for a year.

28. Three lunations, meeting twice or thrice in one and the same fortnight and on the thirteenth day, therefore, from the first lunation, according as it is the day of the full-moon or the new-moon, the moon and the sun are devoured by *Rahu*. This forbids a great slaughter (of creatures.)

29. All the earth, covered by showers of dust appear greatly inauspicious. Fearful clouds, foreboding evil, pour showers of blood in the night.

30. O king, *Rahu* of terrible deeds also afflicts *Kirtika*. Rough winds, foreboding terrible danger, are continually blowing.

31. All these bring in a war, which is characterised by many weepings. The constellations are divided into three classes. Upon one or the other of each class evil planet has shed its influence. All this forebodes terrible consequences.

32. A lunar fortnight has hitherto consisted of fourteen days, or fifteen days or sixteen days. But on the thirteenth day and in the course of the same month two eclipses have taken place.

33. The sun and the moon therefore undergoing eclipses on unusual days will bring in a great slaughter of all creatures

on earth. Even the Rakshashas drinking mouthful of blood are not satiated.

34. The great rivers flow in opposite directions. The waters of rivers have turned into blood.

35. Meteors, as effulgent as Indra's thunder, fall on earth with loud sound. When this night passes away, a great danger will fall on you.

36. Men with lighted torches in their hands will meet great difficulty to meet together, for a thick gloom will cover all space.

37. Great Rishis have said that in such circumstances, the earth drinks the blood of thousands of kings. From the mountains of Kailash, Mandara and Himalayas,

38. Thousands of sounds are heard. Thousands of mountain-summits are falling down. Earth trembles, and in consequence the four oceans,

39. Having exceedingly swelled, seem ready to overflow their banks in order to afflict the earth. Fearful winds with stones are blowing crushing all the trees.

40. Being crushed by the high wind and stuck by lightning, sacred and common trees in villages and towns are falling down.

41. When the Bramhanas pour sacrificial libations on fire, it now becomes blue or red or yellow. Its flame turns towards the left, and produces a bad odour accompanied by loud sounds.

42. O king, touch, smell and taste have become quite the contrary. The standards of the warriors often tremble and they send forth smoke.

43—44. Drums and cymbals cast off showers of coal dust. From the top of tall trees crows fly away in circles from the left. They are uttering terrible cries. All of them are sending forth fearful cries of *pakka, pakka*.

45. They are sitting on the tops of standards foreboding the destruction of the kings. Poor elephants run hither and thither throwing off urine and excreta.

46. The horses are all melancholy, while the elephants are going into the water. Having heard all this, O descendent of Bharata, do what is proper, so that the world may not meet with extermination.

Dhritarashtra said:—

47. It is my belief that all this has been previously ordained.

48. If the kings according to the duties of Kshatriyas die in battle, they will then go to the regions reserved for heroes and thus obtain eternal happiness only.

49. If these foremost of men abandon their lives in a great battle, they will acquire fame in this world and great and eternal happiness in the world next.

Vaishampayana said:—

50. O foremost of kings, having been thus addressed by his son Dhritarashtra, that best of poets, that Rishi Vyasa, concentrated his mind in great meditation.

51. Having meditated for a moment, Vyasa thus again spoke, O king of kings, "there is no doubt that Time destroys the Universe.

52—53. It is Time also which creates the worlds. There is nothing hereon earth which is everlasting. Therefore show the path of virtue to the Kurus, to your relations, your kinsmen and friends. You are the proper person to restrain them. It is said that slaughter of kinsmen is sinful. Do not act in a way which would be disagreeable to me.

54. O king, Death himself has taken birth in the form of your son. Slaughter is never spoken high of in the Vedas. It can never produce any good.

55—56. The custom of a family brings about his own ruin who destroys it resembling his own body. For the destruction of this race as well as that of kings, it is (no doubt) Time that leads you to this wrong path although you are capable to withstand it. O king, in the shape of a kingdom, a great calamity has befallen you.

57. Your virtue suffers a great diminution. Show to your son what is virtuous. O invincible hero, of what value is a kingdom that brings in sin?

58. Protect your good name, your virtue and your fame. You will then be able to obtain heaven. Let the Pandavas have their kingdom and let the entire Kuru race have the peace."

59. When that foremost of Bramhanas (Vyasa) was thus speaking in a sorrowful tone, the son of Amvica, accomplished in speech, king Dhritarashtra, thus spoke to him.

60. "My knowledge of life and death is the same as yours. The truth of this is well-known to me. But men lose (good) judgement in things which concern their interest. O sire, know me to be an ordinary man.

61—62. O Rishi of immeasurable power I pray to you to extend your power towards us. You have your soul under complete control, you are my preceptor and guide. O great Rishi, my sons do not obey me. My mind is not inclined to commit sin. You

are the instrument of the fame, the achievements and virtue of the Bharata race. You are the respected grand-father of both the Kurus and the Pandavas.

Vyasa said :—

63. O son of Vichitravirja, tell me openly what is in your mind. I shall remove your doubts.

Dhritarashtra said :—

64. O reverend sir, I desire to hear from you all those signs that appear before those that become victorious in battle.

Vyasa said :—

65. The sacred fire assumes a cheerful lustre. Its light rises upwards. Its flames bend towards the right. It blazes forth without any smoke. The libations poured in it produce sweet fragrance. These are said to be the indications of future success.

66. The conchs and cymbals produce deep and loud sounds. The sun and the moon give forth pure rays. These are said to be the indications of future success.

67. Flying or sitting crows utter agreeable cries. Those warriors that are behind urge those that are in front to advance.

68. When vultures, swans, parrots, cranes, and wood-peckers utter delightful cries and go towards the right, the Bramhanas say that victory in such cases is certain.

69. Those, whose ornaments, armours and standards and their bright shields become incapable of being stared at, always conquer their enemies.

70. Those, that send forth cheerful shouts, O descendant of Bharata, those warriors, whose courage is not damped and whose garlands do not fade, always cross the ocean of battle.

71. Those who wishing to enter into the ranks of the foe, utter even kind words and those who warn the foe before striking always obtain victory.

72. When the objects of hearing, seeing, tasting, touching and smelling do not undergo any change and become auspicious and if there is joy amongst the warriors at all time, it indicates victory.

73. O king, these are the indications of victory,—namely the winds, the clouds and the birds all become favourable, and the clouds and rain-bows that pour beneficial showers.

74. O king, these are the indications that armies would secure success, while, O

king, all these become quite the contrary in the case of those that are on the point of death.

75. Whether the army be small or large, cheerfulness of its soldiers is said to be a certain sign of its winning victory.

76. One soldier, struck with panic, can cause a large army to be alarmed and to take to flight ; it causes even the bravest of warriors to be frightened.

77. If a large army is once broken up and routed, it cannot be easily rallied like a herd of deer in a fright or a mighty current of waters (in rains.)

78. O descendant of Bharata, if a large army is once routed, it is incapable of being rallied ; on the other hand, seeing it dispersed, even well-skilled warriors become confounded.

79. Seeing soldiers struck with panic and flying, the panic spreads also in other directions. O king, in such cases the whole army is soon broken up and all fly in all directions.

80. O king, when an army is routed, even brave leaders at the head of large divisions of the army consisting of four kinds of troops can not rally them.

81. It is said that the success that is obtained by negotiations and other means is the best. That which is secured by creating disunion (amongst the enemy) is but indifferent. O king, the success that is secured by battle is the worst.

82—83. There are many evils in battle ; the first and the foremost is slaughter. Even fifty brave men who know one another, who are not dispirited, who are free from family ties and who are firmly resolved can defeat a large army. Even five, six or seven, who do not retreat can obtain victory.

84. O descendant of Bharata, Vinata's son Garuda never asks the assistance of many followers when he sees even a large number of birds.

85. Therefore the strength of number of an army is not always the cause of victory. Victory is always uncertain. It depends on chance. Even those that obtain victory have to suffer losses.

Thus ends the third chapter, the various indications, in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER IV.

(JAMVUKHANDA VINIRMANA
PARVA)—Continued.

Vaishampanyana said:—

1. Having thus spoken to Dhritarashtra Vyasa went away. Having heard these words, Dhritarashtra also reflected in silence.

2. Having reflected for a moment, he sighed again and again. O foremost of the Bharata race, the king then thus spoke to the self-controlled Sanjaya.

Dhritarashtra said:—

3. O Sanjaya, these kings, these rulers of earth, so brave and so cheerful in battle, are eager to strike one another with various kinds of weapon.

4. They are not to be restrained. They striking one another and giving up their lives will increase the population of the abode of Yama.

5. Being desirous to obtain prosperity of earth, they cannot bear the sight of one another. I therefore think that the earth must possess many attributes. O Sanjaya, tell me all this.

6. Many thousands, many millions, many tens of millions, many hundreds of millions of warriors have assembled at Kurukshetra.

7. O Sanjaya, I desire to hear in great detail about the situations and dimensions of those countries and cities from which they have come.

8. Through the grace of that immeasurably powerful Rishi Vyasa, you now possess the lamp of celestial vision and the eye of knowledge.

Sanjaya said:—

9. O greatly wise one, I shall narrate to you the merits of the earth according to my knowledge. See them with your eye of scriptural wisdom. O foremost of the Bharata race, I bow to you.

10. Creatures in this world are of two kinds, namely mobile and immobile. Mobile creatures are three kinds, namely (1) oviparous (2) viviparous (3) heat and damp produced.

11. O king, among mobile creatures, those that are viviparous are certainly the foremost. Among viviparous man is certainly the foremost, and next to man is animal.

12. O king, animals of various forms are of fourteen kinds. Seven are wild and seven domestic.

13. O king, lions, tigers, boars, buffaloes, elephants, bears, and monkeys are wild.

14. Men, kine, goats, sheep, horses, mules, and asses are considered to be domestic by the learned men.

15. O king, O lord of earth, these fourteen are the domestic and wild animals mentioned in the Vedas and on which the sacrifice rests.

16. Among creatures that are domestic man is the foremost; lions are the foremost of all wild animals. All creatures keep themselves up by living upon one another.

17. Vegetable creation is called immobile. They are of four kinds, namely trees, shrubs, creepers, creeping plants existing only for a year and all stemless plants of the grass kind.

18. Mobile and immobile creatures are thus of nineteen kinds. Their universal constituents are five. Thus they are twenty four in all. They are called *Gayatri* as is well-known to all.

19. O best of the Bharata race, he who knows these to be the true sacred *Gayatri* which possesses every virtue, is not liable to worldly destruction.

20. Every thing rises from the earth and when destroyed every thing goes into her. The earth is the stay and the refuge of all creatures. The earth is eternal.

21. He who possesses the earth possesses the entire universe with its mobile and immobile creatures. It is for this kings long to possess the earth and thus kill one another.

Thus ends the fourth chapter, description of earth's attributes, in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER V.

(JAMVUKHANDA VINIRMANA
PARVA)—Continued.

Dhritarashtra said:—

1—2. O Sanjaya, O man learned in the measures of all things, tell me in detail the names of rivers and mountains and of provinces and all other things that are on earth and the dimensions of the whole earth and of the forest.

Sanjaya said :—

3. O king of kings, the wise call all things in the universe as equal in consequence of the presence of the five elements (in them).

4—5. These elements are the ether, air, fire, water, and earth. Their attributes are sound, touch, vision, taste and smell. Every one of these elements possesses the attributes and the attributes of things that come to it. Therefore the earth is the foremost of all, possessing as it does the attributes of all the other four. Thus say the Rishis who know the truth.

6. O king, there are four attributes in water. It has no scent. Fire has three attributes, namely sound, touch and vision.

7. Air has only sound and touch whereas ether has sound alone. O king, these five attributes exist in the five principle elements

8. On which depend all creatures in the universe for their existence. They do not depend on each other when there is equipoise.

9. When these (elements), not existing in the natural state, exist with one another, then all creatures without any deviation spring into life with various sorts of bodies.

10. The elements are destroyed in the order of the one succeeding the one that proceeds. They also spring into existence, one arising from one before it. All these are immeasurable, their forms being Brahma himself.

11. Creatures consisting of the five elements are seen in the universe. Men try to know their proportions by exercising their reason.

12. Those matters that are inconceivable can never be solved by reason. What is above nature is an indication that it is inconceivable.

13. O descendant of Kuru, I shall now describe to you the island called *Sudarsana*. O king, this island is circular like a wheel.

14. It abounds in rivers and other waters, in mountains that look like masses of clouds, and in cities and in many charming provinces.

15. It is full of trees covered with flowers and fruits and with crops of various kinds and with many other rich things. It is surrounded on all sides with the salt sea.

16. As a man can see his face in a mirror, so is the island called *Sudarsana* seen in the lunar disc.

17. Two of its parts appear like a pipal tree, the two others look like a large hare. It is surrounded on all sides with the various kinds of plants.

18. Besides these portions, the rest is all water. I shall describe them to you shortly. Hear what I now describe in brief.

Thus ends the fifth chapter, the description of Sudarsana dwipa in the Janvukhanda Vinirmana of the Bhishma Parva.

CHAPTER VI.

(JAMVUKHANDA VINIRMANA PARVA)—Continued.

Dhritarashtra said :—

1. O Sanjaya, you are intelligent, you know the truth, you have duly given me in brief the description of the island. Tell us now of the island in detail.

2. Tell us now of the dimension of that portion of the land that looks like a hare. You may then describe the portion that looks like the pipal tree.

Sanjaya said :—

3. Stretching from east to west, there are six mountains that are all equal and that extend from the eastern to the western sea.

4. They are named Himavat, Hemakut that foremost of mountains Nishada, Nila that abounds in *Vaidurju* gems, Sweta, as white as the moon,

5. And Sringavat which is made of all kinds of metals. O king, these are the six mountains ever frequented by the *Siddhas* and the *Charanas*.

6. The space between them extends one thousand *Yojanas*. There are many delightful kingdoms thereon. O descendant of Bharata, these divisions are called *Varsas*.

7. In all these kingdoms live creatures of various kinds. This is the *Varsa* called after Bharata. Next to it the *Varsa* called after Himavat.

8. The land that is beyond Hemakuta is called *Harivansa*; south of the Nila mountain and the north of the Nishada

9. Is a mountain, O king, called Malyavat that extends from east to west. Beyond Malyavat is the mountain called the Gandhamadana.

10. Between these two (mountains) is a round mountain called Meru which is made

of gold. It is as effulgent as the morning sun; it is like fire without smoke.

11. It is eighty-four thousand *Yojanas* high. O king, its depth is sixteen thousand *Yojanas*.

12. It stands carrying the worlds above, below and transversely. O lord, by the side of Meru are situated four islands,

13. Namely Bhadrāsua, Ketumala, Jamvudwipa also called Bharata, and Uttara Kuru which is the abode of the pious.

14. The bird Sumukha, the son of Suparna (Garuda), seeing that all the birds on the Meru were of golden plumage, reflected,

15. "I shall go away from this mountain, because there is no difference there between good, indifferent and bad birds."

16. That foremost of luminaries, the sun, always goes round the Meru, so does the moon with his attendant constellations so does also Vayu.

17. O king, that mountain possesses celestial fruits and flowers; it is covered all over with houses made of burnished gold.

18. O king, there on that mountain the celestials, the Gandharvas, the Asuras and the Rakshasas with the Apsaras always come to sport.

19. There Brahma, Rudra, and Sakra, the lord of the celestials, meet together and perform various kinds of sacrifices with large Dakshinas.

20. Tamvuru, and Narada, Viswawasu and the Halas and the Huhus went there and adored the foremost of the celestials with various hymns.

21. The illustrious seven Rishis and Kasyapa, the lord of creatures, go there on every Parva day.

22. On the summit of that mountain, Usanas, otherwise called the Poet, sports with the Daityas. The jewels and gems and all precious stones belong to Meru.

23. A fourth part of them is enjoyed by Kuvera. Only a sixteenth part he gives away to men to be enjoyed by them.

24. On the northern side of Meru there is a charming and beautiful forest of *Karnikaras*. It is ever covered with the flowers of every season. It occupies a range of hills.

25. There sports the illustrious Pashupati, the creator of all things, surrounded by his celestial attendants and accompanied by Uma.

26. He wears a garland of *Karnikard* flowers round his neck which reaches down his feet and which blazes with radiance with his three eyes resembling three suns.

27. The Siddhas who are truthful, who are of excellent vows and austere asceticism can see him. Maheshwara is incapable of being seen by men of bad conduct.

28—29. O king, from the summit of that mountain issues forth like a stream of milk the sacred and immeasurable Ganga of universal form resorted to by the pious. She falls with great force and fearful noise in the charming lake of *Chandramas*.

30—31. That sacred lake like an ocean has been formed by Ganga herself. Ganga, incapable of being held by even the mountains, was held for one thousand years by the wielder of Pinaka on his head. O king, on the western side of the Meru is Ketumala.

32. Here is also Jamvukhanda, O king, which is greatly populated. O descendant of Bharata, the length of human life there is ten thousand years.

33. The men are of golden complexion. Women are all like Apsaras. All the persons are without sickness, and grief, and are always cheerful.

34—36. The men born there possess effulgence like that of the melted gold. On the Gandhamadana the lord of Guhyakas, Kuvera, with many Rakshasas and Apsaras passes his time in happiness. By the sides of the Gandhamadana there are many smaller mountains and hills.

37. The length of human life there is eleven thousand years. O king, the men there are cheerful, and possess great energy and great strength. The women are all of the complexion of the lotus. They are exceedingly beautiful.

38. Beyond the Nila (mountain) is Sweta; beyond Sweta is Hairanyaka, beyond Hairanyaka is Airavata abounding in many countries.

39. O king, the last *Varsa* in the north and Bharata *Varsa* in the south are both of the form of a bow. Ilavrita is situated in the very middle of the five *Varsas*.

40. Amongst these seven *Varsas*, the one that is furthest north excels the one immediate south to it as regards its many features such as the length of life, stature, wealth, piety, pleasure and profit.

41. O descendant of Bharata, in these *Varsas*, creatures all live together. O king, the earth is thus covered with mountains.

42. The great mountain of Hemakuta is also called Kailasa where, O king,

Vaisravana delightedly sports with his Guhyakas.

43. Immediately north of Kailasa and near the mountain Mainaka, there is a great and beautiful mountain called Manimaya which possesses golden peaks.

44—45. Near this mountain there is a large, celestial and delightful lake called Vindusara with golden sands. There king Bhagiratha, seeing Ganga who is called after his name, lived for many years. There are innumerable sacrificial stakes made of gems and *chaitya* trees made of gold.

46. It was there that the greatly renowned Indra obtained success by performing sacrifices. There the lord of all creatures, the eternal creator of all the worlds,

47. Endued with supreme energy, surrounded by his ghostly attendants, is adored. There Nara and Narayana and Bramha and Manu and Sthanu are ever present.

48—49. There the celestial river Ganga, of three currents, issues out of the region of Bramha. There she first appeared. Then dividing herself into seven streams she became Vaswakasara, Nalini, the sin-cleansing Saraswati, Jamvunadi, Sita, Ganga and Sindhu.

50. The supreme lord has himself made all the arrangements as regards this inconceivable and celestial river. It is there that sacrifices have been performed on thousands of occasions at the revolution of the Yugas.

51. As regards the Saraswati, in some parts she becomes visible and in some parts she disappears. This celestial seven Ganga is known all over the three worlds.

52. The Rakshasas live on the Himavat, the Guhyakas on Hemakuta and the Nagas on the Nishada and the ascetics on the Gokama.

53. The Sweta mountain is said to be the abode of the celestials and the Asuras. The Gandharvas live on the Nishada and the Bramhana Rishis on the Nila.

54. The mountain of Sringavat is considered to be the resort of the celestials. O king of kings, these are the seven *Varsas* of the world as they are divided.

55. Various mobile and immobile creatures are all placed in them. Various sorts of prosperity, both providential and human are noticeable in them.

56. They cannot be counted. Those that are desirous of their own welfare believe in all this. I have now narrated to you the delightful region that is in the form of a hare

which you asked me.

57—58. At the end of the region are the two *Varsas*, namely one on the north and the other on the south. Then again the two islands Naga dwipa and Kashyapadwipa are the two ears of this region of the form of a hare. O king, the beautiful mountain of Malaya, with stones like plates of copper, forms the second part of Jamvudwipa. This makes it look like a hare.

Thus ends the sixth chapter, the description of earth's measures in the Jambukhanda Vinirmana of the Bhishma Parva.

CHAPTER VII.

(JAMBUKHANDA VINIRAMANA PARVA) — *Contd.*

Dhritarashtra said:—

1. O Sanjaya, O greatly intelligent one, tell me in detail about the country on the north and the east of the Meru and also about the Malyavat mountain.

Sanjaya said:—

2. O king, on the south of the Nila mountain and on the north of the Meru are the sacred Northern Kurus where dwell the Siddhas.

3. The trees there bear sweet fruits, and are always covered with flowers and fruits. All the flowers are of the sweetest fragrance and all the fruits are of the best taste.

4. O king, some of the trees produce fruits as one desires to eat. There are some trees that are called "Milk-yeilding."

5. They always produce milk and the six different kinds of food with the taste of ambrosia. They also produce cloths, and their fruits are ornaments.

6—7. The whole ground is covered with gems and golden sands. A certain part of this region which is extremely delightful is seen to be as radiant as the ruby or the diamond or the Vaidurya gem or other jewels or of the hue of the lotus. O king, all the seasons there are charming, and no part of its ground ever for comes miry.

8. Its tanks are charming, delicious and full of pure water. The men born there have all come down from the land of the celestials.

9. All are of pure birth and all are exceedingly handsome. Husband and wife are born there and women there are like the Apsaras in beauty.

10. They drink the milk of these "Milk-yielding" trees which is as sweet as the ambrosia. The pair grow up there equally.

11. O king, they, both possessing equal beauty, both possessing equal virtues, both wearing equal dresses, grow up in great love like a pair of *Chakravakas* (birds).

12—14. The dwellers of this region are free from diseases. They are ever happy. O king, they live ten thousand and ten hundred years and they never abandon one another. A kind of birds called *Bharunda* of sharp beaks and of great strength takes them up when dead and throws them into the mountain caves. O king, I have now described to you the northern *Kuru*.

15. I shall now describe to you the eastern side of the mountain Meru. O king, of all the regions there, one called *Bhadraswa* is the foremost.

16. There is a large forest of *Bhadraswa* and also a very big tree called *Kalamra*. O king, this *Kalamra* is always full of fruits and flowers.

17. It is a *Yojana* in height. It is adorned by the *Siddhas* and the *Charanas*. The men there are all white. They possess great energy and great strength.

18. The women possess the complexion like that of lillies. They are very beautiful and charming. They possess the radiance of the morn; they are as white as the morn. Their faces are like full moon.

19. Their bodies are as cool as the rays of the moon. They are all highly accomplished in singing and dancing. O foremost of the Bharata race, the length of life here is ten thousand years.

20. They remain young for ever by drinking the juice of the *Kalamra* tree. On the north of the *Nishada*,

21. There is a very large *Jambu* tree which is eternal. When adorned by the *Siddhas* and *Charanas*, that sacred tree grants every desire.

22—24. This country has been named *Jambudwipa* after the name of this tree. O best of the Bharata race, O ruler of men, this tree is in height one thousand and one hundred *Yojanas*. It touches the very heavens. The circumference of a fruit of that tree which bursts by itself when ripe is eleven thousand and five hundred cubits. In falling on the ground, they make a very loud noise.

25. O king, then they pour out a silvery juice on the ground. O king, that juice of the *Jambu*, becoming a river,

26—28. Passing round the Meru mountain comes to the country of the Northern *Kurus*. If that juice is drunk, it gives peace of mind. No thirst is ever after felt. O king, old age never comes. A kind of gold called *Jambunada* is also produced there. They are used in making celestial weapons. They are very shining and look like the *Indragopaka* insects. The men born there possess the complexion of the morning sun.

29. O best of the Bharata race, on the summit of the *Malyavat* is always seen the fire called *Samvastaka*, the fire that blazes forth at the end of a *Yuga* to destroy the universe.

30. The summit of the *Malyavat*, between the small mountains. O king, the *Malyavat* measures eleven thousand *Yojanas*.

31. The men born there possess complexion like gold. They have all descended from the abode of *Brahma*, and they are all utterers of the *Vedas*.

32. They undergo severe asceticism. They have their passions under complete control. They all enter the sun for the protection of creation.

33. They are sixty six thousand in number. They proceed in front of *Aruna* and surround the sun.

34. Having been heated with the sun's rays for sixty six thousand years, they then enter the solar disc.

Thus ends the seventh chapter, the description of *Malyavat* in the *Jambukhand* *Vinirmana* of the *Bhishma Parva*.

CHAPTER VIII.

(JAMVUKHANDA VINIRMANA PARVA)—Contd.

Dhritarashtra said :—

1. O Sanjaya, tell me in detail the names of all the *Varsas* and of all the mountains and also of all that live on these mountains.

Sanjaya said :—

2—3. On the south of the *Sweta* mountains and on the north of the *Nishada* is the *Vara* called *Ramanaka*. The men that are born there are all white. They are nobly born, and they are all handsome. They have no enemies.

4. On the south of the *Nishada* is the *Vara* called *Hirannmaya* where flows the river *Hirannvati*.

5. O king, there lives the king of birds *Garuda*. O king, the people there are

all handsome and rich, they are all followers of the Yakshas.

6—7. O king, the men there possess great strength, and they are ever cheerful. O king, their length of life is eleven thousand and five hundred years. O lord of men, the Sringavat mountain has three beautiful peaks.

8. One of these (peaks) is made of gold, another is made of jewels and the other is made of all kinds of gems and adorned with large mansions.

9. There always dwells the self luminous lady named Sandili. On the north of Sringavat and as far as the sea, O king,

10. Is the *Varsa* called *Airavat*. As there is this jewelled peak, therefore it is superior to all *Varsas*. The sun does not produce heat there and men are not subject to decay.

11—12. The moon with the stars is the only source of light there. Possessing the radiance and complexion of the lotus and eyes that resemble lotus-petals, the men born there have the fragrance of the lotus. With winkless eyes and with charming fragrance, they move about without taking food. They are completely self-controlled.

13—14. They have all descended from the land of the celestials. O king, they are all without sin of any kind. O best of the Bharata race, the length of their life is thirteen thousand years. On the north of the milky ocean the lord,

15. The eternal Hari lives on His golden chariot. That chariot is furnished with eight wheels. Innumerable supernatural creatures are placed there each having the fleetness of mind.

16. Its complexion is like that of the fire. It possesses great velocity and it is adorned with gold. O best of the Bharata race, He is the lord of all creatures and possesses every kind of prosperity.

17. He is finite and He is infinite. He is the doer as well as the instrument of action. O king, He is earth, water, ether air and fire. He is the sacrifice of all creatures and fire is His mouth.

Vaishampayana said :—

18. O king, having been thus addressed by Sanjaya, the illustrious king Dhritarashtra meditated long about his sons.

19. Endued as he was with great energy he, having thus reflected, said these words to Sanjaya. "O Suta's son, there is no doubt that it is Time that destroys the universe.

20. It is Time that again creates every thing. Nothing is ever-lasting in this world. It is omniscient Nara and Narayana that destroy all creatures. The celestials call Him *Vaikuntha*, men call Him the Lord Vishnu.

Thus ends the eighth chapter, the words of Dhritarashtra on the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER IX.

(JAMVUKHANDA VINIRMANA

PARVA)—Continued.

Dhritarashtra said :—

1—2. Tell me about the *Varsa* called Bharata in which these foolish men have assembled (to fight), for which my son, Duryodhana has become so very covetous, which the Pandavas also are desirous of obtaining and in which even my mind sinks. Tell me all this, for you are, in my opinion endued with great intelligence.

Sanjaya said :—

3. O king, hear my words. The Pandavas are not covetous about this country. It is Duryodhana who is covetous. It is the son of Suvala, Sakuni,

4. And also many other Khashtryas who are rulers of countries and who being covetous of this country cannot tolerate one another.

5—9. O descendant of Bharata, I shall now speak to you about the country named after Bharata. It is the beloved land of Indra. O king, this land called after Bharata, is also the beloved land of Manu, the son of Vivaswat, of Pritha, of Vainga, of the illustrious Ikshakhu, of Yayati, of Amvarisha, of Mandhata, of Nahusa, of Machukunda, of Sivi, the son of Ushinaras of Rishaba, of Ila, of king Nriga, of Kusika, of the illustrious Gadhi, of Samaka, and of Dilipa and of many other kings. O chaster of foes, I shall now describe to you the country as I have heard of it.

10—12. O king, hear as I speak of what you have asked me. Mahendra, Malaya, Sahya, Suktimat, Gandhamadana, Vindya, and Paripatra, these are the seven main mountains forming the boundaries (of Bharata varsa). Besides these there are O king, thousands of other mountains which are hard, and huge and which contain many excellent valleys. Besides these (larger ones) there are many smaller mountains inhabited by the barbarians.

13—31. O descendant of Kṛtu, O lord, the Aryans and the Mlechhas and many other races drink the waters of the following rivers. The magnificent Ganga, Sindhu, Saraswati, Godavari, Narmada, the large river called Vahuda, Satadru, Chandra-vaga, the large river called Yamuna, Dres-hadwati, Vipasa, Vipapa, Stulavaluka, Vetravati, Krishnavena, Iravati, Vitasta, Payoshini, Devika, Vedamrita, Vedavati, Tridiva, Ikshumalavi, Karishini, Chitra-vaha, Chitrasena, Gomati, Dhutapapa, Gandaki, Kousaki, Nischita, Kirtya, Nichita, Lohatarini, Rashasi, Katakumva, Saraju, Charanmati, Vetravati, Hastisama, Disa, Saravati, Venna, Bhinarathi, Kaveri, Chuluka, Vina, Satavala, Nivara, Mahila, Suprojoga, Pavitra, Kundala, Rajani, Purnamalini, Purvabhirama, Vira, Bhimia, Oghavati, Palasini, Papahara, Mahendra, Patalvati, Kasisini, Asikini, Kusacheva, Makari, Pravara, Mena, Hema, Dhritavati, Puravati, Anushna, Saivya, Kapi, Sadanira, Adhrishya, the mighty river Kushadhara, Sadakania, Siva, Viravati, Vastu, Suvastu, Kampana, Heranwati, Vara, great river Panchami, Rathachitra, Jyotiratha, Vi-shwamitra, Kapinjala, Upendra, Vahula, Kuchira, Modhuvahini, Vinadi, Pinjala, Vena, the great river Tungavena, Vidisa, Krishnavena, Tamra, Kapila, Calu, Suvama, Vedaśwa, the great river Harisrava, Sigra, Pichala, Bheradwaji, Kousika, Sana and Chandrama, Durgamantrasila Bramhavad-dhya, Vrihadvati, Yavaksha, Rohi, Yamvunadi, Sunasa, Tamasa, Dasi, Vasa, Varuna, and Asi, Nila, Dhritiamati, the great river Parnasa, Tamasi, Vrishava, Bramha-medhya, Vrihadhani.

32—36. O king, these and many other large rivers such as Sadaniramaya, Krishna, Mandaga, Mandavahini, Bramhini, Moha-gouri, Durga, Chitropala, Chitraratha, Manjula, Vahini, Mandakini, Vaitarini, Kosa, Mohanadi Suktimati, Ananga, Push-pavini, Utpalavati, Lohitya, Karatoya Vrishabhya, Kumari, Rishikullya, Marishia, Saraswati, and Mondakini, Supanya, Sarvasanga, O descendant of Bhārata, all there are the mother of the universe and they produce great merit.

Besides these rivers, there are hundreds and thousands of rivers that have no names. O king, I have mentioned to you all the rivers that I remember

37—66. Hear now the names of various countries. They are the Kuru-Panchala, the Salwas, the Madreyas, the Jungalas, the Surasenas, the Kalingas, the Vadas, the Malas, the Matsyas, the Sakutvas, the Savualyas, the Kuntalas, the Kasi Kosalas, the Chedis, the Kurusas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Dasarnas, the Makhalas, the Utkalas, the

Punchalas, the Kausijas, the Nikaparisthas, the Dhurandharas, the Sodhas, the Madra Bhujingas, the Kasis, the further Kashis, the Jatharas, the Kukuras, the Dasarnas, the Kuntis, the Avantis, the further Kuntis, the Gomantas, the Mandakas, the Shandas, the Vidarbhas, the Rupavahikas, the Aswakas, the Pansurashtas, the Goparashtas, the Karityas, the Adhirjoyas, the Kuladyas, the Mallarashtas, the Keralas, the Vasatrasyas the Apavahas, the Sakaras, the Vakratapas the Sakas, the Vedishas, the Magadhas, the Swashas, the Malayas, the Vijayas, the Angas, the Vangas, the Kalingas, the Yakrillomas, the Mallas, the Sudellas, the Pabhradas, the Mahikas, the Sasikas, the Valhikas, the Vatadhanas, the Abhiras, the Kalajoshakas, the Aparantas, the Parantas, the Panabhas, the Charmamandlas, the Ata-visikharas, the Merubhutas, the Upavirttas, the Anupavirttas, the Surashtas the Kakoyas, the Kuttas, the Mahsyas, the Kakshas, the Samudranishikutas, the Andhras many other hill tribes, the Angamalajas, the Manavanjakas, the Mahyuttas, the Pravi-sheyas, the Bhargavas, the Pandras, the Bhargas, the Kiratas, the Sudeshnas, the Yamunas, the Sakas, the Nishadas, the Nishadhas, the Anartas, the Nairetas, the Durgalas, the Pratimasyas, the Kuntalas, the Kusalas, the Tiragrahas, the Ijakas, the Kanyakagunas, the Tilabharas, the Sameras the Madhumattas, the Sukandkas, the Kashmiras, the Sindhu-son viras, the Gandharvas, the Darsakas Abhisaras, the Utulas, the Saivalass, the Valtikas the the Darvis, the Vanavadarvas, the Vata-gas, the Amarathas, and the Urugas, the Vahuvadhas, the Kauravyas, the Sudama-nas, the Sumalikas, the Vadhrus, the Karishakas, the kalindas, the Upatyakas, the Vatyanas, the Romanas, the Kusaviudas the Kachas, the Gopalakachas, the Kuru-varnakas the Kiratas, the Vadras the Seddhas, the Vaidehas, the Tarmaleptas, the Audras, the Paundras, the Saisikatas, and the Parvatyas. O best of the Bharata race, there are other kingdoms, such as, the Dravidas, the Keralas, the Prachyas the Mushikas, the Vanavashikas, the Karnat-akas, the Mahisakas, the Vikalpas, the Musinakas, the Jhellakas, the Kuntalas the Souhridas, the Nalakananas, the Kanakdutas, the cholas, the Malavavakas, the Samangas, the Kanakas, the Kukkuras the Angaramurishas, the Mareshas, the Dhvajinas, the utsavas, the Sanketas, the Trigartas, the Salwasenis, the Vahas, the Kokarakas, the Pasetris, the Lahmavega vasas, the Vindyachulakas, the Pulindas, the Valkalas, the Malavas, the Vallavas, the further Vallavas, the Kulindas, the Kalavas, the Kuntakas, the Karatas, the Mrishakas, the Tanavalas, the Saniyas, the Rishikas, the Vidarvas, the Kakas; the

Tunganas, the further Tunganas. The Mlecchas, the Kuruks, the Yavanas, the Chinas, the Kambojas, the Darunas, the Sukritabhas, the Kulabhas, the Hunas, the Parasakas, the Ramakas, and the Dasamalikas. Besides this country is the abode of many Kshatriyas, Vaishyas and Sudra.

67-70. There are the Sudraviras, the Daradas, the Kasmecas, the Pattis, the Kasiras, the Ariyas, the Bharadwajas, the Stanopi Shikas, the Posakas, the Kalingas and many other Kiratas, the Tameras, the Hansanargas and Kanamjakas. These and other kingdoms are in the east and in the north.

71-72. O lord, I have briefly mentioned the land. If the resources of the earth are properly developed, she is then like an all-nourishing cow, from whom the threefold harvest of Dharma, Artha and Kama might be milked. Brave kings reared in Dharma and Artha have become lords of earth.

73. From the thirst of wealth, they would even abandon their lives in battle. Earth is the stay of creatures endued with celestial bodies as well as human bodies.

74. O foremost of the Bharata race, with the desire of enjoying earth they have become like dogs that snatch meat from one another.

75-76. O descendant of Bharata, their ambition is unlimited; it is for this the Kurus and the Pandavas are trying to get possession of the earth by negotiations, by disunion, by gift and by battle. O foremost of men, if earth be properly treated, she becomes the father, the mother, the children, the sky and the heaven of all creatures.

Thus ends the ninth chapter, the description of Bharata in the Yamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER X.

(JAMVUKHANDA VINIRMANA

PARVA)—Continued.

Dhritarashtra said:—

1-2. O Sanjaya, O Suta, tell me in detail the length of life, the strength, the good and bad things, the past, present and future of the dwellers of the Bhacita Varsa and of the Haimavat Varsa and also of Harivarsa.

Sanjaya said:—

1. O best of the Bharata race, there are four Yugas in Bharatavarsa, namely Krita, Treta, Dwapara and Kali.

4. The first of the Yugas is Krita. O lord, after the expiry of the Krita comes Treta, after Treta comes Dwapara. After that last of all comes Kali.

5. O foremost of the Kurus, O best of kings, the length of life in the Krita Yuga is four thousand years.

1. O ruler of men, the length of life in Treta is three thousand. In the present age, in this Dwapara, persons remain on earth for two thousand years.

7. O best of the Bharata race, in Kali there will be no fixed period for men's life on earth, they will die even in the womb or after birth.

8-11. O king, in the Krita Yuga, men are born and beget children by hundreds and thousands: they possess great strength and power and wisdom, wealth and beauty. Great ascetic Rishis, capable of great deeds and possessing high-souls, virtuous, and truthful are born in that age. The Kshatriyas of that age are handsome, able-bodied, greatly energetic, accomplished in archery, highly skilled in battle and very brave. O king, in the Krita Yuga, all the Kshatriya kings were lords paramount.

12. In Treta age are born brave Kshatriyas who are subject to none who are long-lived, who are heroic, and who wield the bow in battle with great skill.

13. O king, when Dwapara comes in, all the four orders of men become capable of great exertions. They possess great energy and they desire to conquer one another.

14. O king, the men born in the Kali Yuga possess little energy. They become highly wrathful, covetous and untruthful.

15. Jealousy, pride, anger, deception, malice, covetousness, O descendant of Bharata, are the characteristics of men in the Kali age.

16. O king, O ruler of men, the portion of the Dwapara Yuga that still remains is very small. The Varsa called Haimavat is superior to Harivarsa in all attributes.

Thus ends the tenth chapter, the description of the duration of life in Bharatavarsa in the Jamvukhanda Vinirmana of the Bhishma Parva.

CHAPTER XI.

(BHUMI PARVA).

Dhritarashtra said :—

1. O Sanjaya, you have described to me Jamvukhanda. Tell me now its dimensions and extent.

2. O Sanjaya, tell me also of the extent of the oceans, of Sakadwipa, and of Kusadwipa,

3. Of Salmali Dwipa and of Kraunchadwipa. O son of Gavalgani, tell me also of Rahu, Soma and Surya.

Sanjaya said :—

4. O king, there are many islands in this earth. But I shall describe to you only seven islands and also the moon, and the sun and the planets.

5. O king, the Jamvu mountain extends for full eighteen thousand and six hundred Yojanas.

6. The extent of the salt sea is said to be double of it. This sea is covered with many kingdoms. It is adorned with gems and corals.

7. It is adorned with many mountains that are variegated with metals of various kinds. It is circular in form like a sea, and is thickly peopled by the Siddhas and the Charanas.

8. O descendant of Bharata, O scion of the Kuru race, I shall now speak to you in detail of Sakadwipa. Hear as I describe it.

9. O that island is twice as large as the Jamvudwipa. O king of kings, the ocean also is twice as large as that island.

10. O best of the Bharata race, Sakadwipa is surrounded on all sides by the sea of milk. Its kingdoms are full of righteousness and its men never die.

11. There is no famine there. The people all possess forgiveness and great prowess. O best of the Bharata race, I have briefly spoken to you about Sakadwipa. What else, O king, do you desire to hear ?

Dhritarashtra said :—

12. You have briefly told me of Sakadwipa. O greatly wise one, tell me now everything in detail.

Sanjaya said :—

13. O king, there are seven mountains in that island. They are decked with jewels, and there are mines of gems and precious stones. There are many rivers in that island. Hear, as I tell you their names.

14. O king, every thing there is charming and delightful. The first of those mountains is called Meru. It is the abode of the celestials, the Rishis and the Gandharvas.

15. O king, the next mountain stretching eastward is called the Malaya. It is there that the clouds are born, and it is from that place that they disperse on all sides.

16. O descendant of Kuru, the next is the large mountain, called Jaladhara. From it, Indra daily takes water of the best quality.

17--18. O ruler of men, it is from that water that we get showers in the rains. Next is the great mountain, called Rairataki, over which has been permanently placed in the sky the constellation *Rohini*. This arrangement has been made by the Grand-sire (Brahma) himself. O great king, on the north of this mountain, is one called Syama.

19. It is as bright as the newly risen clouds. It is high, beautiful and bright. O king, as the colour of that mountain is black, all the people that live there are dark.

Dhritarashtra said :—

20. O Sanjaya, a great doubt has arisen in my mind. Why, O son of Suta, people of that country are dark ?

Sanjaya said :—

21. O great king, O descendant of Kuru in all islands men may be found who are fair and those who are dark, and those also who are born by the mixture of the white and the black races.

22. But because the people are all dark there, that mountain is called the Dark mountain. O chief of the Kurus, next to this is the great mountain, called Durgasaila.

23. Then is the mountain, called Keshari. The breezes, that blow from that mountain, are all charged with effluvia. The height of this mountain is double of the one just mentioned.

24. O descendant of Kuru, it is said by the learned that there are seven *Tarsas* in that island. The *Tarsa* of Meru is called Mahakasha, that of the water-giver (Malaya) is called Kumudattra.

25. That of Jaladhara is called Sukumara and that of Syama, called Manikanchana.

26-27. That of Keshari is called Mandaki and that of the next mountain is called Mahapunam. In the midst of that island is a large tree called Saka. In height and

breadth that tree is equal to that of the Jamvu tree in Jamvudwipa. The people always worship that tree.

28. In that island there are many charming countries in which Siva is worshipped. The Siddhas, the Charanas and the celestial go there.

29. O king, the people there are all virtuous. O descendant of Bharata, all the four orders of men there are engaged in their respective duties. There occurs not a case of theft.

30. O king, being free from old age and death, and possessing long life, the people there grow like rivers in the rains.

31. The rivers there are all full of sacred water. Ganga herself, distributed as she is in various countries, is also there. Sukumari, Kumari, Sita and Kaviraka,

32. Mahanadi, the Manijala, Chakshas, and the river Vardanika, O descendant of Kuru, O best of the Bharata race,

33. These and many other rivers by hundreds and thousands all full of sacred water are there. O perpetuator of the Kuru race, Vasava (Indra) draws water from them to shower as rain.

34. It is impossible to mention the names and lengths of these rivers. All of them are the foremost of all rivers, and they are all sin-cleansing.

35. As every body has heard, in the island of Saka there are four sacred countries. They are the Mrigas, the Masakas, the Manasas and the Mandagas.

36. The Mrigas are generally Brahmanas engaged in the duties of their own. Many virtuous Kshatriyas are among the Masakas who grant every wish of the Brahmanas.

37. O king, the Manasas follow the duties of the Vrisiyus. Having all their desires gratified, they are brave and firmly devoted to *Dharma* and *Artha*.

38. The Mandagas are all brave Sudras and they are all virtuous. O king, in these countries, there is no king, no punishment, and no person who deserves to be punished.

39. They are all engaged in the practice of their respective duties and they all protect one another. So much can be said of the Saka island and so much only could be heard of that greatly powerful island.

Thus ends the eleventh chapter, the description of Saka dwipa in the Bhumi of the Bhishma Parva.

CHAPTER XII.

(BHUMI PARVA)—*Continued.*

Sanjaya said :—

1. O descendant of Kuru, O great king, I shall tell you what is heard of the islands in the north. Hear.

2. There is that ocean the water of which is *Ghee*. Next to it is the ocean, the water of which is curd. Next is the ocean, the water of which is wine, and then comes a ocean of water.

3. O king, the islands are double in area of one another as they proceed further towards the north. O king, they are surrounded by these oceans.

4. In the middle island, there is a large mountain called Goura which is made of red arsenic. O king, on the western island, there is a mountain, called Krishna; it is a favourite abode of Narayana.

5. There Keshava protects celestial gems. From that place, when gracious, he bestows happiness on creatures.

6. O king, along with the kingdoms in these islands, *Kusa* grass in Kusadwipa and the *Salmali* tree in Salmalikadwipa are worshipped.

7. O king, in the Krauncha island the mountain called Maha Krauncha which is a mine of all kinds of gems is always worshipped by all the four orders of men.

8—9. O king, there is the mountain called Gomanta which is huge in size and which consists of all kinds of metals. On its summit lives Narayana Hari with those they have obtained salvation, graced with prosperity and possessed of eyes like lotus. O great king, in Kusadwipa there is another mountain abounding in corals.

10. It is called after that island. This mountain is made of gold and it is inaccessible. O descendant of Kuru, there is another greatly effulgent mountain called Kumuda.

11. The fourth mountain there is called Pushpavati, the fifth Kusesaya, the sixth Harigiri. These are the six chief mountains.

12. The intervening spaces between one another of these six mountains increases in the ratio of one to two, as they proceed further and further towards the north. The first Varsa is called Audbhida, the second is Venumandala,

13. The third is Suratha; the fourth is Kamvala, the fifth is called Dhritimat, and the sixth is named Probhakara.

14—15. The seventh is called Kapila. These are the seven successive Varsas. The celestials and the Gandharvas and other creatures of the universe take pleasure to sport in them. The dwellers of these Varas never die. O king, there is not any robber or any Mlechha race there.

16—17. O king, all the dwellers are generally white in complexion. They are very delicate. O ruler of men, I shall describe all that has been heard by me. O king, hear with attention. O great king, there is a great mountain called Krauncha in the Krauncha island.

18. Next to Krauncha is Vamanaka, next to Vamanaka is Andhakarak, next to Andhakarak is that foremost of all mountains which is called Mainaka.

19—20. O king, next to Mainaka is that best of mountains called Govinda, next to Govinda is the Navida mountain. O perpetuator of the Kuru race, the intervening spaces between one another of these mountains increase in the ratio of one to two. I shall speak of the countries that are situated there. Hear as I tell of them.

21. The country near Krauncha is called Kasala, that near Vairana is Mohanuga that next to Mohanuga, O perpetuator of the Kuru race, is called Ushna.

22. Next to Ushna is Pravarka, next to Pravarka is Andhakarak, next to Andhakarak is named Munidesha,

23. Next to Manidesha is Dhunduvishana frequented by the Siddhas and the Charanas. O king, the people of this regions are white.

24. O king, all these countries are inhabited by the celestials and the Gandharvas. In Pushkara (island) there is a mountain called Pushkara, full of gems and jewels.

25. There dwells the divine creator of the worlds himself. All the celestials and great Rishis always worship him,

26. With gratifying words and respectful adoration. O king, various gems from Jamvudwipa are used there.

27—28. O king, in all these islands *Bramhachariya*, truth, self-control, also health and length of life are in the ratio of one to two as the island are more and more remote northwards. O king, O descendant of Bharata, the land in all these islands is but one country.

29—30. For it is said to be the one country in which is seen but one religion. The supreme lord of creation himself, lifting up the rod of chastisement always lives there and protects these islands. O king, he is

their ruler, he is their source of happiness, he is their father, he is their grandfather.

31—32. O foremost of men, it is he who protects there all mobile and immobile creatures. O descendant of Kuru, cooked food comes there of itself and all creatures eat it every day. O mighty-armed hero, next to these regions is seen the region named Syama.

33—34. It is like a star in shape having four corners. O king, it has thirty three *Mandalas*. O descendant of Kuru, there live four great elephants adored by all. O best among the Bharata race, they are Vamana, Airavata, Supratika with rent temples and also another.

35. I cannot venture to calculate the proportions of these four elephants. Their length, breadth and thickness have ever remained unascertained.

36—37. O king, winds blow in these regions irregularly from all directions. These winds are seized by these elephants with the tips of their trunks, which are like the lotus in complexion, which are very bright and which they are capable of drawing up in this way. As soon as they seize them, they let them out.

38. O king, having been thus let out by these elephants, these winds come over to this earth, and for their coming creatures breathe and live.

Dhritarastra said :—

39. O Sanjaya, you have told me in detail about the first subject. You have also told me the position of the islands. O Sanjaya, tell me now the rest.

Sanjaya said :—

40. O great king, I have described to you all the islands. O Kuru chief, now hear what I say about the heavenly bodies and about Sarbhanu.

41. O king, it is heard by us that the planet Sarbhanu is a globe. Its diametre is twelve thousand *Yojanas*.

42. And because it is very large, its circumference is forty two thousand *Yojanas*. O sinless one, thus say the learned men of old.

43—46. O king, the diametre of the moon is said to be eleven thousand *Yojanas*. O Kuru chief, the circumference of our this famous planet of cool rays is said to be thirty-eight thousand and nine hundred *Yojanas*. O descendant of Kuru, we have heard that the diametre of the beneficent, fast-going and light-giving sun is ten thousand *Yojanas*, and O king, its circumference is thirty-five thousand eight hundred miles,

O sinless one, O descendant of Bharata, these are all the calculations of Arka.

47. The planet Rahu on account of its great bulk covers both the sun and the moon in due time (during eclipses). I tell you all this in brief.

48. O great king, with the help of the eye of science, I have told you all that you asked me. Be blessed.

49. I shall now tell you of the construction of the universe as narrated in the *Shastras*. Therefore, O descendant of Kuru, pacify your son Duryodhana.

50. O best of the Bharata race, hearing this delightful Bhumi Parva, a Kshatriya obtains prosperity, the fruition of all his desires and the approbation of the pious.

51—52. The king who hears this on the full-moon or the new-moon day and observes the vows with care, obtains long life, fame, and prowess. His ancestral manes become pleased. You have now heard of all the merits that flow from this Bharata Varsha in which we live.

Thus ends the twelfth chapter, the Uttara Kurus in the Bhumi of the Bhishma Parva.

CHAPTER XIII.

(BHAGAVAT GITA PARVA).

Vaishampayana said :—

1—2. O descendant of Bharata, possessing the knowledge of the past, present and future and seeing all present before his eyes, the learned son of Govalgana came quickly from the field of battle, and rushing with grief to the presence of the king, told Dhritarashtra who was in great anxiety that the grandfather (of the Kurus) Bhishma was killed.

Sanjaya said :—

3. O great king, I am Sanjaya, O foremost of the Bharata race, I bow to you. The son of Shantanu, Bhishma, the grandfather of the Kurus, is killed.

4. That foremost of all warriors, that prowess personified of all bow-men, that grandfather of the Kurus, to-day lies on a bed of arrows.

5. O king, relying on whose energy, your son played in that match at dice, that great Bhishma now lies in the field of battle killed by Shikhandin.

6. That mighty car-warrior who on a single car had formerly defeated in a great battle all the kings of the earth assembled at Kasi,

7. He who fearlessly fought in battle with Rama the son of Jamadagni, he whom even Jamadagni's son could not kill, even that great Bhishma has been to-day killed by Shikhandin.

8. Resembling the great Indra in bravery, the earth herself in patience, the Himalayas in firmness, and the ocean in gravity,

9. That invincible warrior who had arrows for his teeth, the bow for his mouth, and the sword for his tongue, that best of men, has to-day been killed by the prince of Panchala.

10. Seeing him ready for battle, the great army of the Pandavas trembled in fear like a herd of kine on seeing a lion.

11. Alas (even that great Bhishma) the slayer of hostile heroes after having protected your army for ten nights and having achieved feats exceedingly difficult to be accomplished, to-day has set like the sun.

12. Scattering thousands of arrows with the greatest composure, he who like Indra, daily killed ten thousand warriors and that too (continually) for ten days,

13. O king, that descendant of Bharata even he, now killed by the enemy, lies, though he does not deserve it, on the bare ground like a large tree broken by the wind.

Thus ends the thirteenth chapter, the news of Bhishma's death in the Bhagavatgita of the Bhishma Parva.

CHAPTER XIV.

(BHAGAVAT GITA PARVA)

—Continued.

Dhritarashtra said :—

1. How has that foremost of all the Kurus Bhishma been killed by Shikhandin ? How did my sire (Bhishma) who was like a second Indra fall down from his car ?

2. O Sanjaya, what happened to my sons when they were deprived of the powerful Bhishma who was like a god and who led a life of celibacy for his father ?

3. On the fall of that foremost of men Bhishma who possessed great wisdom, great ability for action, great powers and great energy, what did our warriors think in their minds ?

4. Hearing that the foremost of men, the best of the Kurus, the unwavering hero (Bhishma) is killed, my heart is possessed by great grief.

5. When he advanced who followed him and who went in front? Who stood by his side and who advanced with him?

6. Who are those brave warriors that followed that foremost of all car-warriors, that great Bowman, that best of the Khashtryas (Bhisma) when he penetrated into the ranks of the enemy?

7—8. When he attacked the enemy's rank who were the warriors that opposed that chastiser of foes who resembled the sun and who, spreading terror among the foes destroyed their ranks as the sun destroys darkness, and who achieved exceedingly difficult feats amongst the ranks of the the Pandavas?

9. O Sanjaya, how did the Pandavas oppose in battle that invincible son of Shantanu that accomplished warrior when he attacked them?

10—13. How did Kunti's son overthrow in battle that unconquerable one, that fearful Bowman scattering fearful arrows, and cutting off the enemies' heads, that invincible hero, modest in every thing, that foremost of all men, stationed on his chariot that hero, having arrows for his teeth, with bow for his wide open mouth, with the terrible sword for his tongue: how was he overthrown, who was never vanquished before and who did not deserve such a fate, that warrior who was as irresistible as the fire of dissolution and seeing whom in battle the great army of the Pandavas were ever filled with terror?

14. Destroying the enemys' troops for ten days that slayer of heroes, having achieved most difficult feats, has now set like the sun.

15—16. As the result of my evil counsels, that scion of the Bharata race, scattering like Indra himself an inexhaustible shower of arrows, killed in battle one hundred million of warriors in ten days. He now lies on the bare ground though he deserved it not on the field of battle deprived of life like a great tree uprooted by the wind.

17. Seeing the son of Shantanu, Bhisma, of fearful prowess, how could the army of the Panchalas strike him down?

18. How did the Pandavas fight with Bhisma? O Sanjaya, how is it that Bhisma could not conquer when Drona is still alive.

19. When Kripa was near him, when Drona was there, how could Bhisma that foremost of warriors be killed?

20. How could Bhisma, who was an *Atiratha* and who could not be resisted even by the celestials be killed in battle by the Panchala Prince Shikhandin?

21—22. O Sanjaya, he who always considered himself equal to the mighty son of Jamadagni, he whom Jamadagni's son himself could not conquer, he who resembled Indra in prowess, tell me how such a hero, Bhisma, born as he was in the race of *Maharathas*, was killed in battle. Without knowing all the particulars, I cannot get rest.

23. O Sanjaya, (tell me) what great bowmen of my army, did not abandon that hero of unfading energy and what brave warriors at the command Duryodhana stood around that hero in order to protect him?

24. O Sanjaya, when all the Pandavas with Shikhandin at their head advanced against Bhisma, I hope the Kurus stood by the side of that great hero of immeasurable prowess.

25. Hard as my heart is, it is surely made of stone that it does not break on hearing the death of that foremost of men, Bhisma.

26. There were truth, intelligence and policy to an immeasurable extent in that irresistible chief of the Bharata race. How could he be killed in battle?

27—28. He was like a mighty cloud, the twang of his bow was the roar of that cloud; the arrows were its shower of rains, and the sound of his bow was its thunder. That hero, showering his arrows on the sons of Kunti along with the Panchalas and Shrinjayas who were on their side struck down the hostile car-warriors as the slayer of Bala (Indra) struck down the Danavas.

29—32. Who were the heroes that opposed, as the shore resists the surging sea, that chastiser of foes, who was a fearful ocean of arrows and weapons, an ocean in which arrows were the terrible crocodiles, bows were the waves, maces and swords were the sharks, steeds and elephants were the eddies, the foot soldiers were like so many thousands fishes, and the sounds of conchs and drums its roars,—an inexhaustible and agitated ocean without an island and without a raft to cross it, an ocean that swallowed up horses and elephants and foot soldiers by millions,—an ocean that drowned all hostile heroes, and that consumed in wrath,—the wrath which was its ocean fire?

33. Who were in his front when that chastiser of foes Bhisma achieved great feats in battle for the good of Duryodhana?

34. Who were they that protected the right of that immeasurably powerful warrior? Who were they that resisted the enemy's warriors from his rear with patience and energy?

35. Who placed themselves just in front of him to protect him? Who were the heroes that protected the front of that brave warrior when he fought?

36. Who were they that placed themselves on his left and attacked the Srinjayas? Who were they that protected the irresistible ranks of his advanced guard?

37. Who protected the wings of that warrior who has gone away to his last journey? O Sanjaya, who were they that fought with the enemy's warriors in general engagement?

38. If he was protected by our warriors and if they protected by him, how is it that he could not defeat in battle the Pandava army,—invincible though it was?

39. O Sanjaya, how could the Pandavas succeed in striking Bhishma who was like *Parameshti* himself, that lord and creator of all creatures?

40. O Sanjaya, you tell me of the disappearance of Bhishma, that foremost of men who was our main stay and relying on whom, the Kurus were fighting with their enemies?

41. Alas, how has that greatly powerful warrior, relying on whose prowess my son never cared for the Pandavas, been (to-day) killed by the enemy?

42. In the days of yore when the celestials were fighting with the Danavas, they sought the help of that invincible hero, my great vow-observing father.

43—44. O Sanjaya, how can you tell me that Bhishma, that foremost of all mighty men, that renowned warrior, that great refuge of all, that wise and virtuous man ever devoted to the duties of his order and learned in all the Vedas and their branches, the hero in whose birth Shantanu was freed from all grief, melancholy and sorrow, has been killed?

45. Skilled in every weapon, possessing himself gentleness, and great energy with passions under complete control, hearing that such son of Shantanu (Bhishma) is killed, I consider the rest of my army as already slain.

46. In my opinion, impiety has now become stronger than piety, for the Pandavas desire sovereignty even killing their venerable Guru.

47. In the days of yore, Rama, the son of Jamadagni, skilled in every weapon and whom none excelled, was vanquished by Bhishma in battle when fighting on behalf of Amva.

48. You tell me that Bhishma who is the foremost of all warriors and who is equal

to Indra in the great deeds he has performed has been killed, what can be a greater grief to me than this?

49. That great intelligent one, who was not killed even by that slayer of hostile heroes, that Rama, the son of Jamadagni who defeated in battle all the Kshatriyas, has now been killed by Shikhandin.

50—52. There is no doubt the son of Drupada Shikhandin, who has killed in battle that best of the Bharata race, that hero skilled in the greatest of weapons, that brave and accomplished warrior learned in every weapon, is therefore superior to the invincible and greatly powerful son of Vrigu (Parashuram) in energy, prowess and might. (Now tell me) who were the warriors that followed that chastiser of foes in that great battle?

53. Tell me how the battle was fought between the Pandavas and Bhishma? O Sanjaya, my army, deprived of its hero, is now like a woman without a protector.

54—55. That army is now like a panic-stricken herd of kine deprived of its herdsman. When he who possessed prowess superior to that of every man, has fallen in the field of battle, (I guess) what is the mind of my army. O Sanjaya, what power is there in our life

56. When we have caused our greatly powerful father, that foremost of all virtuous men in the world to be killed? Like a man who, when desirous of crossing the sea, sees the boat sunk down in fathomless water,

57. I am sure, my sons are bewailing in grief for the death of Bhishma. O Sanjaya, my heart is surely made of stone.

58. For it does not burst even on hearing the death of Bhishma that foremost of all men, in whom were intelligence and policy and skill in arms.

59. How has that invincible warrior been killed in battle? Neither by weapons, nor by courage, nor by ascetic merit, nor by intelligence,

60. Nor by firmness, nor by gift, can a man free himself from death. The greatly powerful Time cannot be transgressed by any thing in the world,

61—65. When, O Sanjaya, as you tell me the son of Shantanu Bhishma is dead. Burning with grief for my sons, nay overwhelmed with great sorrow I hoped for relief from the son of Shantanu, Bhishma. O Sanjaya, when he saw Shantanu's son lying dead on the ground like a sun (dropped from the sky) whom did Duryodhana make his refuge? O Sanjaya, reflecting (all I can) with the help of my understanding, I do not see what the end will be of all those

kings who are on my side and those who are on the side of the enemy, those that have joined the opposite parties of the battle. Alas, cruel are the Kshatriya duties as fixed by the Rishis, for the Pandavas desire to obtain the sovereignty by even causing the death of Shantanu's son and we too desire to obtain sovereignty by offering that great vow-observing hero as a sacrifice.

66. The sons of Pritha, as well as my sons are all performing the duties of Kshatriyas. Therefore none of them incurs any sin. O Sanjaya, even a very virtuous man should do it when a great calamity comes.

67—68. The display of prowess and the great strength has been considered to be the duty of a Kshatriya. How did the Pandavas oppose my father Bhishma, the son of Shantanu, that invincible but modest hero when he was destroying the troops of the enemy? How were the troops arranged and how did he fight with the illustrious enemies?

69. O Sanjaya, how was my father Bhishma killed in battle? Duryodhana, Karna and the great skillful Sakuni, the son of Suvala,

70—74. And the wily Dushasana,—what did they say when Bhishma was killed? Entering that fearful abode of destructive battles' play, in which the balls have been made by the men, elephants and horses, in which arrows and javelins and swords and darts have formed the dice, who were those natched gamblers that gamble, by taking their very lives who won, who lost, who cast the dice with success and who else have been killed besides the son of Shantanu, Bhishma. Tell me all, O Sanjaya, for hearing that Devavrata (of his men) that father of mine, that hero of fearful deeds, that ornament of battle, Bhishma is killed, peace cannot come to me. Thinking that all my sons would be killed, I am affected with the greatest anguish.

75—76. O Sanjaya, you make my that grief blaze forth as fire with *Ghee*. Seeing Bhishma, celebrated in all the worlds, who undertook a great task, killed, I am sure, my sons are lamenting. I desire to hear all their sorrows that have been produced by Duryodhana's act.

77. Therefore, O Sanjaya, tell me all that had happened in the battle, the result of my wicked son's folly.

78—79. O Sanjaya, ill or well, tell me every thing. Tell me all in full and in detail,—all that was achieved in the battle by Bhishma ever desirous of victory,—by that great warrior skilled in all weapons. How did the battle take place between the

armies of the Kurus and the Pandavas and in what manner was the battle fought?

Thus ends the fourteenth chapter. D'rita-rastra's queries in the Bhagavatgita of the Bhishma Parva.

CHAPTER XV.

(BHAGAVATGITA PARVA)—Contd.

Sanjaya said:—

1. O great king, you are in every way a deserving person. This question is worthy of you. You should not however lay blame on Duryodhana.

2. The man who suffers evil for his own misconduct should not attribute it to others.

3. O king of kings, the man who does all sorts of harm to other men deserves to be killed by all men for his these censurable deeds.

4. The Pandavas are thoroughly unacquainted with the ways of wickedness. For a long time looking up to your face, they (silently) suffered the injury and forgave them though exiled in the forest.

5—6. O king, O lord of the earth, hear of horses and elephants and immeasurably powerful kings, all that which has been seen by the help of Yoga power. Do not grieve. All this was pre-ordained.

7—10. Bowing down my head to your father (Vyasa) that wise son of Parasara, through whose grace I have acquired excellent and celestial vision, the power of seeing and hearing from a great distance, and knowing other peoples' hearts and also the past and the future,—the delightful power of going through the sky, also the knowledge of all the persons that violate the ordinances and also the power of not being cut by weapons in battle, I shall narrate to you the romantic and the highly wonderful and hair-stirring battle that was fought amongst the Bharatas,—now listen to me.

11. When the troops were arrayed according to the rule, when they were all ready for battle, O king, Duryodhana thus spoke to Dushasana.

12. "O Dushasana, let cars be immediately ordered for the protection of Bhishma. Speedily urge all our troops to advance.

13. What I have been thinking for many years has now come to me;—namely the meeting of the Pandavas and the Kurus at the head of their respective armies.

14. I do not think there is any thing more important in this battle than the protection of Bhishma. If properly protected he will kill the Pandavas, the Somakas and the Srinjayas.

15. That pure souled warrior (Bhishma) has said, "I shall not kill Shikhandin. I have heard he was a woman before. For this reason he should be renounced by me in battle."

16. For this, Bhishma should be specially protected. Let all my soldiers take up their respective positions and resolve to kill Shikhandin.

17. Let all the troops for the east, west, north and south skilled in all weapons protect the grand father (Bhishma),

18. Even a highly powerful lion may be killed, if left unprotected, by a wolf. Let us not therefore allow (by any means) Bhishma to be killed by Shikhandin as a lion killed by a jackal.

19. Yudhamanyu protects the left and Uttamanjas protects the right of Phalguna (Arjuna). Thus protected by these two Phalguna himself protects Shikhandin.

20. O Dushashana, act in such a way that Shikhandin, who is protected by Arjuna and whom Bhishma will avoid may not (finally) kill the son of Ganga (Bhishma).

Thus ends the fifteenth chapter, the colloquy between Duryodhana and Dushasana in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XVI

(BHAGAVATGITA PARVA)—

Continued.

Sanjaya said:—

1. When the night passed away loud was the noise made by the kings by their all shouting "Array, array".

2—3. O descendant of Bharata, the blowings of conchs, the sounds of drums, the neighing of horses, the clatter of car-wheels, the roarings of rushing elephants, and the shouts of heroes, clapping of arm-pits and the cries of the warriors made everywhere a tremendous noise.

4. O king, rising at sunrise, the large armies of the Kurus and the Pandavas made all their arrangements complete.

5—6. When the sun rose, the fearful weapons of offence and defence and the armours of your sons and those of the sons of Pandu became fully visible.

7. The elephants and chariots adorned and decked with gold looked like resplendent clouds charged with lightning.

8. The line of chariots standing in countless number looked like so many cities; your father (Bhishma) standing there looked as brilliant as full moon.

9. Then the warriors armed with bows, swords, scimitars, maces, javelins, lances, and shining weapons of various kinds took up their respective positions.

10. O king, elephants, foot soldiers, car-warriors and horsemen stood there by hundreds and thousands like a net work.

11. Thousands of brilliant standards of various forms were seen, belonging both to ourselves and to the enemy.

12—13. Thousands of bright and beautiful fire-like blazing banners, decked with gold and gems were gazed at by the heroic warriors clad in armour, each one of whom longed for battle.

14. Many foremost of men, with bull-like large eyes, with quivers and with finger protectors stood at the head of their respective troops.

15—17. The son of Suvala, Sakuni, Salya, Jayadratha, the two princes of Avanti, Vinda and Anuvinda, the Kekaya brothers, the ruler of Kamvoja, Sudhahdhina, Srutayudha, the ruler of Kalingas, king Yayatsena, Vrihadvala, the ruler of Koshal and Kritavarman of the Satwata race,—these ten foremost of men possessing great bravery and arms like maces,—these (ten) performers of sacrifices with large Dhak horns stood each at the head of one Akshauhini soldiers.

18—20. These and many other kings and princes all great car-warriors, skilful in policy, obedient to the commands of Duryodhana, clad in armour, cased in black deer-skins, endued with great strength, accomplished in war, ready for Duryodhana's sake to go to the abode of Brahma, stood there at the head of ten Akshauhinis of soldiers.

21. The eleventh great division of the Kuru army stood in advance (of all others), at the head of these troops stood the son of Shactanu Bhishma.

22. O king, with his white head dress, with his white umbrella, and with his white armour, we saw greatly powerful Bhishma look like the rising moon.

24. The great bowmen amongst the Srinjayas, Dhristadumna and others looked like so many little animals when they saw before them a great yawning lion.

22. All the warriors headed by Dhristadumna trembled (when they saw him) O king : these are the eleven great divisions of your army.

26—27. The seven divisions of the Pandava army were also protected by foremost of men. The two armies facing each other looked like two mighty oceans at the end of Yuga, oceans agitated by fearful Makaras and huge crocodiles. O king, we never before saw or heard of two such armies meeting each other as these two armies of the Kurus.

Thus ends the sixteenth chapter, the description of the troops in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XVII.

(BHAGAVAT GITA PARVA)—Contd.

Sanjaya said :—

1. Just as the holy Rishi Krishna Dipayana Vyasa said, so exactly in that manner those rulers of earth who had assembled there met together.

2. On the day on which the battle commenced the moon approached the constellation Magha. The seven large planets appeared in the sky like so many blazing fires.

3. When the sun rose, he appeared as if he had been divided into two parts. When that luminary rose in the sky he appeared to blaze forth in flames.

4. Carnivorous animals, jackals and crows cried from all directions which appeared in a blaze expecting to feed on (dead) bodies.

5—6. Every day the venerable grandfather of the Kurus (Bhisma) and the son of Bharadwaja (Drona) when they rose in the morning with concentrated mind, said "Victory to the Pandavas" Those chastisers of foes fought for your sake only because they had given the pledge.

7. Your father Devavrata learned in the rules of war duly calling all the kings before him thus spoke to them.

8. "O Khashtyias, this broad door is wide open for you to enter heaven. Go through it to the abodes of Indra and Brahma.

9. The ancient Rishis have pointed out to you these eternal paths. However fight in the battle with all attention.

10. Nabhago, Yayati, Mandhata, Nalanda and Virgu all secured success and

obtained the highest region of bliss by such feats.

11. In a Kshatrya to die of a disease is a sin. To die in the field of battle is his eternal duty.

12. O best of the Bharata race, having been thus addressed by Bhisma, the kings looked beautiful in their excellent cars. They then went to the heads of their respective troops.

13. O best of the Bharata race, the son of Vikartana Karna, with his friends and relatives, however, laid aside his weapons for Bhisma.

14. Then your sons and all the kings that were on his side without Karna marched making the ten points of horizon resound with their warcries.

15. O king, their troops looked splendid with white umbrellas, banners, standards, elephants, horses, cars and foot-soldiers.

16. The earth trembled with loud sounds of drums, tabors and cyrabbals and also with the clatter of the wheels of cars.

17. The great car-warriors adorned with golden bracelets and armlets looked as effulgent as so many hills of fire.

18. With his large palmyra standard with five stars, Bhisma, the Generalissimo of the Kuru army, looked as resplendent as the sun himself.

19. O best of the Bharata race, O king, according to the orders issued by the son of Shantanu, Bhisma, all the great bowmen of royal birth who were on your side took up their respective positions.

20. Saivya, the ruler of the Govasanas accompanied by the chiefs marched on a great elephant worthy to be used by kings. It had a banner flying from its back.

21. The lotus-complexioned Ashwathama ever ready for emergency marched at the very head of all the troops with his standard that bore the device of a lion's tail.

22. Srutayudha, Chritasena, Purumitra, Vivinsati, Salya, Bhurisrava, and the car-warrior Vikarna,

23. These seven great bowmen clad in excellent armour and riding on their excellent cars followed the son of Drona. They marched in front of Bhisma.

24. The golden standards of these warriors, beautifully placed at the flag-staff of their excellent cars, bore highly effulgent

25. The standard of Drona that bore most of preceptors, bore the device of a golden altar, adorned with a water pot and a figure of a bow.

26. The standard of Duryodhana, that guided many hundreds and thousands of troops bore the device of an elephant made in gems and jewels.

27. Paurava, the ruler of Kalingas, Sudakshina, the ruler of the Konvojas, Kshemadhanyan, and Salya,—those great car-warriors took up their positions in front of Duryodhana.

28. Taking a position in the very front in a costly car with his standard that bore the device of a bull, the king of the Maghadhas marched against the enemy.

29. The large force of the people of the east which looked like the fleecy clouds of autumn was protected by the Anga prince and the greatly powerful Kripa.

30. Placing himself at the head of his troops with his beautiful silver standard which bore the device of the boar, the illustrious Jayadratha looked highly effulgent.

31. One hundred thousand cars, eight thousand elephants and sixty thousand horsemen were under his command.

32. That large army with innumerable cars and elephants and horses under the command of the king of the Sindhus looked very grand.

33. With sixty thousand cars and ten thousand elephants the king of the Kalingas with Ketumat marched.

34. His elephants each looking like a hill adorned with machines, lances, and standards looked very beautiful.

35. The king of the Kalingas with his high fire-like effulgent standard, with his white umbrella and *charanas* looked exceedingly beautiful.

36. Ketumat also, O king, riding an elephant with a highly excellent and beautiful hook stood in the battle like the sun amidst the clouds.

37. King Bhagadatta, blazing in his own effulgence, marched on an elephant like the wielder of thunder (Indra).

38. The two princes of Avanti, named Vinda and Anuvinda who were considered as equal to Bhagadatta followed Ketumat on two elephants.

39—40. O king, *Vuhas* (particular formation), consisting of many cars were arrayed by Drona and the royal son of Shantanu and Drona's son and Valhika and Kripa; the elephants formed the bodies, the wing, the heads and the horses the kiings. With face towards all sides, that

fearful *Vuha* seemed to smile. It appeared to be ready to leap forward.

Thus ends the seventeenth chapter, the description of the troops in the Bhagavatgita of the Bhisma Parva.

CHAPTER XVIII.

(BHAGAVATGITA PARVA)—*Contd.*

Sanjaya said:—

1. O king, a loud uproar was soon after heard. It was made by the combatants ready to fight. It made all hearts tremble.

2. With the sounds of conchs and drums, the roarings of elephants and the clatter of the car-wheels, the earth seemed to be rent into two.

3. The sky and the earth were soon filled with the neighing of horses and the shouts of the soldiers.

4. O invincible hero, the troops of your sons and those of the Pandavas both trembled when they met each other.

5. Elephants and cars decked with gold looked beautiful as clouds decked with lightning.

6. O king, the standards of various forms belonging to the warriors on your side, adorned with golden rings, looked like blazing fire.

7. O descendant of Bharata, these standards on your side and those on their side resembled the banners of Indra in his celestial mansions.

8. Those heroic warriors, all clad in golden armours and endued with the effulgence of the blazing sun looked like the fire or the sun.

9. O king, all the foremost warriors amongst the Kurus with excellent bows and arrows, with leathern fences in their hands and with standards

10. Those great bowmen with large eyes as those of the bulls all stood at the head of their respective troops. The following (heroes) of your side protected Bhishma from behind

11. Namely Dushasana, Durvishaha, Durmukha, Dussaha, Viomsati and Chitra-sena and that great car-warrior Vikarna.

12. Amongst them were Satyavrata, Purumitra, Jaya, Bhuresrava, and Sala. Twenty thousand car-warriors followed them.

13—14. The Avishahas, the Surasenas, the Sivas, the Vasatis, the Salyas, the Matsas, the Amvastas, the Trigartas, the Kekayas, the Sanviras, the Kitavas, and the people of the eastern, western and the northern countries,—these twelve brave races, even reckless of their life, marched with the firm resolve to fight.

15. These heroes protected the grandfather (Bhisma) with a grand array of cars, with an army that consisted of ten thousand strong elephants.

16—18. The Magadha king followed that large array of cars. Those that protected the cars and those that protected the elephants, numbered six millions. The foot-soldiers, who marched in advance, armed with bows, swords and shields, numbered many hundred thousands. They fought with their nails and darts. O descendant of Bharata, O great king, your son's eleven Akshauhini of soldiers looked like Ganga separated from the Jamuna.

Thus ends the eighteenth chapter, the description of troops in the Bhagavatgita of the Bhisma Parva.

CHAPTER XIX.

(BHAGAVATGITA PARVA)—

Continued.

Dhritarashtra said:—

1. Having seen our eleven Akshauhini placed in battle-array, how did Yudhisthira, the son of Pandu, make his counter-array with his troops which were smaller than ours?

2. O Sanjaya, how did the son of Kunti form his counter array of troops against Bhisma who knew all kinds of *Vyuhas*, those of the celestials, the Gandharvas, the Asuras and the men.

Sanjaya said:—

3. Seeing the troops of the Kurus placed in battle-array, the virtuous-minded son of Pandu, Dharmaraja Yudhisthira, thus spoke to Dhananjaya (Arjuna).

4. "We know from the words of Vrihaspati that few (troops) must be made to fight by forming them in a solid array, and many may be expanded according to pleasure.

5. When a few have to fight with many, the *Vyuha* should be made the *Needle-mouthed*. Our troops in comparison to those of our enemies are but few.

6. O son of Pandu, keeping always in mind this precept of the great Rishi, array our troops." Having heard this, that Pandava thus spoke to Dharmaraja Yudhisthira.

7. O foremost of kings, that immoveable *Vyuha* called *Vajra* which was designed by the wielder of thunderbolt (Indra),—that impenetrable *Vyuha* I shall make to-day.

8. He who is like a raging tempest, he who is irresistible in battle by any foe, that foremost of heroes, Bhima, will fight at the head of our troops.

9. That foremost of men who knows all the appliances of battle, becoming our leader, will stand in front of our army, and crush the prowess of the enemy's troops.

10—11. That foremost of all warriors, Bhima, will lead us,—seeing whom all the warriors, headed by Duryodhana, will fly in terror as small animals fly at the sight of a lion. Our fears being all dispelled, we shall all seek his shelter as if he were a wall, as the celestials seek the shelter of Indra."

12. There breathes none in the world who can cast his eye on that foremost of men, Vrikodara of fearful deeds, when he is enraged.

13. Having said this, the mighty-armed Dhananjaya (Arjuna), did as he said. Falguna (Arjuna), quickly placing his troops in battle-array, marched against the enemy.

14. Seeing the Kuru army on the march, the great Pandava army appeared like the full, immoveable and rolling and surging Ganga.

15. Bhimasena, the greatly powerful Dhristadyumna, Nakula and Sahadeva and king Dhristaketu become the several leaders of the (Pandava) force.

16. The king Virata, accompanied by his brothers and sons, and surrounded by one *Akshauhini* of soldiers, marched in the rear, and protected the army from behind.

17. The greatly effulgent twin sons of Madri (Nakula and Sahadeva) became the protectors of Bhima's chariot. The sons of Draupadi and the son of Subhadra—all possessing great heroism—protected him from behind.

18. Behind him stood Shikhandin, who was protected by Arjuna. O best of the Bharata race, he advanced with the firm determination to kill Bhisma.

19. Behind Arjuna stood the mighty Yuyudhana; and the two Panchala princes, Yudhamanyu and Uttamaunjyas protected Arjuna's chariot,

20—23. Along with the Kekaya brothers and Dhristaketu and the greatly courageous Chekitana. Bhimasena, the wielder of the mace made of the hardest metal, moving with fearful speed, can dry up even the sea. "O king, (look) the sons of Dhritarashtra with their counsellors look on him". O King, pointing out Bhimasena, this was what Vibhatsu (Arjuna) spoke.

24. O descendant of Bharata, when Partha (Arjuna) was thus speaking, all the troops worshiped him on the field of battle with congratulatory words.

25. Then king Yudhishthira, surrounded by huge and various elephants each resembling a moving hill, took up his position in the centre of the army.

26. The illustrious Yajnasena the greatly powerful Panchala king placed himself behind Virata (king) with one *Akshauhini* of soldiers.

27. O king, the standards of those kings' cars bore various devices. They were all adorned with excellent ornaments of gold. They were as effulgent as the moon or the sun.

28. Asking the kings to move onward, the great car-warrior Dhristadyumna accompanied by his brothers and sons, protected Yudhishthira from behind.

29. Shadowing all the great standards of the cars on your side, a huge ape stood (as standard) on Arjuna's car.

30. Many hundreds and thousands of foot-soldiers, armed with swords, spears and scimitars, marched ahead protecting Bhimasena.

31—32. Ten thousand elephants with juice trickling down their cheeks and mouth, each endued with great courage, each as huge as a hill, each blazing with golden caparisons, each emitting the fragrance of lotuses, followed the king like so many moving mountains.

33. The illustrious and invincible Bhimasena, whirling his fearful mace looking like a *parigha* (weapon), seemed to crush your son's army.

34. He was incapable of being looked at like the sun. He was scorching, as it were, the enemy's army. None of the warriors could even look at him from a near point.

35. This *Vyuha*, called *Vajra*, with its face turned to all sides, had, as it were, the bows (of the warriors) as its lightnings. This extremely fearful *Vyuha* was protected by the wielder of *Gandiva* (Arjuna).

36. Thus placing their troops in this counter-array, the Pandavas waited for

battle. Protected as it was by the Pandavas, that *Vyuha* became impenetrable in the world.

37. At the dawn of day when the armies were waiting for the sunrise, a wind began to blow with drops of water. Though there were no clouds, yet the roars of thunder were heard.

38. Dry winds began to blow from all sides, carrying showers of sharp pointed stones and pebbles. A thick dust rose and covered the world with darkness.

39. O best of the Bharata race, large meteors fell, and striking against the rising sun, they fell in fragments with loud noise.

40—41. O foremost of the Bharata race, when the armies thus stood in battle-array, the sun rose bereft of its splendour, and the earth trembled with loud sounds. The roars of thunder were again and again heard on all sides.

42—45. So thick was the dust that rose that nothing could be seen. The high standards (on the cars) adorned with strings of bells, decked with golden ornaments, garlands of flowers and rich cloths and graced with banners, and looking like the sun in splendour, being suddenly shaken by the wind, gave out a loud jingling noise like that of a forest of palm-tree trees. Having thus placed their troops in battle-array against the army of your son, and sucking, as it were, the marrow of our warriors and looking at Bhimasena who stood at the head of the army with his mace in hand, it was thus that those foremost of men, the Pandavas, who ever take delight in battle, stood.

Thus ends the nineteenth chapter, the array of the Pandava troops in the Bhagavatgita of the Bhishma Parva.

CHAPTER XX.

(BHAGAVATGITA PARVA)—*Contd.*

Dhritarashtra said:—

1. O Sanjaya, when the sun rose, of the two armies, one commanded by Bhishma and the other by Bhima, which first cheerfully met the other, desirous as they were both to fight?

2. To which side were the sun, the moon and the wind adverse? Against whom did the beasts of prey utter inauspicious sounds? Who were those young heroes whose countenances were ever cheerful? Tell me all this in detail.

Sanjaya said :—

3. O king, when placed in battle-array, both the armies were equally cheerful. Both the armies looked equally beautiful. They looked like two blossoming woods, and they were full of elephants, cars and horses.

4. O descendant of Bharata, both the armies were huge and fearful. None of them could bear the other. Both of them were arrayed as if they would conquer the very heavens. Both of them consisted of excellent soldiers.

5. The armies of Dhritarashtra's party stood facing the west, the Pandavas stood facing the east,—all ready for fight. The Kuru troops looked like the army of the Danava chief, while the Pandava troops looked like the army of the celestials.

6. The wind blew from behind the Pandavas. The beasts of prey yelled, from behind the troops of your sons. The elephants, belonging to your son, could not bear the strong odour of the juice emitted by the large (Pandava) elephants.

7. Duryodhana rode on a lotus-complexioned elephant with its temples rent, adorned with a golden *Kaksha* and clad in steel armour. He was in the very centre of the Kurus. He was being adored by eulogists and bards.

8—9. A white umbrella adorned with a golden chain, as effulgent as the moon, was held over his head. The ruler of Gandhara, Sukani, followed him with innumerable mountaineers of Gandhara. The venerable Bhishma was at the head of the army. With a white umbrella held over his head, with a white head dress (on his head) with a white bow and sword (in his hand), with a white banner (on his car) and with white horses (yoked to his car) he looked like a (great) white mountain.

10. In the division that was under Bhishma's direct command, were all the sons of Dhritarashtra, also Sala who was a countryman of the Valhikas, also all those Kshatriyas called Amvastas, also the heroic dwellers of the country of the five rivers.

11. The illustrious Drona, the preceptor of almost all the kings, with a bow in hand, and with never-failing heart, stationed on a golden car yoked with red horses, remained behind all the troops thus protecting them like Indra.

12. In the midst of all the troops fought Vardhakshatri, Bhurisrava, Porumitra, Jaya, and the Salyas, the Matsyas and all the Kekeyas with their elephant corps.

13. The son of Saradwata, the warrior who ever fights in the front, that illustrious

great bow-man called Gautama, learned in all the modes of warfare, took up his position in the northern portion of the army with the Sakas, the Kiratas, the Yavanas and the Palavas.

14. That large force which was well protected by the great car-warriors of the Vrishni and the Bhoja races and also by the warriors of Saurashtra,—all well-armed and well-skilled in the use of arms,—the force which was under the command of Kritavarmana marched to the south of your army.

15. Ten thousand *Sansaptaka* car-warriors who were created for either the death or the fame of Arjuna, who were all greatly accomplished in arms, who intended to follow Arjuna at every step, marched out with the Trigartas.

16—17. O descendant of Bharata, in your army, there were one hundred thousand elephants of the greatest fighting powers. To each elephant was assigned one hundred car-warriors, to each car was assigned one hundred horse men, to each horse man, ten bowmen, to each bow-man, ten soldiers armed with shield. Thus, O descendant of Bharata, were your troops placed by Bhishma in battle-array.

18. On every succeeding morning your generalissimo Bhishma, the son of Shantanu, sometimes placed your troops in the human, sometimes in the celestial, sometimes in the Gandharva and sometimes in the Asura *Vyuhas*.

19. With innumerable great car-warriors, roaring like the very ocean, the army of Dhritarashtra's son, arrayed by Bhishma, stood ready for battle, facing the west.

20. O king, your army looked terrible. but the Pandava army appeared to me very large and invincible, for Arjuna and Krishna were its leaders.

Thus ends the twentieth chapter, the description of troops in the Bhagavatgita of the Bhishma Parva.

CHAPTER XXI.

(BHAGAVAT GITA PARVA)—*Contd.*

Sanjaya said :—

1. Seeing the vast army of Dhritarashtra's son, the son of Kunti, king Yudhishthira, was filled with grief.

2. Having seen the impenetrable *Vyuha* formed by Bhishma and having concluded it

to be really impenetrable, the king became pale and he thus spoke to Arjuna.

3. "O mighty-armed hero, O Dhananjaya, how shall we be able to fight with the Dhritarashtra's son's army when the grandfather himself commands it.

4. Immovable and impenetrable is this *Vyuha*, formed according to the rules of the *Shastras*, by that chastiser of foes, Bhishma, of unfading glory.

5. O chastiser of foes, we are doubtful of success. How can victory be ours in the face of this (Kuru) army?"

6. O king, that chastiser of foes, Arjuna, thus spoke of your army to the son of Pritha, Yudhisthira, who was in great grief.

7. "O king, hear how a few men, endued with every quality can defeat a large army.

8. O king, you are without malice, I shall therefore tell you of the means. The Rishi Narada as well as Bhishma and Drona know it.

9. In the days of yore, at the battle between the celestials and the Danavas, the Grandfather himself said (the following) to Indra and the other celestials.

10. 'They that are desirous of victory do not so much conquer by might and prowess as by truth, compassion, piety and virtue.'

11. Therefore knowing the difference between piety and impiety and understanding what is meant by covetousness and having recourse to only exertion, fight without any arrogance; for victory is certain to be there, where righteousness is.

12. O king, for this reason, know that victory is certain to us in this battle. Narada said, 'Victory is certainly there where Krishna is.'

13. Victory is inherent to Krishna; it follows Madhava (Krishna); victory is one of his attributes, so is humility.

14. Govinda (Krishna) possesses might which is infinite. Even in the midst of countless foes, he is without and beyond all pains. He is the most eternal *Purusha*. Victory is certainly there where Krishna is.

15—16. In the days of yore, undestructible and invincible. Hari appeared and thus spoke loudly to the celestials and the Asuras, 'Who amongst you would be victorious?' The conquered (the celestials) said, 'With Krishna in front we shall win victory.' It was through the grace of Hari that the celestials headed by Indra obtained (the sovereignty) of the three worlds.

17. Therefore I do not find any cause for sorrow. You have the lord of the universe and the lord of the celestials to wish victory to you."

Thus ends the twenty-first chapter, the colloquy between Arjuna and Yudhisthira in the Bhagavatg Gita of the Bhishma Parva.

CHAPTER XXII.

(BHAGAVAT GITA PARVA).—*Contd.*

Sanjaya said:—

1. O best of the Bharata race, then king Yudhisthira, after placing his troops duly in battle-array against the army of Bhishma, thus spoke,

2. "The Pandavas have now placed their troops in counter-array in the way laid down in the *Shastras*. O sinless ones, fight with fairness with the desire of obtaining the highest heaven."

3. In the centre stood Shikandin and his men protected by Arjuna. Dhristadyumna was in the front protected by Bhima.

4. O king, the southern division of the army was protected by that great bowman, the handsome Yuyudhana, that foremost of the Satwata heroes, who was equal to Indra himself.

5. Yudhisthira was on a car which was worthy of carrying Indra himself. It was adorned with an excellent standard decked with gold and gems. It was furnished with golden traces. He stood in the midst of his elephant corps.

6. His milk-white umbrella, with ivory handle, held over his head, looked exceedingly beautiful. Many great Rishis walked round the king uttering the words of praise.

7. Many priests, Brahmanas, Rishis, Siddhas, as they walked round him, chanted hymns in his praise. They wished him the destruction of his enemies by the help of *Japas* and *mantras*, efficacious drugs and various propitiatory ceremonies.

8. The illustrious Kuru chief then gave away to the Brahmanas kine, fruits, flowers, golden coins and cloths. He marched like Indra, the chief of the celestials.

9. Arjuna's car, furnished with hundreds of bells, decked with gold, fitted with excellent wheels, endued with the effulgence of fire and yoked with best steeds, looked as brilliant as one thousand suns.

10. On this (grand) car, which was driven by Keshava (Krishna) stood the ape-bannered hero with Gandiva (bow) and arrows in his hand,—a great bow man whose equal there is none on earth or none will be.

11—13. He who assumes the most terrible appearance for crushing your sons, he who without any weapon but only with his bare arms pounds to dust men, horses and elephants,—that mighty-armed Bhimasena, that Vrikodara, accompanied by the twins (Nakula and Sahadeva) protected the (Pandava) car-warriors. Seeing the invincible Vrikodara like a fearful lion of sportive gait, like a proud leader of a herd of elephants, like the great Indra himself, your soldiers, with their strength weakened by fear, began to tremble like elephants sunk in mud.

14. O best of the Bharata race, then Janardana (Krishna) thus spoke to that invincible hero Gudakesha standing in the midst of his troops.

15. "He who scorches us with his wrath, he who stays in the midst of his forces, he who will attack our troops like a lion, he who has performed three hundred *Ashwamedha* sacrifices, that banner of the Kuru race, that Bhisma, is yonder.

16. Innumerable troops cover him on all sides as the clouds cover the bright luminary, the sun. O best of men, killing the troops, fight with that foremost chief of the Bharata race.

Thus ends the twenty-second chapter, the colloquy between Krishna and Arjuna in the Bhagavatgita of the Bhisma Parva.

CHAPTER XXIII.

(BHAGAVATGITA PARVA).—Contd.

Sanjaya said :—

1. Having seen the army of Dhritarashtra's son approach with the desire to fight, Krishna spoke these words to Arjuna for his benefit.

The Deity said :—

2. "O mighty-armed hero, purifying yourself, utter, on the eve of battle, the hymn to Durga, so that you may defeat the foe."

Sanjaya said :—

3. Being thus addressed by the greatly wise Yasudeva, the son of Pritha, Arjuna

alighted from his car and chaunted the following hymn with joined hands.

Arjuna said :—

4. O lord of the *Yogins*, O dweller of the Mandara forest, O identified Deity with Bramha, I bow to you. O Goddess free from decrepitude and decay, O Kali, O wife of Kapala, O Deity of black and brown colour,

5. I bow to you. O giver of benefits to your devotees, O Mahakali, I bow to you. O wife of the universal destroyer, I bow to you. O proud one, O rescuer from dangers, O possessor of every auspicious attribute, I bow to you.

6. O goddess who has sprung from the Katar ace, O worshiped of all, O fearful one, O giver of victory, O victory itself, O bearer of the banner of peacocks' plumes, O wearer of ornaments,

7. O wielder of fearful spear, O holder of sword and shield, O the younger sister of the cowherd chief, O eldest one, O goddess born in the race of Nanda gopa,

8. O lover of buffalo's blood, O deity born in the race of *Kusika*, O wearer of yellow robes, O devourer of Asuras, O lover of battle, I bow to you.

9—10. O Uma, O Sakamvari, O white-coloured deity, O black-coloured goddess, O destroyer of Kaitava Asura, O yellow-eyed one, O various eyed one, O smoke-coloured eyed one, I bow to you. You are the Vedas, you are the *Srutis*, you are the highest virtue. You are propitious to Brahmanas who are engaged in sacrifices, you possess the knowledge of the past, you are ever present in the sacred abodes erected in your honour in the Jamvudwipa.

11. You are the science of Brahma among sciences, you are that sleep of creatures, which has no waking, O mother of Skanda, O possessor of the six attributes, O Durga, O dweller of inaccessible regions,

12. You are described as *swaha*, as *sadha* as *Kala*, as *kashta*, as *Saraswati*, as *Savitri*, the mother of the *vedas* and as the science of the Vedanta.

13. O great goddess, with my inner soul purified, I adore you. Let, through your grace, victory always attend me in the field of battle.

14. You always live in inaccessible regions where there is fear, in places of difficulty, in the abodes of your worshippers and in the nether region. You always vanquish the Asuras.

15. You are consciousness, you are sleep, you are illusion, you are modesty, you are

beauty. You are the twilights, you are the day, you are Savitri, you are the mother.

16. You are contentment, you are growth, you are light, you support the sun and the moon, you make them shine. You are the prosperity of those that are prosperous. The *Sutras* and the *Charanas* see you in the *Samadhi*.

Sanjaya said:—

17. Knowing Partha's (Arjuna's) great devotion, Durga, who is always graciously inclined towards mankind, appeared in the sky. In the presence of Govinda (Krishna) she thus spoke to Arjuna.

The goddess said:—

18. "O son of Pandu, you will vanquish your enemy in no time. O invincible one, you have Narayana himself to help you.

19. You are incapable of being defeated by any foe, not even by the wielder of thunder-bolt (Indra).

Sanjaya said:—

Having said this, that boon-giving goddess disappeared.

20. The son of Kunti, (Arjuna), considered himself blessed by obtaining that boon. Partha then mounted his excellent chariot.

21. Then Krishna and Arjuna, both seated in one car, blew their celestial conchs. The man, who chants this hymn in the morning,

22—23. Has nothing to fear from the *Yakshas*, the *Rakshasas* and *Pishachas*. He will have no enemies. He will have no fear from snakes and all animals that have poisonous stings and teeth, and also from kings. He is certain to win victory in all disputes. If bound, he will be freed from the bonds.

24. He is certain to get over all difficulties, he is certain to be freed from thieves. He will ever win victory, and the goddess of prosperity.

25. He will live with health and strength for one hundred years. I have known all this through the grace of the greatly wise Vyasa.

26. Your wicked sons, however, having been entangled in the meshes of death do not, out of ignorance, know them to be Nara and Narayana.

27—28. Entangled in the net of death, they do not know that the last hour of their kingdom has come. Dwaipayana (Vyasa) Narada, Kanva, the sinless Rama had dissuaded your son. But he did not accept

their words. Where there is piety there are glory and beauty. Where there is modesty there are intelligence and prosperity. Where there is righteousness, there is Krishna, and where there is Krishna, there is victory.

Thus ends the twenty-third chapter, the hymn to Durga in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XXIV.

(BHAGAVAT GITA PARVA)—*Contd.*

Dhritarashtra said:—

1. O Sanjaya, the warriors of which side first advanced to the fight? Whose hearts were filled with confidence and who were spiritless from melancholy?

2. In that great battle that makes every one's heart tremble, who were they who struck the first blow; were they my men or did they belong to the Pandavas? O Sanjaya, tell me all this in detail.

3. Among whose troops did the garlands of flowers and unguents emit fragrant scents? Whose troops with fearful roars uttered merciful words?

Sanjaya said:—

4—5. The warriors of both the armies were cheerful in the beginning. The garlands of flowers and unguents emitted equal fragrance. O best of the Bharata race, fearful was the encounter that took place between the troops arrayed for battle.

6. The loud sounds of musical instruments, mingled with that of the conchs and drums, and the shouts of brave warriors, that rose fearfully roaring at one another, were awful.

7. O best of the Bharata race, dreadful was the battle fought by the troops of both parties all staring at one another and all filled with joy. The elephants uttered terrible roars.

Thus ends the twenty-fourth chapter, the colloquy between Dhritarashtra and Sanjaya in the Bhagavat Gita of the Bhishma Parva.

CHAPTER XXV.

(BHAGAVAT GITA PARVA)—Contd.

Dhritarashtra said :—

1. What did my sons and the Pandavas do, O Sanjaya, when desirous of battle they all assembled on the holy field of Kurukshetra?

Sanjaya said :—

2. Seeing the Pandava army in battle-array, Duryodhanaya came to the Preceptor and said :—

3. "Behold, O Preceptor, the grand army of the Pandavas, drawn up in battle-array by your intelligent pupil the son of Drupada.

4. There are in it mighty bowmen, equals of Bhima and Arjuna in battle. There are Yujudhana, Virata and the great car-warrior Drupada.

5. There are Dhristaketu, Chekitan and valiant king of Kashi, Purujit, Kunti-Bhoja and that king of men, Sabhaya.

6. There are mighty Yudhamanyu, heroic Uttamaujas, Subhadra's son and sons of Draupadi, all great car-warriors.

7. O best of Brahmanas, learn, I shall tell you also for your information who are the most distinguished amongst us, and who are the leaders of my army.

8. Yourself, and Bhishma, and Karna, and ever-victorious Kripa; Ashwathama, Vikarna and the son of Shaumadatta.

9. There are (besides these) many warriors, all well-skilled in the art of war and (all) armed with various weapons, ready to die for me.

10. Our army protected by Bhishma is unlimited (more than sufficient); their army protected by Bhima is limited, (may be sufficient).

11. Therefore all of you, place yourselves at the head of your respective phalanx, and protect (and support) Bhishma only."

12. Then the oldest of the Kurus, the mighty grandsire Bhishma, roaring like a lion, blew his conch, thus affording him (Duryodhana) great delight.

13. And then conchs, drums, trumpets and cymbals were all at once sounded, and there rose a great uproar (from all sides).

14. Then Madhaba (Srikrishna) and the son of Pandu (Arjuna) seated in a great car yoked with white steeds, blew their celestial conchs.

15. Hrishikesha blew the *Panchajanya*, Dhananjaya *Debdatta*, and the doer of fearful deeds, Bhima his great conch *Paundra*,

16. The son of Kunti, king Yudhishthira, *Ananta Bejaya*, and Nakul and Shahadeva *Sughosha* and *Mani Pushpaka* respectively.

17. The great Bowman the king of Kashi, the mighty car-warrior Shikhandin, Drishtadyumna, Virata, and ever-victorious Shatyaki,

18. Drupada, and the sons of Draupadi, and the mighty armed son of Subhadra, O king of all the world, each blew his conch separately.

19. Echoing heaven and earth, the tumultuous din rent the hearts of Dhritarashtra's people.

20. O king of the world, the ape-standard son of Pandu seeing Dhritarashtra's people marshalled in battle bent, and missiles having been just began to be discharged, raised up his bow, and spoke thus to Hrishikesh :—

21. "O undeteriorating one, place my car between the two armies,

22. While I see those who stand here desirous of battle, and with whom I shall have to fight in this war-struggle.

23. I shall see those who have assembled here to fight, wishing to do good to the evil-minded son of Dhritarashtra."

Sanjaya said :—

24. O Bharata, thus addressed by Gudekesh (Arjuna), Hrishikesh, placing the excellent car between the two armies,

25. In front of Bhishma, Drona and all the kings of the earth, said, "Behold, Partha, the assembled Kauravas."

26. Partha saw in the two armies fathers, grand-fathers, preceptors, maternal uncles, brothers, sons, grandsons, friends, fathers-in-law, and well-wishers.

27. Seeing in the two armies all friends and kinsmen (present), the son of Kunti was overcome with pity, and with great despondency said :—

28. "Seeing, O Hrishikesh, these kinsmen present here with the desire to do battle my limbs are languid, my mouth is dried up.

29. My body trembles, my hairs stand on end, my *Gandiva* (bow) slips from my hand and my skin burns.

30. I am unable to stand, my mind is whirling and I see, O Keshub, evil omens.

31. I don't see any good by killing kinsmen in this battle. I desire, O Krishna,

neither victory nor sovereignty, nor pleasures.

32. What is sovereignty, what is enjoyment, what is even life to us, O Govinda, when those, for whose sake we wish to have sovereignty, enjoyments and pleasures (in this world),

33. Are all present here in this battle, giving up all hopes of life and wealth! Preceptors, fathers, grand-fathers and sons,

34. Maternal uncles, fathers-in-law, grandsons, brothers-in-law and relatives,—I do not desire to kill them, O Madhusudana, even if they kill me;

55. Not even for the sake of the sovereignty over the three worlds, much less for that of this earth! What pleasure will be ours, O Janardana, by killing Dhritarashtra's sons!

36. Even killing these felons, we shall incur sin. Therefore, it is not proper that we shall kill our own kinsmen, these sons of Dhritarashtra. How can we, O Madhava, be happy by killing our own relatives?

37. If they, blinded by avarice, cannot see the sin they commit by exterminating the (Kuru) race, and playing enmity with friends,

38. Why should we not, O Janardana, who know that sin is the result of exterminating the race, learn to desist from it?

39. On the extinction of a family, the old and ever continuing family-rites are destroyed, (no body being alive to solemnise them). When religious rites are thus destroyed, sin predominates over all.

40. From the predominance of sin, O Krishna, women become corrupt, and then O descendant of Vrishni, cross-breeds (mixed-castes) are born.

41. Such cross-breeding leads both the exterminator of the race and the race itself to hell. The (deceased) ancestors whose *śrādhā* ceremonies have ceased, (to whom children have stopped to give food and water), fall (from heaven to hell).

42. Both the caste and family-rites of the exterminators of the race, (who are) guilty of the sin of cross-breeding, are destroyed.

43. We have heard, O Janardana, that those whose family-rites are thus destroyed, live for ever in hell.

44. Alas, we are engaged in committing a great sin! We are to kill our own kinsmen for the greed of the pleasures of sovereignty!

45. Better would it be if unretaliating and unarmed myself, the armed sons of Dhritarashtra kill in battle!"

Sanjaya said:—

46. Having thus spoken on the field of battle, Arjuna, with a sorrowful heart, sat down on the car, casting aside his bow and arrows.

Thus ends the twenty-fifth chapter, Arjuna's dejection of mind in the Bhagavatgita of the Bhishma Parva.

CHAPTER XXVI.

(BHAGAVAT GITA PARVA)—

Continued.

Sanjaya said:—

1. To him, whose heart was overcome with pity, whose eyes were full of tears, who was dejected and desponding the slayer of Madhu (Krishna) spoke thus.

2. "Whence, O Arjuna, has come upon you in this great crisis such delusion,—a delusion unworthy of the Aryans, irreligious (undeserving of heaven) and breeder of infamy?

3. Be not effeminate, Partha. It does not suit you. Arise, O terror of foes, shake off this mean weakness of heart."

Arjuna said:—

4. "O slayer of enemies, O slayer of Madhu, how shall I attack in this battle with arrows Bhishma and Drona, deserving of my worship?

5. It is better for one to live on alms than to kill (such) preceptors of great glory. By killing preceptors, even if they are eager for worldly gains, it would be enjoying blood-stained pleasures.

6. We do not know which of the two is better for us,—to vanquish or to be vanquished? Even those, whom having killed we do not desire to live, those sons of Dhritarashtra, stand before us!

7. I am afraid of the sin of race extermination. I am confounded about my duty. I ask you,—tell me what is assuredly good for me. I am your disciple, instruct me; I am at your disposal.

8. Even if I get the undisputed sovereignty over the most prosperous kingdom of the world, or that over the celestials, I do

not see that which can remove my grief most painful (killing) to my senses!"

Sanjaya said :—

9. Having spoken thus to Hrishikesh, O terror of foes, Gudakesh said to Govinda, "I shall not fight"; and remained silent.

10. To him, who was overcome with despondency in the midst of the two armies, Hrishikesh thus spoke smiling.

The great one said :—

11. "You grieve for those that deserve no grief; and (at the same time) you utter words of wisdom. (But) men of knowledge do not grieve for the living or for the dead,

12. Neither I, nor you, nor these kings were ever non-existent; (and again) none of us will hereafter cease to exist.

13. As childhood, youth and old age are (changes) in the body of man, so death is but a change of this body to another. A man of knowledge is not deluded by it.

14. The contacts of senses (with external objects), O son of *Kunti*, which produce cold, heat, pleasure and pain, are not permanent, having beginning and end. Therefore, O Bharata, bear them.

15. The man, who is learned in true knowledge, whom they (contact of senses) afflict not, and to whom pain and pleasure are alike, merits *Moksha* (final emancipation).

16. There is no existence of that which is *Ashat* (unreal), and there is no non-existence of that which is *Sat* (real). The truly learned men perceive the correct conclusion of the both.

17. Know, that which pervades all this (universe) is indestructible. None can destroy that imperishable (principle).

18. The (material) body (only) of the everlasting, indestructible, infinite and embodied Self is said to be perishable. Therefore, O Bharata, engage in battle.

19. He, who thinks that It (the great Self in man) is the killer and he who thinks that It is killed, both know nothing. It neither kills, nor is killed.

20. It is never born, It never dies; having existed, It does not exist no more. Unborn, everlasting, unchangeable, ancient, It is not killed, Its body being killed.

21. How and whom can that man, O Partha, who knows It (self) to be unborn, indestructible, everlasting and imperishable, kill or cause to be killed?

22. As a man, casting off worn-out clothes, puts on other new ones, so embodied

Self, casting off old bodies, enters into other new ones.

23. Weapon does not cut It; fire does not burn It; water does not moist It, and wind does not dry It.

24. It is said that It is not to be cut, not to be burnt, not to be moistened and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable.

25. Therefore knowing It (the great Soul in man) to be such, you ought not to grieve.

26. (And again) if you think, O mighty armed, that It (Self) constantly takes birth and constantly dies, even then you ought not thus to grieve.

27. For, death is certain to one who is born; and birth is certain to one who is dead. Therefore, for such unavoidable things, you ought not to grieve.

28. In the beginning, O Bharata, all beings are unmanifest, in the middle they are manifest, and after destruction, they are unmanifest again. What lamentation could there be then for it?

29. One sees it as a wonder, another speaks of it as a wonder; others again hear of it as a wonder; but even hearing of it, no one understands it.

30. This indestructible embodied Self, O Bharata, is in the bodies of every one; therefore, you ought not to grieve for (the death of) all beings.

31. (And again) looking to your own duty pertaining to your caste, you ought not to waver; for there is nothing better for a *Kshatriya* than a righteous battle.

32. Happy are those *Kshatriya* who obtain such battle to fight,—a battle coming of itself and being the open gate to heaven.

33. If you will not fight this righteous battle, you will incur sin for abandoning your own duty and fame;

34. And all men will proclaim your everlasting infamy. To him, who is honoured, infamy is a greater (calamity) than death.

35. And all great car-warriors will think that you abstain from the battle through fear. You will be lightly thought of by those who honoured you before.

36. Decrying your power, your enemies will say things unutterable. What can be more painful than this!

37. If killed, you will attain to heaven; and if victorious, you will enjoy the whole world. Therefore, being resolved to fight, arise, O son of *Kunti*.

38. Considering pleasure and pain, gain and loss, victory and defeat, all the same, be ready for fight; and then, you will incur no sin.

39. The knowledge now imparted to you is relating to *Sankhya* (the mystery of knowing Self). Now listen to *Yoga*, (the mystery of living in Self), which, if well-possessed, O Partha, cuts off *Karma bandhana* (the law of re-births, resulting from the effects of actions).

40. In this (*Yoga*) even the first attempt is not fruitless; there are no obstacles in it. Even a little of this delivers one from the great danger (of worldly births).

41. In this, O son of Kuru, there is mind's but one state, consisting of *firm devotion*; whereas undevidational men's minds are many-branched and attached to endless pursuits.

42-43. Those that are not learned, those that delight in the *Vedas*, those that say that there is nothing else, those that are fond of worldly pleasures, those that regard heaven as the highest object for acquisition, say flowery words on the birth resulting from the fruits of actions, and on multifarious rites that promise to give wealth and enjoyments.

44. Devotional feelings never arise in those, whose minds have been stolen by the words of the lovers of enjoyment and wealth.

45. The *Vedas*, O Arjuna, relate of the three qualities. Be free from them,—by being unaffected by the pairs of opposites *i. e.*, (heat and cold; pain and pleasure); by preserving courage; by being free from anxiety for new acquisitions; or from anxiety for the protection of old ones; and by being self-possessed.

46. The (water of the) small tank serves the same purposes as (that of) the great lake. Like the above, the *Brahmana*, learned in *devotion*, serves the same purposes as those of all the *Vedas*.

47. Your concern is only with actions, never with their fruits. Let not the fruits of actions be your motive. (At the same time) let not your inclination be towards nation.

48. Casting off all attachments, considering success and non-success the same, O Dhananjaya, perform actions. Such equanimity is called *Yoga*.

49. Religious rites, O Dhananjaya, is far inferior to *devotion*; therefore take shelter in *devotion*. The men who look to the fruits of their actions are pitiable.

50. *Devotional* men do not see the difference between good and bad works in this world. Therefore apply yourself to *devotion*. Cleverness in action is *devotion*.

51. The wise, possessed of *devotion*, giving up the fruits of action and being freed from shackles of births, repair to the place where there is no unhappiness.

52. When your understanding (mind) has gone beyond all delusion, then will you attain to the indifference to all that you have heard or will hear.

53. When your mind, confounded by (all) that you have heard, will stand firm in contemplation, then will you acquire *devotion*.

Arjuna said:—

54. "What are the characteristics, O Keshava, of one whose mind is steady, and whose understanding is *devotional*? How does the man of steady-mind speak, how does he sit, how does he move?"

The great One said:—

55. "When a man, O Partha, abandons all his mental desires, and becomes pleased in his self by his own self, is called one of *Steady-Mind*.

56. Who is not moved in misery, who has no cravings for pleasure, and who is freed from attachment, anger and fear, is called the Sage of *Steady-Mind*.

57. His mind is steady who has no attachment for any thing; and who neither feels exultation, nor aversion on receiving either the good or the bad.

58. His mind is steady who withdraws all his senses from all the (worldly) objects of senses, as a tortoise withdraws his limbs.

59. The objects of senses draw back from an abstinent person, but not so his passions. But the passions fly from him who has seen the Supreme.

60. The madly boisterous senses, O son of *Kunti*, steal by force the mind of even that wise man who is striving (for emancipation).

61. The man of *Yoga* solely depends upon Me, keeping all his senses under control. His mind is steady who has controlled his senses.

62. Pondering over worldly matters breeds attachment for them; from this attachment desire is produced; from desire anger is begot.

63. From anger is produced the want of indiscrimination; from want of indiscrimination, confusion of memory; from the con-

fusion of memory, loss of reason ; and from loss of reason, final destruction (ruin).

64. The self-controlled man, who moves among the objects of senses, having his senses under his control, and being free from affection or aversion, attains to peace.

65. Peace being attained, all his miseries are destroyed. He, whose mind has attained to peace, soon becomes steady.

66. Undevotional man has no understanding, he has no contemplation, he has no peace. And where is happiness for him who has no peace ?

67. The understanding of that man is destroyed whose mind follows the roving senses, as the wind destroys a boat in a sea.

68. Therefore, O mighty armed, his mind is steady whose senses are brought under control from all objects of senses.

69. When it is night for all beings, the self-controlled man is wide awake ; when all men are awake, then such sages would see night.

70. He, in whom all objects of senses enter,—like the ocean in which various waters enter, but do not make any increase or decrease,—attains to peace, but not he who desire to have objects of senses.

71. The man, who moves about casting off all desires, and being freed from attachments, cravings for things, and egoism (pride), attains to peace.

72. This is, O Partha, living in Self (God.) After attaining it, no delusion exists ; and remaining in this state at the time of one's death, one attains to *Brahma Nirvana*."

CHAPTER XXVII (BHAGAVATGITA PARVA)—

Continued.

Arjuna said :—

1. "If knowledge, O Janardana, O Keshava, is considered by you superior to action why then do you prompt me to this fearful action ?

2. You confound my mind by equivocal words, (praising action once and praising knowledge next). Tell me definitely what is good for me."

The great one said :—

3. "I have told you, O sinless one, there are two paths in this world, that of the *Sankhyas* by *Jnana-yoga* (knowledge) and that of *Yogees* by *Karma-yoga* (action).

4. Man does not attain freedom from action by not performing action. By asceticism also, he does not attain to final emancipation.

5. None ever remains for a moment without performing some action. All perform actions impelled by the qualities (laws) of Nature.

6. The deluded man, who, controlling his organs of actions, ponders in his mind over the objects of senses, is a hypocrite.

7. But he, who restraining his senses by his mind, performs *Karma-yoga* by the organs of actions, is superior (to all).

8. Therefore, always perform action, for action is better than inaction; and your body cannot be supported (kept alive) without performing action.

9. The world is bound in (by the laws) of action, except the action of Sacrifice. Therefore, O son of Kunti, being free from attachment, perform actions.

10. In olden times, Creator, having created men with Sacrifice, said :—"Multiply by this. May it be the giver of all that you desire.

11. Please the celestials by this (Sacrifice); may the celestials please you. Thus pleasing each other you will attain to the highest good."

12. Being pleased by the Sacrifice, the celestials will give you your desired enjoyments. Therefore, he who enjoys himself without giving to the givers (celestials) is a thief.

13. The good men, who eat the leavings of the Sacrifice, are freed from all sins, but the bad men, who cook food for themselves, incur sin.

14. Creatures are the out-come of food. Food is produced by rain. The rain is produced by Sacrifice. The Sacrifice is produced by action.

15. Action is produced from Brahma ; Brahma is produced from the Imperishable. Therefore, all-pervading Brahma is always in the Sacrifice.

16. The sensual sinful man, who does not conform, O Partha, to this Revolving Wheel, lives in vain.

17. But the man, who is attached to his own Self, who is pleased with his own Self, and who is contented with his own Self, has no actions to perform.

18. He has no concern in actions done or not done in this world. Nor has he any dependence on any being.

19. Therefore, being freed from all attachments, perform actions. For, the

man who performs actions without attachment, attains to the Supreme.

20. By performing actions alone, Janaka and others attained to final emancipation (Sidhi). (And again) having regard to keeping the people to their rites, you ought to perform actions.

21. Whatever a great man does, so do the mass. What great men consider authorities, the mass follow.

22. There is, O Partha, nothing to do for Me in the three worlds. I have nothing to acquire which has not been (already) acquired; still I do perform actions.

23. If, O Partha, out of idleness I do not engage in actions, all men would follow my example.

24. If I do not perform actions, all the worlds will be destroyed. I shall be the cause of cross-breeds, and I should be the ruining of the people.

25. Ignorant men act with attachment to actions; but the learned act without attachment to actions. Desiring to stick men to their duties,

26. A wise man should not confuse the mind of the ignorant who are attached to actions. He should make them take to actions, by himself acting without attachments.

27. Every thing in every way is done by the qualities (laws) of Nature (alone). He whose mind is deluded by egoism considers himself the doer of actions.

28. But, O mighty-armed, the wise men, who know the difference (of Self) from qualities (laws of Nature) and from actions, feels no egoism, knowing that qualities deal with qualities.

29. The man of perfect knowledge should not shake the belief of the men of imperfect knowledge, who, being deluded by the qualities of Nature, form attachments to the actions done by the qualities (laws) of Nature.

30. Therefore, dedicating all actions to Me, and knowing the Mystery of Self, engage in battle without desires, without any feelings (for any body) and without any mental trouble.

31. Those men who without cavil always follow my this opinion, being full of faith, are released from *Karmabandhanam*.

32. Know, those men, that carp at my opinion and do not follow it, are devoid of conscience and bereft of all knowledge and ruined.

33. Even a man of knowledge acts according to his own nature. All beings follow

Nature. What then restraints (of the organs of action) will avail?

34. All senses have each their likes and dislikes for respective fixed objects. But no one should be under their control, for they are one's (great) opponents, (hinderances to final emancipation).

35. One's own *Dharma*, even if imperfectly performed, is superior to the perfectly performed *Dharma* of others. Death is preferable in performing one's own *Dharma* for the *Dharma* of others is dangerous."

Arjuna said :—

36. "Then, O descendant of *Vrishni*, by whom impelled does man commit sin, though unwilling, as if driven by (some mysterious) force?"

The great One said :—

37. "It is desire, it is wrath, born of the qualities of Passion (*Raja Guna*). It is greatly ravenous; it is greatly sinful. Know this to be the great enemy in this world (for final emancipation).

38. As fire is enveloped by smoke, a mirror by dust, the foetus by the womb, so this (true knowledge) is enveloped by Desire.

39. O son of Kunti, the knowledge is always enveloped by this constant enemy of the man of knowledge. Desire, is like an insatiable fire.

40. It is said that its seat is in the senses, in the mind and in the understanding. By their help it deludes man, enveloping his knowledge.

41. Therefore, O best of the Bharata race, bringing your senses under control, cast off this sinful thing which destroys both Knowledge and Science (experience).

42. It is said, great are the senses (over material body); greater than the senses is the mind; greater than the mind is the understanding. That which is greater than the understanding is the (Self.)

43. Thus, O mighty-armed, knowing that which is greater than understanding, (i. e., Self), restraining Self by Self, destroy this unconquerable enemy, Desire.

CHAPTER XXVIII.

(BHAGAVATGITA PARVA)—

Continued.

The great One Said :—

1. "I told this imperishable (system of) *Yoga* to *Vivaswata*; *Vivaswata* declared it to *Manu*; *Manu* declared it to *Ikshaku*.

2. Coming down thus, from generation to generation, it became known to the royal sages. But, O terror of foes, this *Yoga* was lost to the world by long lapse of time.

3. You are my devotee and friend; I have, therefore, told you that old *Yoga* to-day, for it is a great Mystery."

Arjuna said:—

4. "Later is Your birth; prior is the birth of Vivasvata. How then shall I know that you first told it?"

The great one said:—

5. "Many births of yours and mine, O Arjuna, have taken place. I know them all, O terror of foes, but you know not.

6. Though I am unborn (having no birth); though I am imperishable, though I am master of the elements, yet out of my *Maya* (power of illusion) I take birth, resting on (material) Nature.

7. Whensoever, O Bharata, virtue languishes and sin predominates, I create myself.

8. I take birth, age after age, for the protection of the good and the destruction of the wicked, and for the establishment of piety (true religion).

9. He, who truly knows my these (wilful) births and wonderful deeds, after casting off his body, is not born again. He comes to Me.

10. Many holy sages, who are freed from attachment, fear and wrath, who are full of Me and who depend upon Me, have attained to my essence.

11. I bestow my favours (on all men) in the way in which they worship Me. All men, O Partha, follow in my path, in every way.

12. Desiring success of actions, men worship the Celestials (such as Indra &c), for in this world the success of action is soon attained.

13. According to qualities and (fruits of) actions, I have created four castes. Though I am their Creator, yet know me as being not a Creator and not perishable.

14. Actions do not touch me. I have no attachment in the fruits of actions. He who knows me as such is not tied down by actions.

15. Knowing this, men of old, desirous of emancipation, performed actions. Therefore, you too perform action, as was done by men of old in olden times.

16. Even men of true knowledge is confused about what is action and what is inaction. I shall speak to you about that

action, learning which you will be freed from the (worldly) evils.

17. One must know what is action, one must also know what is forbidden action, and one must again know what is inaction. The nature of action is abstruse.

18. He, who sees inaction in action, and action in inaction, is a wise man, a *Yogee*, and a doer of all actions.

19. The learned men call him wise whose all actions are free from desires and will; and whose actions are burnt down by the fire of knowledge.

20. Getting rid of the attachment (desire) for the fruits of actions, —being ever contented, and depending on none, although (such men) engages in action, they do nothing at all.

21. Being devoid of desires and having the mind and the senses under control, casting off all concerns, he, who performs action for the preservation of the body, incurs no sin.

22. Being contented with what is earned spontaneously, rising superior to the pairs of opposites, being free from all jealousy, (such a man), being equable in success or failures, is not fettered by actions, although he performs actions.

23. The acts of the man who is devoid of attachment, who is free from passions and whose mind is steady in knowledge, are all destroyed.

24. *Brahma* is the vessel of libation, *Brahma* is the libation itself, *Brahma* is the fire, *Brahma* is the pourer of libation to him who thus meditates upon *Brahma* in all his actions, *Brahma* is the goal to which he proceeds.

25. Some *Yogees* perform the Sacrifice to the Celestials; others (however) offer up (such) Sacrifice in the Sacrifice of *Brahma*-Fire.

26. Others offer up in the fire of Self-restraint all his senses, such as the senses of hearing and others. Others again offer up the objects of sense, such as sound into the fire of senses.

27. Others offer up all the actions of the senses, and those of the life-breaths, into the *Yoga*-fire of self-restraint, kindled by knowledge.

28. Some perform the Sacrifice for gaining possessions, some the Sacrifice of penance; others again Sacrifice of concentration of mind; some perform the Sacrifice of Vedic study, some that of knowledge, others again the Sacrifice of asceticism of rigid vows.

29. Some offer up the upward life-breaths to downward life-breaths, and the downward life-breaths to upward life-breaths. Stopping up the motions of both the upward and downward life-breaths, some devote themselves to the restraint of the life-breath itself. Others, who take limited food, offer the life-breath to life-breath.

30. All these men, learned in the (various) Sacrifices, having their sins destroyed by Sacrifice, and eating the remnants of the Sacrifice, which is ambrosia, go to the eternal *Brahma*.

31. O best of Kurus, this world is not for those who do not perform any Sacrifice, what to speak of the future world !

32. Thus Sacrifices of various sorts are in the Vedas. Know them all as the results of actions ; and knowing this, you will be freed (from the fetters of the world).

33. The Sacrifice of knowledge, O terror of foes, is superior to the Sacrifice for gaining possessions (in this world or in the future), for, O Partha, all actions are wholly and fully comprehended by knowledge.

34. Learn knowledge by reverently saluting the learned, by asking them questions, by doing service to them. The men of knowledge and the men that know the Truth, will teach you knowledge.

35. Having learnt it, O son of Pandu, you will not again fall into delusion. And by means of it, you will see all beings first in yourself and then in Me.

36. If you be the greatest sinner amongst all sinful men, you will (still) cross over the ocean of your sin by means of the boat of knowledge.

37. As, O Arjuna, a blazing fire reduces all wood to ashes, so the fire of knowledge reduces all actions to ashes.

38. There is nothing in this world which so much purifies (man) as knowledge. The man, perfected by *Yoga*, learns it within himself in time.

39. The man of faith, the man of assiduousness, the man of self-restraint, obtains knowledge ; and obtaining knowledge, he gains the highest tranquillity (*Mukti*) without delay.

40. He, who is ignorant, who has no faith, and whose mind is full of misgivings and doubt, is lost. Not this world, not the next, not (any) happiness is for him whose mind is full of doubts.

41. Actions, O Dhananjaya, do not fetter him, who is self-possessed, whose doubts have been removed by knowledge and who has placed all his actions in *Yoga*.

42. Therefore, Oh descendant of Bharata, destroying with the sword of knowledge these misgivings of yours produced from ignorance, engage in *Yoga* of action,—Arise."

CHAPTER XXIX.

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said :—

1. "O Krishna, you praise Karma Sanyasa (renunciation of action) and also Karma *Yoga* (the pursuit of action). Tell me definitely, which of the two is superior ?"

The great One said :—

2. "Both renunciation of action and pursuit of action are means for emancipation. But of these two, pursuit of action is superior to renunciation of action.

3. He, who has no aversion and no desire, should for all times be considered an ascetic. For, O mighty-armed, he, who is free from the pairs of opposites, is easily released from the fetters of the world.

4. Fools, not wise men, say that *Shankhya* (renunciation of action to know God) and *Yoga* (pursuit of action living in God) are distinct. He who practises one, fully earns the fruits of the both.

5. The place which the follower of *Shankhya* obtains ; is also gained by the followers of *Yoga*. He sees truly who sees the *Shankhya* and the *Yoga* as one and the same.

6. O mighty-armed, asceticism is difficult to be attained without the *Yoga of action*. The sage, possessed of *Yoga of action*, attains to *Brahma* without delay.

7. He, who is possessed of *Yoga*, whose mind is pure, who is self-restrained, who has controlled his senses and who sees his self in every being, is not fettered by performing actions.

8—9. The man of knowledge, the man of *Yoga*, thinks,—*I am doing nothing*. When he sees, hears, touches, smells, eats, moves, sleeps, breathes, talks, throws out excretions, takes, opens and closes his eye-lids, he thinks that his senses (merely) deal with the objects of senses.

10. He, who performs actions, dedicating them to *Brahma* and casting off all attachments for their fruits, is not touched by sin, as the lotus-leaf is never wet with water.

11. The *Yogees* perform actions, attaining purity of self, the body, the mind, the

understanding, even the senses, being free from all attachments.

12. The *Yogee*, abandoning the desire for the fruits of actions, attains to the highest tranquility, and the *Non-yogee*, being attached to the fruits of action, is tied down (to re-births) on account of desire.

13. The self-restrained embodied self (man), renouncing all actions by his mind, (but performing actions by his body) lives at ease within the city of mine gates, (his body) doing nothing and causing nothing to be done.

14. The Lord does neither create the capacity of action in man, nor the cause of actions, nor the connection of action and its fruits. The Nature only works.

15. The Lord receives no one's sins, nor virtues of any. Knowledge is enveloped by ignorance. For this reason creatures are deluded.

16. To those who have destroyed this ignorance by the knowledge of Self, this knowledge like the Sun shows forth the Supreme.

17. Those, whose mind is in Him, whose very self is He, who is devoted to Him, whose goal is He, depart, never to return, their sins having been destroyed by knowledge.

18. The truly wise men look on a Brahmana, endued with learning and humility, and on a cow, an elephant, a dog and a *Chandala*, as all alike.

19. Even here the material world is conquered by those whose minds rest on equability. As *Brahma* is faultless and equable, therefore they rest in *Brahma*.

20. The man, who rest in *Brahma*, whose mind is steady, and who is not deluded, does not exult on obtaining any thing agreeable or does not grieve for getting any thing disagreeable.

21. One, whose self is not attached to external objects, obtains the happiness that is in one's self; and he, having his self united with *Brahma*, obtains the happiness which is imperishable.

22. The pleasures, derived from objects of sense, are the sources of misery, and they have a beginning as well as an end. Therefore, O son of Kunti, a wise man does not feel any pleasure in them.

23. He who is able to bear the agitation of desire and wrath, even in this world, before the dissolution of the body, is united with God; he is happy.

24. That *Yogee*, whose happiness is within himself, whose recreations are within

himself, becoming one with *Brahma*, obtains *Brahma Nirvana* (Self extinction in God.)

25. The *Rishis*, whose sins are destroyed, whose misgivings are perished, who are self-restraint and who are engaged in doing good to all beings, obtain *Brahma Nirvana*.

26. Absorption in *Brahma* here in this world and hereafter in the next is obtained by those *Yogees* who are free from wrath and desire, whose minds are under control and who have the knowledge of Self.

27—28. The *Yogee*, who being intent to obtain emancipation, has restrained his senses, mind and understanding, who is freed from desire, wrath and fear, who, excluding from his mind all external objects of sense, directing his sight between the brows, mingles into one the upward and the downward life-breaths and make them pass through the nostril, is sure to obtain emancipation.

29. He, who knows Me as the enjoyer of all sacrifices and penances, the great Lord of all the worlds and the friend of all creatures, obtains peace."

CHAPTER XXX.

(BHAGAVATGITA PARVA)—

Continued.

The great One said:—

1. He, who performs actions that ought to be performed, regardless of their fruits, is a *Sanyasi* or *Yogee*, but not he who discards the sacrificial fire and abstains from all actions.

2. To the devotees who are free from desire and wrath, and a *Yogee* who has not renounced all his resolves,

3. To the sage who desires to rise to *Yoga*, action is said to be the means; and when he has risen to *Yoga*, *Shamadhi* (cessation of all actions) is said to be the means.

4. When one is no longer attached to the objects of sense, nor to actions, and when one renounces all his resolves, then is he said to have risen to *Yoga*.

5. One should elevate his self by self; one should not degrade his self; a man's self is his friend; and his own self is also his enemy.

6. To him, who has subjugated his self, his self has become a friend; but to him, who has not subjugated his self, his self

7. The self of one who has subjugated his self, and who has attained peace, is absolutely fixed in itself in the midst of cold and heat, pleasure and pain, honour and dishonour.

8. That *Yogee* is said to have risen to *Yoga*, whose self is contented with knowledge and science (experience), who is unmoved, who is self-restrained, and to whom clay, stone and gold are alike

9. He is distinguished above all others who considers alike his well-wishers, friends and enemies, and those that are indifferent, and those that take part with both sides, and those who are objects of hatred and those that are related to him and those that are good and those that are wicked.

10. A devotee, remaining in a secluded place, should always devote his mind in contemplation, along with his mind, and self-restrained, with no expectations, and with no concern (with any thing.)

11—12. Fixing his seat firmly on a clean spot, not too high and not too low, and spreading over it a piece of cloth, a deer-skin and *kusa* (grass),—there, seated on that seat, with his mind fixed on one point, and restraining his mind and senses, one should practise contemplation for the purification of his self.

13. Holding body, head and neck even, unmoved and steady, and fixing his sight on the tip of his own nose, and without looking about in all directions,

14. With his self in tranquillity, freed from fear, adhering to the practices of *Brahmacharies*, he should restrain his mind, fix his heart on Me and sit down, regarding Me as his final goal.

15. Thus constantly devoting his self to abstraction and contemplation, the *Yogee*, whose mind is restrained, attains that peace which culminates in final absorption and assimilation with Me.

16. Devotion is not achieved by the man, O Arjuna, who eats too much, or eats nothing, who is addicted to too much sleep, or is always awake.

17. The devotion that destroys misery is achieved by the man who is temperate in food and amusements, who toils duly in all his works and who is temperate in both sleep and vigils.

18. When his mind, having been well restrained, becomes fixed on one's own self, then, that man, being indifferent to all objects of desire, is called a *Yogee*.

19. A light, in a place where there is no air, flickers not : this has been cited as a simile to a *Yogee* whose mind has been

restrained, and who devotes himself to abstraction.

20. That (state) in which mind, being restrained, ceases to work, in which one, seeing the self by self, is pleased in self,

21. In which one experiences that infinite felicity which is beyond the sphere of the senses, and which *Budhi* (understanding) can only grasp, and adhering to which one never swerve from the truth,

22. Acquiring which one considers no other acquisition higher than it, and adhering to which, one is not moved even in the greatest misery,

23. That state should be understood to be called *Yoga*, in which there is a complete severance of all connection with pain. Such *Yoga* should be practised with steadiness, and with an undespending heart.

24. Abandoning without exception all desires, that are produced from resolves, and restraining by mind only the entire group of the senses,

25. One should, by slow degrees, cease to think the objects of senses, with the help of his understanding, and controlled by patience, and then directing his mind to self.

26. Whereas the restless and unsteady mind wants to stray away, one should always restrain it and fix it steadily on the self alone.

27. To such a *Yogee*, whose mind is in peace, whose passions have been suppressed, who has become one with *Brahma*, and who is free from sin, highest felicity indeed comes by itself.

28. Thus constantly devoting his self to abstraction, a *Yogee*, being freed from sin, easily achieves the supreme happiness,—namely the contact with *Brahma*.

29. I am never lost to him, and he is never lost to Me, who sees Me in everything, and sees every thing in Me.

30. He, who has devoted his self to abstraction, looking alike on everything, sees his self in all creatures in his self.

31. He, who worships Me abiding in all creatures, and thinking that all is one, lives in Me, whatever may be the mode of his living.

32. The *Yogee*, O Arjuna, who casts an equal eye everywhere, looking alike pain and pleasure, and considering all things as his own self, and the happiness and the misery of others as his own, is deemed to be the best.

Arjuna said :—

33-34. "I cannot see, O destroyer of Madhu, how can this *Yoga by-Equanimity*, which you have declared to me, be made to have a continual existence. For, O Krishna, mind is fickle, boisterous, perverse and obstinate; and I think to restrain it is as difficult as to restrain the wind."

The great One said :—

35. "The mind, O mighty-armed, is surely difficult to be restrained, and it is restless. With constant practice, however, and with the abandonment of desire, O son of Kunti, it may be restrained."

36. It is my belief that devotion is difficult to be achieved by one who does not restrain his self. But it can be achieved through proper expedients by one whose mind is restrained and who is assiduous."

Arjuna said :—

37. "What is the end of him, O Krishna who has not earned success in devotion, being not assiduous, and having a mind shaken off from devotion, though full of faith?"

38. Does he, O mighty-armed, having fallen from both, go to ruin like a broken cloud, being without support and deluded of the path to *Brahma*?

39. It is you, O Krishna, who can entirely destroy this doubt of mine; for none else can destroy it."

The great one said :—

40. "O Partha, neither in this world, nor in the next such a man is ruined, for, O dear friend, none, who performs good deeds, comes to an evil end."

41. He, who has not been able to achieve *Yoga*, goes to the worlds of those who perform good acts. He lives there for many years, and is then born into a family of holy and rich men;

42. Or he is born into a family of intelligent devotees; for, such a birth as this is difficult to attain to this world."

43. There comes he in contact with the knowledge of *Brahma*, which belonged to him in his former life; and then, O descendant of Kuru, he works again for perfection."

44. Even though unwilling, he is led to work on for perfection on account of the devotional practice practised in his former birth. Although he only wishes to learn *Yoga*, he still rises above the fruits of action, laid down in the sacred word, the *Vedas*.

45. The devotee, having been cleared of his sins, attains to perfection after many births, by working with great efforts, and he then reaches the supreme goal."

46. The *Yogee* is considered to be superior to the ascetics who perform penances,—superior even to a man of true-knowledge; he is higher than the men of action. Therefore, O Arjuna, become a *Yogee*.

47. Even amongst all *Yogees*, he, who being full of faith, worships Me with his inmost self being intent on Me, is considered by Me, to be the most devout."

CHAPTER XXXI.

(BHAGAVATGITA PARVA)

Continued.

The great One said :—

1. "Now hear, O Partha, how you can, without doubt, know *Me* fully, by fixing your mind on *Me*, practising *Yoga*, and taking refuge in *Me*."

2. I shall now tell you exhaustively about Knowledge together with science (experience) knowing which there will remain nothing more (for you) in this world to know."

3. One only among thousands of men tries to get perfection; and even among those that are assiduous and have achieved perfection, only very few know *Me* truly."

4. (Earth, Water, Fire, Air, Space, Mind, Understanding, and Consciousness) thus is *My Nature* divided eight-fold."

5. But this is lower form of *My Nature*. Know there is another form of *My Nature* higher than this, which is animate and by which, O mighty-armed, the universe is upheld."

6. Know, that all things have these (Earth, Water &c.) for their source. I am the productive Cause and the destroying Agent of all the Universe."

7. There is, O Dhananjaya, nothing higher than *Myself*. All this is woven on *Me* like a row of pearls in a string."

8. I am the *taste* in water, I am the *light* in the Sun and the Moon; I am "*Om*" in all the *Vedas*, the *sound* in space, and *manliness* in man."

9. I am the *fragrance* in the earth, the *refulgence* in the fire; I am the *life* in all beings, and the *penance* in ascetics."

10. Know *Me*, O Partha, to be the everlasting seed of all beings. I am the intelligence of all intelligent men, and the glory of all glorious objects.

11. I am the strength of the strong who are freed from desire and thirst. And I am the love, O the Best of Bharata race, among all beings, unopposed to virtue.

12. And all existing things of *Satya*, *Raja* and *Tama* *Gunas* (the qualities of goodness, of passion and of darkness), are all from *Me*. I am, however, not in them; they are in *Me*.

13. This whole universe, deluded by these three qualities, does not know *Me*, who am beyond them, and undecaying.

14. The *Illusion of Mine*, developed from the said three qualities, is marvellous; and difficult to transcend. Those, that resort to *Me* alone, cross beyond this *Illusion*.

15. Ignorant men, the doers of evil, and the worst of their species, being deprived of their knowledge by this *Illusion* and wedded to the state of demons, do not resort to *Me*.

16. O Arjuna, four classes of doers of good acts worship me, namely he who is distressed, he who seeks after knowledge, he who wants wealth and he who is possessed of knowledge.

17. Amongst these (four classes of men) he, who is the possessor of knowledge, being devoted, and having faith on only the *One*, is considered to be superior to the rest. For to a man of (true) knowledge, I am dear above every thing and he is dear to *Me*.

18. All these four classes of men are noble, but, a man, who is possessed of knowledge, is considered by *Me* as *My* own self. For he, with his self devoted to abstraction, has taken *Me* to be the goal than which there is nothing higher.

19. The man of knowledge reaches *Me* at the end of many lives, believing that *Vasudeva* is all this, (everything and all things of the universe). But such a high-souled man is exceedingly rare.

20. Those, that are deprived of knowledge by desire, reach other gods (divinities), by observing various (religious) regulations, and by being uncontrolled by their own nature.

21. Whichever form (of deity) a worshipper wishes to worship with faith, I make his faith steady in that form.

22. Endued with this faith, such a worshipper adores the deity (in that form),

and obtains from it all that he desires, though they are really given by *Me*.

23. But the fruits thus obtained by men of no knowledge are perishable. Those that worship the divinities (gods) go to the divinities; while those that worship *Me* come to *Me*.

24. The undiscerning ones regard *Me*, who am really unmanifest, to have become manifest; because they do not know *My* transcendent and inexhaustible state, that which there is nothing higher.

25. Shrouded by the delusion of *My* inconceivable power, I am not manifest to all. This deluded world, knows not *Me* who am unborn and undecaying.

26. O Arjuna, I know the things that are past; I know all things that are present, and (I know also) all things that will be in the future. But there is none who knows *Me*.

27. All beings, O terror of foes, at the time of their birth, are deluded by this delusion arising, O Bharata, from the pairs of opposites, and from the results of desire and aversion.

28. But the men of meritorious acts, whose sins have all come to an end, worship *Me*, being freed from the pairs of opposites and firm in their faith.

29. Those, who depending on me, tries to obtain release from decay and death, know *Brahma*, the entire *Adhyatma* and all actions.

30. And they, who know *Me* with *Adhibhuta*, the *Adhidaiva* and the *Adhiyajna*, having their minds fixed in abstraction, know *Me* at the time of their departure (from this world)."

CHAPTER XXXII.

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said :—

1. "What is *Brahma*, what is *Adhyatma* and what is, O best of men, *Action*? And again, what is (meant by) *Adhibhuta*, *Adhidaiva*,

2. And *Adhiyajna*, and how (they are in this body), O destroyer of *Madhu*? And how, too, are you to be known by those who restrain their selves, at the time of their death."

The great one said :—

3. "The *Brahma* is the supreme, and the indestructible. *Adhyatma* is called *Its*

manifestation, and the offering (to the divinities), which is the cause of the production and the development of all things, is called *Action*.

4. *Adhibhuta* is all perishable things. *Adhidaiba* is the (primal) *Male-Being*. And O best of men, *Adhiyajna* is I myself in this body.

5. He, who casts off this body and departs from this world, remembering Me in his last moments, comes to *My* essence. There is no doubt in it.

6. And again, whichever form of divinity he remembers when he finally leaves this body and departs from this world, to him, O son of Kunti, he goes, having habitually meditated upon him.

7. Therefore, think and remember Me at all times, and engage in battle. Fixing your mind and understanding on Me, you will surely come to Me. There is no doubt in it.

8. He, who thinks of the Supreme Divine Being, O Partha, with a mind not running to other objects, and possessing of concentration of mind in continuous meditation, goes to the Supreme Being.

9—10. He attains to that transcendent and Divine Being, who, possessed of reverence for Him, with a steady mind and power of devotion, properly concentrating the life-breath between the brows, meditates on that ancient Seer,—the ruler of all the minutest of the minute, the supporter of all,—whose form is inconceivable, whose brilliance is that of the sun and who is beyond all darkness.

11. I shall tell you briefly about the seat which the persons, learned in the Vedas, say indestructible, which is entered by ascetics, who are freed from all desires, and which, wishing to obtain, men follow the path of *Brahmacharis*.

12—13. He reaches the highest goal who casts off his body and departs, by stopping all passages (senses), confining the mind within itself, placing his own life-breath between the eye-brows, adhering to uninterrupted meditation, uttering the one syllable *Om*, which is *Brahma*, and thinking *Me*.

14. To that *Yogee*, O Partha, I am easy of access who always meditate on Me, by withdrawing his mind from all other objects, and who constantly practises abstraction.

15. Those high-souled men, who achieve the highest perfection, attaining to Me, do not again take birth, which is the abode of sorrow, and transient.

16. All (beings of all) the worlds, O Arjuna, from the world of *Brahma*, have to take rebirth. But, O son of Kunti, after attaining to Me, there is no rebirth.

17. Those who know the day of *Brahma*, as being of one thousand ages, and a night of his, as being of one thousand ages (*yuga*) know Day and Night.

18. On the advent of Day, all things that are manifest are produced from the unmanifest, and on the advent of Night, all things dissolve into that which is called unmanifest.

19. The same assemblage of beings, being manifest (born), again and again, dissolves on the advent of Night, and O Partha, on the advent of Day, they spring forth again, being constrained by the force of actions.

20. But there is another entity, unmanifest and eternal, which is beyond the unmanifest beings, and which is not destroyed when all entities are destroyed.

21. It is called unmanifest and indestructible; they call it the highest goal. Attaining to it, none has to come back.

22. The Supreme Being, O Partha, in which all beings dwell, and by whom all beings are permeated, is to be attained by faith, undirected to any other objects.

23. I will state the times, O best of the Bharata race, at which *Yogees*, departing from this world, go—never to return, or, to return.

24. Departing from the world in the Fire, the Flame, the Day, the Bright-Fortnight, the Six months of the norther Solstice, one, if he knows Him, goes to *Brahma*, (never to return again).

25. Departing from this world in Smoke, Night, the Dark-Fortnight, the Six months of the southern Solstice, one goes to the Lunar Light and returns to the world again.

26. The Bright and the Dark, these two paths are considered to be eternal paths in this world. By the one, one goes never to return; by the other, one goes to come back.

27. Knowing these two paths, O Partha, no *Yogee* is deluded, and therefore, O Arjuna, at all times, be possessed of *oYga*.

28. The meritorious fruits, prescribed in the Vedas, for sacrifices, for penances, for gifts,—knowing all this, a *Yogee* attains to it, the highest and primeval seat."

CHAPTER XXXIII.

(BHAGAVATGITA PARVA)—

*Continued.***The great one said:—**

1. "I shall now speak to you, O enviless one, all that mysterious knowledge, along with experience, by knowing which you will be freed from evil.
2. It is the chief science and the chief mystery; it is the chief means of purification. It is consistent with the sacred laws, easy to practise, directly apprehensible, and imperishable.
3. Those men, O terror of foes, who have no faith in this sacred doctrine, return to this mortal world without attaining to *Me*.
4. This whole universe is pervaded by *Me* in My unmanifest form. All things live in it.
5. And again all things are not in *Me*. See my divine power. Supporting all entities and producing all entities, My Self does not live in those entities.
6. As the great and ubiquitous atmosphere (without tainting) live, occupying space, so similarly all things live in *Me*.
7. All entities, O son of Kunti, attain to My nature at the end of a *Kalpa*. And again at the beginning of a *Kalpa* I bring them forth.
8. Controlling My Nature Myself, I bring forth again and again this whole assemblage of entities, which has no will of its own.
9. But, Arjuna, these acts of mine do not fetter me, I sit like one unconcerned and unattached to those actions.
10. Through *Me*, the supervisor, primal Nature produces all movables and unmovables. Thus, O son of Kunti, the universe revolves.
- 11-12. Not knowing My supreme Nature, the deluded people of vain hopes, vain acts, vain knowledge, of confounded minds, of the delusive nature of *Ashuras* and *Rakshashas*, disregard *Me* as I have assumed a human body.
13. But high-souled and divine-natured devotees, O Partha, knowing *Me* as the origin of all things, worship *Me* with minds directed to nothing else.
14. Always glorifying *Me*, exerting themselves with firm vows, bowing down to *Me* with reverence, being always devoted to *Me*, they worship *Me*.
15. Others again, performing the Sacrifice of knowledge, worship *Me* as one, as distinct, as pervading the universe in many forms.
16. I am the *Vedic* Sacrifice; I am the Sacrifice laid down in the *Smṛiti*; I am the *Sabda* (mantra); I am the sacrificial libation; I am the fire; I am the offering.
17. I am the Father of the universe, its Mother, its Creator, its Grandsire. I am the Thing to be known, and the Means by which every thing is purified. I am the *Om*, the *Rik*, *Saman* and *Yajus* (Vedas).
18. I am the goal, the supporter, the lord, the on-looker, the asylum, the friend, the source, the support, the receptacle and the imperishable seed.
19. I produce heat; I produce and stop showers. I am immortality, and I am also death. I am, O Arjuna, that which exists and which does not exist.
20. Those, who know the three knowledges, who drink the *Shoma* juice, who offer sacrifices, and whose sins are washed away, seek admission into heaven. Reaching the holy world of the lord of the celestials, they enjoy the celestial pleasures of the gods in the celestial world.
21. And having enjoyed the pleasures of the extensive heaven, when their merit is exhausted, they again enter into the mortal world. Those that wish for the objects of desire, and act according to the doctrines of these Vedas, obtain going and coming (births and deaths).
22. I give new gifts to those men,—and preserve those that have been already acquired,—who worship *Me*, meditating on *Me* and who are constantly devoted to *Me*.
23. Even those, O son of Kunti, who endued with faith, worship other gods, worship *Me* though not in the regular way.
24. For I am the enjoyer, as well as the giver of fruits of all sacrifices. But they do not know *Me* truly, and therefore they fall from heaven.
25. Those who worship the *Pitris*, go to the *Pitris*, those who worship the *Bhutas*, go to the *Bhutas*, but those who worship *Me*, come to *Me*.
26. I accept leaf, flowers, fruit, water, from him who is pure, and who with faith offers them to *Me*, if they are presented with devotion.
27. Whatever you do, O son of Kunti, whatever you eat, whatever you sacrifice, whatever you give, whatever penance you perform, do it in a way which may be an offering to *Me*.

28. Thus will you be freed from the bonds of action, the fruits of which are both good and bad. With your self endued with renunciation and devotion, you will be freed (from the laws of rebirth), and you will come to *Me*.

29. I am alike to all beings. No one is hateful, none is dear to *Me*. In whatever way they worship, if they worship with reverence, they are in *Me*, and I am in them.

30. If even an exceedingly wicked man worship *Me*, without worshipping any one else, he should certainly be regarded as a good (man), for his efforts are well-directed.

31. Such a man soon becomes devout and virtuous-minded, and attains eternal peace. Learn, O son of Kunti, he, who is devoted to *Me*, is never lost.

32. Even those persons, Partha, who are of sinful birth, who are women, *Vaishyas* or *Sudras*, attain to the supreme goal, if they come to *Me*.

33. What then should I speak of holy Brahmins and royal sages who are my devotees? Having come to this miserable and mortal world, O Partha, worship *Me*.

34. Fix your mind on *Me*, become *My* worshipper, become *My* devotee, bow to *Me*. Thus making *Me* your goal, and devoting yourself to abstraction, you will certainly come to *Me*."

CHAPTER XXXIV.

(BHAGAVATGITA PARVA)—

Continued.

The great one said :—

1. "And again, O mighty-armed, listen to *My* words relating to the great Self. I tell them to you out of a wish for your welfare, and you, too, will be delighted with them.

2. The hosts of gods and great sages do not know my origin, for I am in every way the source of the gods and sages.

3. He, who knows *Me* to be unborn, free from delusion, without beginning, the supreme Lord of all the world, is released from all sins.

4. Intelligence, knowledge, absence from delusion, forgiveness, truth, self-restraint, tranquility, pleasure, pain, birth, fear and also security,

5. Harmlessness, equanimity of mind; contentment, penance, offering gifts, fame,

infamy,—all these attributes of being arise from *Me* alone.

6. The seven great *Rishis*, and also the four ancient *Manus*, pertaining my nature, were all born from my mind, (by *My* mere thinking). From them are all things born.

7. He, who knows correctly these emanations and mystic powers of *Mine*, becomes possessed of unswerving devotion,—there is no doubt about it.

8. The truly wise man, endued with *My* nature, worship *Me*, believing that I am the origin of all, and from *Me* all things proceed.

9. Such men placing their minds on *Me*, devoting their lives to *Me*, instructing each other and speaking about *Me*, are always contented and happy.

10. To such men I give that knowledge by which they attain to *Me*.

11. Out of compassion for them I, remaining in their hearts, destroy, in such men, the darkness of ignorance, with the lamp of knowledge."

Arjuna said :—

12. "You are the supreme *Brahma*, the supreme asylum, the holiest of the holy, the everlasting divine Being, the first of gods, unborn, the great Lord.

13. All the *Rishis*, as well as the divine sages *Narada*, *Asita*, *Devala*, are thus. And you too, O Keshava, tell me yourself that it is so.

14. I believe all that you tell me, O holy one, for neither the gods nor the demons understand your manifestations.

15. O best of beings, Creator of all things, God of gods, Lord of the universe, you only know yourself by your great Self.

16. Kindly tell me without reservation your divine emanations, by which emanation you remain pervading all these worlds.

17. O you of mystic powers, how shall I know you by always meditating on you. In what particular entity (manifestation), should I meditate on you?

18. O Janardana, declare to me yourself, your powers and emanations, for hearing this ambrosia, I am not satiated."

The great One said :—

19. "Well, O best of Kurus, I shall declare to you my divine emanations, but I shall only tell you the chief ones, for there is no end of emanations.

20. O Gudakesh, I am the Self in the heart of every being. I am the beginning, the middle and the end of every thing.

21. I am *Vishnu* amongst the *Adityas*, all-resplendent Sun among all shining bodies. I am *Marichi* among *Maruts*, and the Moon among constellations.

22. I am the *Shama Veda* among the Vedas, I am *Indra* among the celestials. I am mind among the senses, I am the consciousness of all living things.

23. I am *Shankara* among the *Rudras*, I am the lord of treasures among *Yakshas*, I am *Pavaka* among the *Vasus*, and I am the *Meru* amongst the mountain peaks.

24. Know me, Partha, as *Vrihaspati* among family priests, and *Skanda* among commanders of forces. I am ocean among all waters.

25. I am *Bhrigu* among the great *Rishis*; I am *Om* among all words, I am *Japa Sacrifice* among all sacrifices. I am the *Himalaya* among mountains;

26. And the fig tree among all trees; I am *Narada* among celestial *Rishis*, and *Chitraratha* among *Gandharvas*. I am *Kapila* among all ascetics successful in *Yoga*.

27. Know me to be *Uchaisrava* among all horses, produced by the churning for ambrosia, and *Airavata* among the great elephants. I am king among men.

28. I am thunder among weapons; I am *Kamadhuka* among cows; I am *Kandarpa* that generates. I am *Vasuki* among serpents;

29. I am *Ananta* among *Nags*. I am *Varuna* among aquatic beings, I am *Aryaman* among the *Pitris*, and *Yama* among the dispensers of justice and punishment.

30. I am *Pralhad* among *Daityas*, and the *Kala* among those who count. I am lion among the beasts of prey, and *Gadura* among birds.

31. I am the wind among those that move, *Rama* among the wielders of weapons. I am *Mukara* among fishes, I am the *Ganges* among all rivers and streams.

32. O Arjuna, I am the beginning, the middle and the end of all created things. I am the knowledge of the Supreme Self among all kinds of knowledge, and I am the argument of all debaters.

33. I am the first letter of the Alphabet and *Danda* (copulative) among all *Shamashes* (compounds). I am the Eternal Time, I am the Creator with face turned to every side.

34. I am the Source of all that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intellect, Courage, and Forgiveness.

35. I am *Vrikat Saman* among *Sam* hymns, and *Gayetri* among metres. I am *Margasirsha* among months, and among seasons I am the spring that is full of flowers.

36. I am the dice-game among cheats, I am the glory among the glorious. I am victory, I am industry, I am the goodness of the good.

37. I am *Vasudeva* among *Vrishnis* and *Arjuna* among the *Pandavas*. I am *Vyasa* among *Rishis*, and *Ushanas* among the Seers.

38. I am, the rod of the chastisers, and the policy of those that seek victory. I am silence in secrets, and the knowledge of the learned.

39. I am, O Arjuna, that which is the seed of all things. There is nothing movable or immovable which can exist without Me.

40. O terror of foes, there is no end of my divine emanations; the extent of my emanations in part has only been declared to you to cite instances.

41. Whatever thing there is of power or glory or splendour, know them to be produced from portions of my energy.

42. O Arjuna, what have you to do, knowing all this at large? Know, I stand, supporting this entire universe with only a portion of my Self.

CHAPTER XXXV.

(BHAGAVATGITA PARVA)—Contd.

Arjuna said —

1. "The excellent and mysterious words, relating to the Supreme Self and the individual Self, which you have spoken to me, have removed my delusion.

2. O lotus-eyed one, I have heard elaborately from you the mystery of production and dissolution of things, and also about your inexhaustible greatness.

3. O great Lord, what you have said of yourself is even so (perfectly true). I desire to see, O best of beings, your divine form.

4. If, O Lord, you think that I am competent to see that form, then, O Lord of mystic powers, show me your inexhaustible form."

The Great One Said :—

5. "Behold, Partha, my forms by hundreds and thousands. They are various, divine, and different in colour and form.

6. Behold the *Adityas*, the *Vasus*, the *Rudras*, the *Aswins*, and the *Maruts*. Behold, O Bharata, innumerable wonders, not seen by you before.

7. Behold, Gudakesh, the entire universe of movables and immovables and whatever else you wish to see, all collected together in my this body.

8. But you are not fit to see Me with your these eyes. Therefore, I give you divine sight. Behold now my great mystic nature."

Sanjaya continued :—

9. O great king, having said this, the mighty lord of mystic powers, Hari, revealed to Partha his great divine form.

10. With many mouths and eyes, with many wonderful aspects, with many celestial ornaments, with many upraised celestial weapons,

11. Adorned with celestial garlands and robes, embalmed with celestial fragrance, and full of every wonder; it is resplendent and infinite with faces turned on all sides.

12. If splendour of one thousand suns burst forth all at once in the sky, that would be something like the splendour of that great One.

13. Then the son of Pandu (Arjuna) saw the entire universe, divided and subdivided into many parts, but all collected together in the body of that God of all gods.

14. Then filled with amazement, Dhananjaya, with his hairs standing on end, his head lowly bowed down and his hands joined together, addressed the great God thus :—

Arjuna said :—

15. "I behold, O Great God, all the celestials and all the varied hosts of creatures. I behold *Brahma* seated on his lotus-seat; I behold all the great *Rishis* and divine *Nagas*.

16. O you of infinite forms, I behold you on every side with innumerable arms, bellies, mouths, and eyes. O Lord of the universe, O you of universal form, I do see neither your end, nor middle, nor the beginning.

17. I behold you immeasurable,—you whom it is difficult to look at. I behold you, bearing your diadem, mace and discus glowing on all sides, possessing a mass of energy, and being subdued with the effulgence of the blazing fire of the sun.

18. You are imperishable and the Supreme object of this universe. You are undecaying and the guardian of everlasting

virtue. I find you the eternal great Being.

19. I behold you without beginning, middle and end. I behold you possessing infinite prowess and innumerable arms, having the sun and the moon as your two eyes, and the blazing fire as your mouth; I behold you heating the universe with your own great energy.

20. The space between heaven and earth and all the points of the horizon are pervaded by you alone. The three worlds tremble, O Supreme Self, at the sight of your this marvellous and fierce form.

21. Hosts of celestials enter into you; some perhaps being afraid pray with joined hands, saying *Hail to thee*. Hosts of great *Rishis* and *Sidhyas* praise you with innumerable hymns of praise.

22. The *Rudras*, the *Adityas*, the *Vasus*, the *Saddhyas*, the *Viswas*, the *Aswins*, the *Maruts*, the *Ushmapas*, the *Gandharvas*, the *Yakshas*, the *Asuras*, and hosts of *Sidhyas* see you; and they are all amazed.

23. O mighty-armed, all creatures are frightened, and I am seeing also your mighty form with many mouths and eyes, with innumerable arms, thighs, feet and bellies, and terrible on account of many tusks.

24. I can no longer command courage, or enjoy peace of mind, seeing your mighty form which is touching the very skies, which is fiery radiant, many winged, widely open-mouthed and with large and blazing eyes.

25. Seeing your mouth terrible with tusks and fearful as the all-destroying Fire at the final end of the *Yuga*, I cannot recognise the points of the horizon or command my peace of mind.

26. All the son of Dhritarashtra, together with the host of kings, Bhishma Drona and Suta's son, Karna, with even the principle warriors of our side,

27. Are quickly entering your terrible mouths, rendered more terrible by thy tusks. Some, with their heads crushed, stick at the interstices of your teeth.

28. As many currents of waters, flowing through different channels, roll rapidly into the ocean, so these heroes of the world enter into your blazing mouth.

29. As insects for their own destruction rush in increasing speed into the blazing fire, so these men, with unceasing speed enter into your mouth for their own destruction.

30. Devouring all these men from every side, you lick them with your flaming mouths. O Vishnu, your fearful splendour,

filling the whole universe with your great energy, heat everything.

31. Tell me who are you with this fearful form. I bow down my head to you; be gracious to me, O chief of the gods. I desire to know you, Primeval One; for I do not understand your actions.

The Great One said :—

32. "I am (now) the full manifestation of Death, the Destroyer of the worlds. All these warriors, standing in different divisions, will cease to be, even if you do not kill them.

33. Therefore, arise and gain glory. Vanquishing the foe, enjoy this great kingdom. All these men are already slain by me. Be my instrument only.

34. Kill Drona, Bhishma. Jayadratha Karna and all these brave warriors, they are already killed by me. Do not be dismayed. Fight,—you will conquer your foes in battle."

Sanjaya said :—

35. Hearing these words the diadem-decked Arjuna, trembling, and with joined hands, bowed to Krishna. Making his salutations, overwhelmed with fear, he once more with choked voice said to him.

Arjuna said :—

36. "It is quite natural, O Hrishiksha, that the universe is delighted and charmed in singing your praise, and *Rakshasas* are scattered away in fear and hosts of *Siddhyas* are bowing (at your feet).

37. And why should they not bow down to you, O Supreme Self, for you are greater than *Brahma*, you are the primal Cause. O Infinite One, O God of the gods, O Refuge of the universe, you are indestructible, you are that which *is* and that which *is not*, and that which is beyond both the existent and non-existents.

38. You are the First God, the Ancient Being; you are the Supreme Refuge of the world. You are the Knower and the Object to be known; you are the highest abode. O Infinite One, the whole universe is pervaded by you.

39. You are *Vayu*, *Yama*, *Agni*, *Varuna*, *Chandra*, *Prajapati* and *Grandsire*. I bow down my head to you a thousand times. Again and yet again I bow down my head to you.

40. My salutation to you in front; my salutation to you from behind. O you All, my salutation to you from every side. You are all, your energy infinite, your prowess immeasurable; you embrace all.

41—42. O *Krishna*, O *Yadava*. O friend, O undecaying One, O Infinite one, I beg your pardon for whatever has been said carelessly by me; and whatever disrespect has been shown to you not knowing your greatness, and considering you friend from want of judgment or from love, either out of mirth or on occasions of play lying, sitting or at meals, while alone or in the presence of others.

43. You are the Father of the universe, of movables and immovables; you are the great Master deserving of all worship. There is none equal to you. How can there be one greater than you whose power is matchless in these worlds.

44. Therefore, O Lord, O adorable One, bowing to you, prostrating before you, I ask your grace. You should overlook my faults, O God, as father does his son's, a friend his friend's, a lover his lover's.

45. Seeing your this form unseen before, I have been delighted, but my mind has been frightened. Show me your ordinary form, O God. Be gracious, O Lord of the gods, O Refuge of the universe.

46. I desire to see you as before, with diadem, discus and mace. O you of thousand arms, O you of universal form, be of that four-armed form."

The great One said :—

47. "Being pleased with you, O Arjuna, I have by my mystic powers, shown to you this my Supreme form, glorious, universal, infinite and Primeval, which has been seen by none before, except now by you.

48. Except by you only, O Kuru warrior, I cannot be seen in this form by any one in this world,—not even by the study of the Vedas, or by sacrifices, gifts, actions or severest penances.

49. Have no fear or perplexity of mind at seeing my this fearful form. Freed from fear, with a joyful heart, behold my other form."

Sanjaya said :—

50. Having said all this to Arjuna, Vasudeva once more showed him his own ordinary form. The high-souled One, once more assuming his gentle form, comforted Arjuna who was much agitated.

Arjuna said :—

51. "Seeing your this gentle human form, O Janardana, I have come to my right mind and to my normal state,"

The great One said :—

52. "The form of mine, which you have (just now) seen, is difficult to be seen. Even the celestials are always eager to see my this great form.

53. Not by the study of the *Vedas*, not by penances, gifts or sacrifices, can I be seen in this form of mine which you have seen.

54. But by exclusive devotion to me, O Arjuna, O chastiser of foes, I can, in this form, be known, truly seen and attained to.

55. O Arjuna, he who does everything for *Me*, who has only *Me* for his supreme objects, who is freed from all attachments and who is without enmity towards any beings, comes to *Me*.

CHAPTER XXXVI.(BHAGAVATGITA PARVA)—*Contd.***Arjuna said :—**

1. "Of those worshipers, who constantly adore you and who meditate on you as Imperishable and Unmanifest, who are the best acquainted with devotion?"

The great One said :—

2. "Those that constantly adore me, fixing their minds on me, and being endued with the highest faith, are considered by me as men having the greatest devotion.

3. Those, however, who worship the Imperishable, the All-pervading, Inconceivable, the Indifferent, the Immutable, the Eteranal,

4. Who, restraining the entire groups of senses, are equal-minded in respect of all things, and are engaged in doing good to all creature, come to *Me*.

5. Difficulty to attain me is greater to those who seek for the Unmanifest, for, the way to the Unmanifest is hard to find by man.

6—7. I, without delay, become deliverer from the ocean of this world of those, who, reposing all actions on *Me* and considering *Me* the highest object of attainment, worship *Me*, meditating on *Me* with exclusive devotion, and fixing their minds on *Me*.

8. Fix your mind on *Me* alone; place your understanding also on *Me*. You will thus, after death, live in *Me*; there is not the least doubt in it.

9. If, however, O Dhananjaya, you are unable thus to fix your mind on *Me*, then,

try to obtain *Me* by devotion arising from continued application.

10. If you are not able even to have continued application, let your actions be performed for *Me* with your highest aim. For, by performing acts for *My* sake, you will attain to perfection.

11. If even this you are unable to do, then resort to devotion in *Me*. Subduing your Self, abandon the desire for the fruits of actions.

12. Knowledge is superior to application; meditation is better than knowledge; abandonment of the desire for the fruits of action is better than meditation; peace is the immediate result of such abandonment.

13—14. He is dear to *Me* who has no hatred for anything, who is friendly and compassionate, who is free from egoism, who has no vanity, who is alike in pleasure and pain, who is forgiving, contented, always devoted, whose self is subdued, purpose is firm, mind and understanding are fixed on *Me*.

15. He is dear to *Me*, who is not troubled by the world, and the world is not troubled by him; and who is free from joy, fear and anxieties.

16. He is dear to *Me* who is pure, diligent, unconcerned, and free from all distress, and desireless for the fruits of actions.

17. He is dear to *Me* who has no joy, and no aversion, who neither grieves nor desires, who renounces both good and evil, and who is full of faith in *Me*.

18. He is dear to *Me* who is alike to friend and foe, in honour and dishonour, in cold and heat, in pleasure and pain, and who is free from attachments.

19. He is dear to *Me* who is taciturn, who is contented with anything that come to him, who is homeless, steady-minded, full of faith, and to whom censure and praise are the same.

20. Those who resort to this righteousness that leads to immortality, and which has been declared to you by *Me*,—such devotees of faith, who regard *Me* as the highest object for attainment, are the most dear to *Me*."

CHAPTER XXXVII.(BHAGAVATGITA PARVA)—*Contd.***The Great One said :—**

1. "This body, O son of Kunti, is called *Kshetra*. The learned call him who knows it, *Kshetrajna*."

4. Know me, O Bharata, as *Kshetrajna* in all *Kshetras*. I consider the knowledge of *Kshetra* and *Kshetrajna* to be the true knowledge.

3. Hear from Me in brief what is *Kshetra* what it is like, what changes it undergoes, and whence it comes. Know also what is *Kshetrajna*, and what are his powers.

4. All this has, in many ways, been sung by many *Rishis* in various verses and well-settled texts, full of reason and indicating *Brahma*.

5. The elements, egoism, intellect, Nature, ten senses, the mind, the five objects of senses,

6. Desire, aversion, pleasure, pain, body consciousness, courage,—all these five have been declared to be *Kshetra* in its modified form.

7—8. Purity, constancy, self-restraint, forgiveness, uprightness, absence of vanity, ostentation and egoism, abstention from fear, indifference to objects of senses, perception of misery and evil of birth, death decrepitude and disease,

9. Freedom from attachment, absence of love for son, wife, home and the rest, and constant equanimity of heart in good and evil,

10. Unswerving devotion to Me without meditation on anything else, frequenting of lonely places and hatred for concourse of men,

11. The firm knowledge of the relation between the great Self and the Individual Self, perception of the object of true knowledge,—all this is called Knowledge; and all that is contrary to this is called Ignorance.

12. I shall now declare to you that which is the object of knowledge, and knowing which one obtains immortality. It is the Supreme *Brahma*, having no beginning, and who is neither existent nor non-existent.

13. (It is the Supreme *Brahma*) whose hands and feet are on all sides, whose eyes, heads and faces, are on all sides, who hears on all sides, who dwells pervading all in this world;

14. Who, being devoid of the senses, is possessed of all the qualities of the senses, who sustains all things but has no attachment for any thing, who having no attributes, possesses all attributes,

15. Who is within and without all creatures, immobile and mobile, who is not knowable, on account of his subtlety, who is remote yet near;

16. Who, being undistributed in any thing, remain as if distributed in every thing; who is the sustainer of all beings, and the destroyer and the creator of all;

17. Who is the light of all luminous bodies, who is beyond all darkness; who is knowledge, the object of knowledge and the end of knowledge; who is seated in the hearts of all.

18. Thus in brief *Kshetra*, Knowledge, and the object of knowledge are declared to you. Knowing all this, O my friend and devotee, attain to *Yoga* (assimilation with Me.)

19. Know that *Prakriti* and *Purusha* are both without beginnings; and know all modifications (of matter) and all qualities (pleasure and pain &c.) spring from *Prakriti* (Nature).

20. *Prakriti* is the source of the workings of causes and effects. *Prakriti* is the source of the capacity of enjoying pleasures and pains.

21. Self, dwelling in Nature (having a material body), enjoys the qualities that are born in Nature. The cause of the birth in good or in evil works is its connection with such qualities.

22. The Supreme *Purusha* in the (human) body is the surveyor, adviser, supporter, and enjoyer; he is the mighty Lord and Supreme Self.

23. He who thus knows *Prakriti* and *Purusha* with the qualities, in whatever state he may be, is never born again.

24. Some by meditation see the Self in his (own) self by (his own) Self. Some again (see) by *Sankhya Yoga* and some again by *Karma Yoga*.

25. Others again worship Him, hearing of Him from others, although they do not know this (Mystery of Yoga.) Even these men, if devoted to what is heard of the true Knowledge, pass over death, (and) attain to final emancipation.)

26. O best of the Bharata race, know whatever entity, movable and immovable, comes into existence, it is out of the connection of *Kshetra* and *Kshetrajna*.

27. He sees truly who sees the Supreme Lord alike in all beings and who sees the Imperishable in the perishable.

28. For he who sees the Great Lord, dwelling alike in every thing and every where, does not destroy himself by himself, and thus reaches the highest goal.

26. He sees truly who sees all actions worked by Nature alone, and self not to be the doer.

30. When one sees the various entities existing in One, and the birth of every thing from that One, he is then said to attain to Brahma.

31. This inexhaustible Supreme Self, O son of Kunti, without having beginning, and without having attributes, does not act at all. It is in no way stained, even when it remains in (human body).

32. As Space for its subtlety—and as it is ubiquitous—is never tainted, so Self, stationed in every body, is never tainted.

33. As the singel sun, O Bharata, lights up all this entire world, so Purusha lights up the entire sphere of matters.

34. Those who, by the eye of knowledge, know the distinction between Prakriti and Purusha, and the release from the nature of all entities, attain to the Supreme."

Thus ends the Thirty Seventh Chapter of the Bhagavad Gita Parva in Bhishma Parva

CHAPTER XXXVIII.

(BHAGAVADGITA PARVA) — *Contd.*

The Great one said:—

1. " I shall again speak to you that great Science of all Sciences, that excellent Science, knowing which all the Rishis have attained to the highest (and final) emancipation from this body.

2. Resorting to this great Science, and thus attaining to My Nature, men have no more rebirths, not even at the time of a new Creation. They are not disturbed even at the dissolution of the universe.

3. The Great Brahma is the womb in which I place the germ. Thence, O Bharata, take place the births of all beings.

4. Whatever is born, O son of Kunti, of them is Brahma the womb, and I the seed-imparting Sire.

5. Satya, Raja and Tama, these three qualities of Nature, O mighty-armed, bind down the Eternal Self in the body of beings.

6. Amongst the three, Satya, from its untainted nature, from its being enlightening, and as it is free from misery, keeps the Self bound with the attachment of happiness and knowledge.

7. Raja, having desire for its essence, is born of thirst and attachment ; therefore, O son of Kunti, it binds the embodied Self with the attachment of work.

8. Tama is born of ignorance, and therefore it deludes all embodied selves. O Bharata, it binds the Self with error, indolence, and sleep.

9. Satya unites the Self with pleasure, Raja, with work ; but, O Bharata, Tama, shadowing knowledge, binds Self with error.

10. Satya remains if Raja and Tama are repressed ; Tama remains if Satya and Raja are repressed ; and, Oh Bharata, Raja remains if Tama and Satya are repressed.

11. When in this body knowledge pervades all, then should one know that Satya has been developed.

12. When, O chief of Bharata's race, avarice, activity, fondness of works, want of tranquility, and desire, are born in this body, then should one know that Raja has been developed.

13. When, O son of the Kuru race, gloom, inactivity, error, and delusion, are born in this body, then should one know that Tama has been developed.

14. When a man dies when his Satya is developed, he goes to the sinless region of those that know the Supreme.

15. Dying, when Raja prevails, he goes among those who are attached to works. Dying in Tama he is born in the womb that produces ignorant men.

16. The fruit of Satya is good and untainted ; the fruit of Raja is misery, and that of Tama is ignorance.

17. From Satya is produced knowledge from Raja avarice, and from Tama error, delusion and ignorance.

18. Those that live in Satya go on high those that are addicted to Raja live in the middle ; and those that are of Tama, having the lowest quality, go down.

19. When an observing man comes to know these three qualities to be the only agents of all works, and recognises him who is beyond all qualities, he then attains to My Nature.

20. The embodied self (man) by transcending three qualities, which are the sources of all bodies, attains immortality, being freed from birth, death, old age, decay and misery."

Arjuna said:—

21. " What are the characteristics, O Lord, of that man who has transcended the three qualities? What is his conduct ? How can a man transcend these three qualities ?"

The great One said:—

22. "He who has no aversion for knowledge, work or ignorance (the results of the three qualities) when they are present, and he who does not desire them when they

are absent, has transcended the three qualities.

23. He, who remains 'all unconcerned, being not shaken by the three qualities, who sits and moves not, thinking that it is the qualities and not he, who is engaged in their functions, has transcended the three qualities.

24. He, to whom pain and pleasure are alike, who is self-restrained, to whom a sod of earth, a stone, a piece of gold, are all alike; to whom agreeable and the disagreeable are the same, to whom praise and censure are alike, has transcended the three qualities.

25. He, to whom honour and dishonour are the same, to whom friends and foes are alike; who has discernment, and who has renounced all self-exertion, has transcended the three qualities.

26. He who worships *Me* with exclusive devotion, transcends the three qualities and becomes fit for admission into the nature of *Brahma*.

27. 'For, I am the embodiment of *Brahma* of immortality, of imperishability, of eternal piety and ever-continuing felicity.'

CHAPTER XXXIX.

(BHAGAVATGITA PARVA)—Contd.

The great One said :—

1. "They say that the *Aswattha* tree with its roots above and branches below is (like the) eternal. Its leaves are the *Chhandas*. He who knows it knows the *Vedas*.

2. Its branches which are enlarged by the qualities are stretched upwards and downwards; its sprouts are the objects of senses. Its roots, leading to actions, are extended downward to this world of men.

3—4. Its form cannot be known in this world, nor its end, its beginning, nor its support. Cutting this *Aswattha* of strong roots with a sharp weapon, one should seek for that place going whither none returns again.—resolving—"I shall seek the protection of that Primeval Sire from whom the original course of this worldly life has flowed."

5. Those that are free from delusion and pride, that have subdued the evil of attachments, that are steady in contemplation of the relation of the Supreme to the individual Self, from whom desires have gone away, and who is free from the pairs of opposites, go undeluded to that eternal seat.

6. The Sun lights not that place, nor the Moon, nor the fire. Going there none returns,—that is my Supreme seat.

7. An everlasting portion of *Me* (My Self), becoming an individual Self in this world, draws to itself the five senses with the mind as the sixth. They all depend on Nature.

8. When (this Self) the king of the body, assumes or quits the body, it departs taking them away, as the wind takes away the fragrance.

9. Presiding over the ear, the eye, the organs of touch, taste and smell, and the mind. It (the Self) enjoys all objects of senses.

10. Those that are deluded do not see It when It remains in the body, or when It quits it, when It enjoys, or when It is joined with qualities. But those see It who have the eye of knowledge.

11. Devotees who are trying to attain to emancipation see It in their own bodies. But those that are senseless, and whose minds are not restrained, do not see It, although they too are trying for emancipation.

12. The refulgence in the Sun which illuminates the vast universe, that which is in the Moon, and in the Fire, know It to be mine.

13. Entering into the earth I uphold every thing by My Force, and becoming savoury Moon, I nourish all plants.

14. Becoming the vital heat in the bodies of creatures, and mixing with the upward and downward breaths, I digest the four kinds of food.

15. I am in the hearts of all. Memory, and knowledge, and the loss of both, are all from *Me*. I am the objects of knowledge to be known from the *Vedas*. I am the author of the *Vedantas*, and again I alone am the object to be known of the *Vedas*.

16. There are two entities in this universe,—namely the Perishable and the Imperishable. All creatures are the Perishable, and the unconcerned One is the Imperishable.

17. But there is another, namely the Supreme Being, called *Paramatma*, who being the everlasting Lord, and pervading the three worlds, sustains them.

18. As I transcend the Perishable, and as I am higher than even the Imperishable, I am celebrated in the world and sung in the *Vedas* as *Purushottama*.

19. He, who without being deluded, knows *Me* to be this Highest Being. O

Bharata, knowing all this, worships *Me* with all thoughts.

20. I have thus, O holy one, declared to you this knowledge, the greatest of all mysteries. Knowing this, O Bharata, one becomes gifted with intelligence, and he has done all that he needs do."

CHAPTER XL.

(BHAGAVATGITA PARVA)—

Continued.

The Great one said :—

1. " Fearlessness, purity of heart, perseverance, *Yoga* meditation, gifts, self-restraint, sacrifice, study of the Vedas, penances, uprightness,

2. Non-doing of injury, truth, freedom from anger, renunciation, tranquillity, freedom from fault-finding, compassion for all, absence of covetousness, gentleness, modesty, absence of restlessness,

3. Vigour, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity,—O Bharata, all these belong to him who is god-like.

4. Hypocrisy, pride, conceit, wrath, rudeness, and ignorance, O Partha, belong to him who is demoniac.

5. Godliness is considered to be the means for emancipation, and demoniacness for bondage of births. You need not grieve, O son of Pandu, for you are born to be god-like.

6. There are two kinds of created beings in this world, namely God-like and demoniac.

7. The Godlike has been fully described by me. Now hear from me, Partha, something of the demoniac. Persons of demoniac nature know not what is action and what is inaction. Neither purity, nor good conduct, nor truth exists in them.

8. The demoniac say, the universe is void of truth, of a guiding principle and of a ruler. They say universe has been produced only by the union of one another, and by lust.

9. Believing and depending on this, these men of lost self, of little intelligence, and of fearful deeds, these enemies of the world, are born for the destruction of the piety of the universe.

10. Being endued with hypocrisy, conceit and folly, and cherishing insatiable desires, they believe in false things, and perform sinful practices.

11. Cherishing boundless thoughts,—thoughts which are limited by death only,—and considering the enjoyment of their desires as the highest aim of life,—they believe that this is all.

12. Bound in hundred nooses of Hope, and addicted to lust and wrath,—they eagerly desire to possess unfair hoards of wealth, so that they may gratify their desires.

13. This is obtained to-day by *Me*,—I shall obtain this to-morrow,—I have this wealth,—this wealth again will be *mine* in addition to what I already possess,—

14. This enemy of *mine* has been killed by *Me*,—I shall kill other enemies also,—I am the lord,—I am the enjoyer,—I am successful,—I am powerful and happy,—

15. I am wealthy,—I am nobly born,—who is there in this world as I am,—I shall sacrifice,—I shall make gifts,—I shall be merry,—(thus say the demoniac), deluded by ignorance.

16. Tossed about by innumerable thoughts, enveloped by delusion, and attached to the enjoyment of desires, these men sink into the lowliest hell.

17. These men, being self-conceited, stubborn, and full of pride and intoxication of wealth, perform Sacrifices, that are nominal, that rest on hypocrisy, and do not follow the prescribed rules.

18. These men, the servitors, being full of vanity, power, pride, lust and wrath, hate *Me* in their own bodies as well as in those of others.

19. These cruel haters of *Me*, these sinful, vilest men among men, are hurled continually down by *Me* into demoniac wombs (to be demoniac in their next births).

20. O son of Kunti, these men, taking births into demoniac womb, deluded birth after birth, go down to the vilest state.

21. Threefold is the way to hell, ever ruinous to self, namely, lust, wrath and avarice. Therefore, one should, above all, renounce these three.

22. Being freed from these three gates of darkness, O son of Kunti, a man works out his own good. He then reaches the highest goal.

23. He who renounces the ordinances of the *Vedas*, acts only under the impulse of desire. Such a man can never attain to perfection, happiness, or the highest goal.

24. Therefore, the *Vedas* should be your authority in determining what you should do and what you should not do. It is your

duty to work in this world, having ascertained what are the ordinances of the *Vedas*."

CHAPTER XLI.

(BHAGAVATGITA PARVA)—

Continued.

Arjuna said:—

1. "What is the state, Krishna, of those that neglects the ordinance of the scriptures, and perform sacrifices with faith? Is it one of *Satya*, *Raja*, or *Tama*?"

The great one said:—

2. "The faith of man is of three kinds. They are born according to his individual nature. They are also of *Satya*, *Raja*, and *Tama*. Hear what they are.

3. The faith of man, O Bharata, is according to his own nature. A man may be full of faith, and as his faith is, so he will be.

4. Those who are of the *Satya* quality worship the celestials; those of *Raja* worship *Yakshas* and *Rakshas*, and those of *Tama* do the same to departed spirits and ghosts.

5. Those who practise severe penances not ordained by the *Vedas*, who are full of hypocrisy and pride, desire, attachment and violence,

6. Who has no discernment, but who torture their physical organs, thereby torturing *Me* who seat within the body, should be known to be of demoniac nature.

7. Food which is dear to all is also of three kinds. Sacrifice, penance, and gifts are also of three kinds. Hear from *Me* their distinction.

8. The food that increases longevity, energy, strength, health, and well-being and joy, and which is savoury, indigenous, nutritive and agreeable, is liked by men of *Satya* nature.

9. The food which is bitter, sour, salted, over-hot, pungent, dry and burning, and which produces pain, grief and disease, is desired by a man of *Raja* temperament.

10. The food which is cold, not savoury, stinky, corrupt, filthy and a refuse, is liked by men of *Tama*.

11. *Satya* Sacrifice is one which, being prescribed by the *Shastras*, is performed by a man who desires no fruit from it, and who performs it by believing it to be only a duty.

12. But, O chief son of Bharata, *Raja* Sacrifice is that which is performed in expectation of receiving fruits from it and for ostentatious show.

13. And *Tama* sacrifice is that which is performed against the ordinances of the *Shastras* in which food is not distributed, *Mantras* are not recited, fees are not paid to the assisting priests and which is void of faith.

14. Reverence to Celestials, regenerate ones, preceptors, and learned men, and purity, uprightness, the practices of a *Brahmachari*, and abstention from injury, constitute the penance of body.

15. The words that does not disturb any body and which is agreeable, true and beneficial, and the diligent study of the *Vedas*, is the penance of speech.

16. Serenity of mind, gentleness, taciturnity, self-restraint, and purity of disposition, constitute the penance of mind.

17. Now *Satya* Penance is that in which this three-fold penance is performed with perfect faith, with devotion and without the desire for fruit.

18. *Raja* Penance is that which is performed with hypocrisy for gaining respect, honour, and revenue, and which is unstable and transient.

19. *Tama* Penance is that which is performed under a deluded belief, and with torture of one's self, and for the destruction of another.

20. *Satya* gift is that which is given because it ought to be given; it is given to one who cannot return it in any way; it is given in a proper place, at a proper time, and to a proper person.

21. *Raja* gift is that which is given reluctantly, for return of some sort of service or benefit, and with an eye to fruit.

22. *Tama* gift is that which is given without respect and with contempt to an unworthy object in an improper place and at an improper time.

23. OM, TAT, SAT, these are the three-fold designation of *Brahma*. The *Brahmanas*, the *Vedas* and the *Yagmas* are all ordained in ancient time by *Brahma*.

24. Therefore, uttering the syllable OM, all utterers of *Brahma* begin their sacrifices, gifts and penances, as ordained in the *Shastras*.

25. Uttering TAT, the various sacrifices, gifts and penances are performed by those who desire emancipation, and who do it without expectation of fruit.

26. SAT denotes existence and goodness, O Partha; it is used in any suspicious acts.

27. Constancy in sacrifices, penances and gifts is also called SAT. For its sake an act is also called SAT.

28. Whatever oblation is offered in a sacrifice, whatever is given away, whatever penance is performed, and whatever is done, if done without faith, is, O Partha, the opposite of SAT. It (opposite of SAT,) will do no good to the life in this world or hereafter in the next."

CHAPTER XLII.

(BHAGAVATGITA PARVA)—Contd.

Arjuna said:—

1. "O mighty-armed, I desire to know the true nature of *Sanyasa* (Renunciation) and *Tyaga* (Abandonment). O slayer of Keshi, I want to know them distinctly."

The great one said:—

2. "Rejection of works with some desire is known by the learned as *Sanyasa*. But the abandonment of the desire for the fruit of all works, is called *Tyaga*, by the discerning man.

3. Some wise men say that work itself should be abandoned considering it to be evil; others say that the works of sacrifice, gifts and penance should not be renounced.

4. O best of Bharata's son, listen to my opinion about *Tyaga*, for O powerful of men, *Tyaga* is of three kinds.

5. The works of sacrifice, gifts and penance should not be renounced. They should indeed be performed, for, sacrifices, gifts and penances are the means for the purification of the wise.

6. But these works should be performed without attachment and without the desire for fruit. Partha, this is my decided opinion.

7. The Renunciation of work is not proper. It is the result of delusion and arises from *Tama*.

8. When work is abandoned from bodily fear and from the consideration of pain, such abandonment arises from *Raja*, and one who makes such abandonment never obtains the fruit of *Tyaga*.

9. The abandonment of attachment and the fruit of actions which are performed, because they are prescribed in the *Shastras*, O Arjuna, is considered to be of the quality of *Satya*

10. He, who has such *Tyaga*, being possessed of intelligence and with doubts dispelled, has no aversion for an unpleasant action, and has no attachment for pleasant ones.

11. Actions cannot be absolutely abandoned by man; therefore he, who abandons the fruit of actions, is a true *Tyagse*.

12. Those, that do not abandon the desire for the fruit of actions, have after death threefold fruits,—good, bad and indifferent.

13. Listen to me, O mighty-armed, (I shall declare to you) the five causes for the completion of actions, as told in the *Sankhya* which treats with the annihilation of actions.

14. Substratum (body), Agent (mind), Organs (physical), Efforts (vital breaths), and Duties (senses),—these are the five causes.

15. With body, speech or mind, whatever work, good or bad, a man performs, these five are their causes.

16. Such being the case, he who, owing to his uncultivated understanding and dull mind, sees his own self as the sole agent of all actions, sees nothing.

17. He who has no egoism, and whose mind is not sullied, does not kill,—or fettered by action,—if he kills all these people.

18. Knowledge, the Object of Knowledge and the Knower, form the threefold impulse of action. Instrument, Action and Agent form the threefold complements of action.

19. Knowledge, Action and Agent have threefold enumeration, according to the difference of qualities. Listen to them now.

20. *Satya* Knowledge is that by which One Eternal Essence undivided in the divided is seen in all things.

21. *Raja* Knowledge is that which sees various Essences of different things, on account of their separateness.

22. *Tama* Knowledge is that which sees each single object as if it were the whole, which is without reason, and without truth, and which is mean and low.

23. *Satya* Action is that which is prescribed in the *Shastras*, which is performed without attachment, desire or aversion, and without the desire for any fruit by the performer.

24. *Raja* Action is that which is attended with great trouble and which is performed by one who desires for the fruit of action, and who is filled with egoism.

25. *Tama* Action is that which is performed from delusion, without regard to

consequences, and with one's own loss and injury as well as of others.

26. *Satya* Agent is he who is free from attachment, and egoism, who is full of constancy and energy, and who is unmoved both in success and failure.

27. *Raja* Agent is he who is full of affections, who desires for the fruit of actions, who is covetous, cruel and impure, and feels both joy and sorrow.

28. *Tama* Agent is he who is void of application, who is without discernment, who is obstinate, deceitful malicious, idle, desponding, and procrastinating.

29. Listen to the three-fold division of intellect and constancy. O Dhananjaya, I shall exhaustively and distinctly speak to you on this matter.

30. *Satya* Intellect, O Partha, is that which knows action and inaction, what ought to be done and what ought not to be done, and which knows fear and fearfulness, bondage and deliverance.

31. *Raja* Intellect, O Partha, is that by which one imperfectly discerns right and wrong, and what ought to be done and what ought not to be done.

32. *Tama* Intellect, O Partha, is that by which, being one covered by ignorance, considers wrong to be right, and sees all things in a reverse state.

33. *Satya* Constancy, O Partha, is that by which through devotion one controls the function of the mind, the life-breaths and the senses.

34. *Raja* Constancy, O Partha, is that by which through attachment one holds to religion, and profit, wishing for fruit.

35. *Tama* Constancy, O Partha, is that through which undiscerning person does not abandon sleep, fear, sorrow, dependency and folly.

36-37. Now hear from *Me*, O best of Bharata race, what are the three kinds of happiness. *Satya* Happiness is that in which one finds pleasure from repetition of enjoyment, which brings an end to all pain, which is like poison in the beginning, but ambrosia afterwards, which is born out of serenity, and is produced by knowledge.

38. *Raja* Happiness is that which arises from the contact of the senses with their objects, and which resembles ambrosia in the beginning and poison next.

39. *Tama* Happiness is that which deludes the self in the beginning and in its consequences, and which arises from sleep, indolence and foolishness.

40. There is none, either among the beings on earth or among the celestials in heaven, which is free from these three qualities born of Nature.

41. O chastiser of foes, the duties of Brahmanas, Kshatriyas, Vaisyas, and Sudras are each distinguished by these three qualities, born of nature.

42. Tranquillity, self restraint, penances purity, forgiveness, rectitude, knowledge, experience and faith, these are the distinctive features of a Brahmana.

43. Bravery, energy, firmness, skill, firmness in battle, liberality, majesty,—these are distinctive features of a Kshatriya.

44. Agriculture, tending of cattle, and trade,—these are the duties of a Vaisya. The natural duty of a Sudra is service.

45. Every man, if he engages in his own natural duty, attains to perfection. Hear, how man attains to perfection by performing his own natural duties.

46. Worshiping Him, from whom are the life of beings, and by whom all the universe is pervaded, by the performance of his own duty man is sure to attain to perfection.

47. Better is one's own duty, though performed imperfectly, than another's duty well-performed. Man incurs no sin by performing his duty prescribed by Nature.

48. Man must not, O son of Kunti, abandon his natural duties, however bad they might be—for all actions are enveloped by error as fire by smoke.

49. He whose mind is unattached to any thing, who has subdued his self, and whose desire is gone, through *Sanyasa*, obtains the supreme perfection of freedom from action.

50. Learn in brief, O son of Kunti, how a man, obtaining perfection, attains to *Brahma*, the Supreme End of Knowledge.

51. Having a pure mind, restraining his self by constancy, renouncing all objects of sense, and casting off affection and aversion,

52. He who resides in a lonely place, eats little, restrains his speech, body and mind, who is ever intent on meditation and abstraction, who is unconcerned,

53. Who is free from egoism, violence, pride, lust, wrath, surroundings, who is devoid of selfishness and is tranquil, becomes fit for assimilation with *Brahma*.

54. Becoming one with *Brahma*, and obtaining tranquillity in spirit, man grieves not and desires not. Seeing all beings alike, he obtains the highest devotion to *Me*.

55. By devotion he truly knows Me, truly what I am and who I am. Then knowing Me truly, he forthwith enters into Me.

56. Even performing all actions at all times, such a man, having his refuge in Me, obtains through My favour that state which is eternal and imperishable.

57. Mentally dedicating all actions to Me, resorting to mental abstraction, being devoted to Me, fix your thoughts constantly on Me.

58. Fixing your thoughts on Me, you will surmount all difficulties through My favour. But if from self-conceit you do not listen to Me, you will surely perish.

59. If out of self-conceit you think "I will not fight,"—Your this resolution will be in vain, for surely will Nature rule you.

60. Bound by your own Duty, ordained by Nature, you will involuntarily do that, which, out of delusion, you do not wish to do.

61. The Lord, O Arjuna, as if mounted on a machine, sits in the heart of all beings, turning them as He pleases by His illusive power.

62. O Bharata, seek shelter under Him in every way. By his favour, you will get Supreme Peace and the Eternal Seat.

63. I have thus declared to you the knowledge which is more mysterious than any other mystery. Reflect on it fully, and then act as you like.

64. Once more hear My supernatural words, the most mysterious mystery of all. You are very dear to Me; therefore, I tell you what is good for you.

65. Fix your heart on Me, become My devotee, sacrifice to Me, bow down to Me, and you will then come to Me. I tell you the truth, for you are very dear to Me.

66. Forsaking all religious duties, come to Me,—come to Me as thy sole refuge. I shall deliver you from all your sins. Do not grieve.

67. This knowledge that I have told you must not be declared by you to one who does not practise penances, who is not a devotee, who never waits on a preceptor, and who always culminates Me.

68. He, who will inculcate this supreme knowledge to those who are devoted to Me, offering Me his highest devotion, being freed from all doubts, will come to Me.

69. Amongst men none can be dearer to Me than such a man. None on earth can do Me greater service also than he.

70. And he, who will study this holy conversation between us, will offer to Me the sacrifice of Knowledge. This is my opinion.

71. Even he, who, with faith and without evil, will hear it, being freed from (the bond of births), will obtain the blessed seat of those that perform pious acts.

72. Have you heard, O Partha, this knowledge with mind undirected to any other object? Has, O Dhananjaya, your delusion, caused by ignorance, been destroyed?"

Arjuna said :—

73. "O undecaying One, through your favour my delusion is gone, I now know what I am. I am now firm. My doubts have been dispelled. I will obey you. I will do thy bidding."

Sanjaya said :—

74. O king, I heard this wonderful and hair-stirring words of Vasudeva and Partha.

75. Through the favour of Vyasa, I myself heard this mysterious, great and best words from the very lips of the Lord of Yoga, Srikrishna.

76. O king, I am feeling more and more pleasure as much as I am remembering the holy and wonderful words between Srikrishna and Arjuna.

77. O king, I am feeling more and more pleasure as much as I am remembering the wonderful manifestation of Srikrishna.

78. Wherever exist the Lord of Yoga Srikrishna and the great bowman Arjuna, there certainly do wealth, victory and glory exist.

Thus ends the forty-second chapter, the conversation between Krishna and Arjuna, in the Bhagavat-Gita of the Bhishma Parva.

CHAPTER XLIII.

(BHISMAVADHA PARVA).

Sanjaya said :—

1. Seeing Dhananjaya (Arjuna) take up once again his Gandiva and arrows, the great car-warriors (of the Pandava army) sent up a tremendous shout.

2. Those heroes, the Pandavas, and the Somakas, and those that followed them, blew their sea-born conchs in great delight.

3. Drums and *Pasis* and *Krakachas* and cow-horns were beat and blown together and the uproar made was very loud:

4. O ruler of men, then there came the celestials, the Gandharvas, the Pitris, the Siddhas and the Charanas with the desire of witnessing (the battle).

5. The highly blessed *Rishis* came there in a body with Satakratu (Indra) at their head, so that they might see the great slaughter.

6—8. O king, seeing the two armies, which resembled two oceans, ready for the battle and marching continually forward, the brave king Yudhishthira, Dharmaraja, put off his armour and cast aside his excellent weapons. Then soon alighting from his chariot, he proceeded with joined hands, and with restrained speech towards the direction where the hostile host stood looking at the grand father and facing the east.

9. Seeing him proceed, the son of Kunti, Dhananjaya, soon alighted from his car and followed him accompanied by all his brothers.

10. The lord Vasudeva also followed him. The chief kings also (of Yudhishthira's army) followed him in great anxiety.

Arjuna said :—

11. "O king, what is this you are doing that abandoning us you proceed on foot, face eastwards to the enemy's army."

Bhima said :—

12. "O great king, where are you going, O ruler of earth, putting aside your armour and weapons, you go towards the enemy's warriors clad in armour, thus abandoning your brothers.

Nakula said :—

13. O descendant of Bharata, you are my eldest brother. Fear troubles my heart on account of your this proceeding (towards the enemy) : Tell us where you are going.

Sahadeva said :—

14. O king, when these hostile troops, both numerous and terrible, stand here to fight with us, where do you go to their directions ?

Sanjaya said :—

15. O descendant of Kuru, though he was thus addressed by his brothers, yet he continued to proceed without uttering a word.

16. To them then the high-souled and the greatly wise Vasudeva thus smilingly spoke "His intention is known to me."

17. Having (first) paid his respects to all the *Gurus*, such as Bhishma, Drona, Kripa and Salva, he will fight with the enemy.

18—21. It is heard in the old history that he, who, having paid his respects to his reverend preceptors and relatives, according to the *Shastras*, fights with those that are his superiors, is certain to win victory in battle. This is my opinion. When Krishna was saying this, a loud uproar of "Alas" and "Oh" rose in the ranks of the troops of Dhritarashtra's son; but the others remained quiet. Seeing Yudhishthira, the heroic warriors of Dhritarashtra's son thus talked amongst themselves, "This fellow is an infamous wretch of his race. It is apparent that this king is coming in terror to Bhishma.

22—24. Yudhishthira with his brothers has become a seeker after Bhishma's protection. When Dhananjaya is protector and the sons of Pandu, Vrikodara (Bhima), Nakula and Sahadeva, why does this Pandava (Yudhishthira) come (to Bhishma) in fear. Though celebrated in the world, this one could never have been born in the Kshatriya order, for he is weak and his heart is filled with fear of battle." Then those warriors all praised the Kurus.

25—27. Becoming greatly pleased, all of them waved their garments with cheerful hearts, O king, all the warriors then blamed Yudhishthira with his brothers along with Keshava (Krishna). O king, then the Kuru army crying shame to Yudhishthira again became quiet. What will this king say? What will Bhishma say in reply?

28—30. What will Bhima who is ever boastful of his prowess in battle and what Krishna and Arjuna say? What has Yudhishthira to say? O great king, the curiosity of both the armies in respect of Yudhishthira was great. (In the mean time) the king entered the hostile army full of arrows and darts. He then quickly proceeded towards Bhishma, surrounded by his brothers. Seizing his feet with his two hands, the king (Yudhishthira), the son of Pandu, then thus spoke to Bhishma, the son of Shantanu, who was then ready for battle.

Yudhishthira said :—

31. O invincible one, I bow to you. We shall fight with you. Grant us your permission; give us your blessings.

Bhishma said :—

32. O ruler of earth, O great king, O descendant of Bharata, if you had not come to me in this battle, I would have cursed you for bringing about your defeat.

33. O son, I am pleased with you. O son of Pandu, fight and obtain victory. Whatever else you have desired to obtain, get them all in this battle.

34. O son of Pritha, ask for a boon which you desire to get. O great king, if it so happens, then defeat will not be yours.

35. O king, a man is the slave of wealth, but wealth is no one's slave. This is very true. I am bound to the Kurus by wealth.

36. O descendant of Kuru, it is for this I am, like a eunuch, uttering these words that I am bound to the Kurus by wealth. Except battle,—What do you desire?

Yudhisthira said :—

37. O greatly wise one, desiring my welfare from day to day look after my interests. Fight for the sake of the Kurus,—this is my prayer.

Bhisma said :—

38. O king, O descendant of Kuru, what can I do for you. I shall of course fight on behalf of your enemies. Tell me what can I do for you?

Yudhisthira said :—

39. O sire, I bow to you, I ask you (tell us) how we shall be able to vanquish you who are invincible. Tell me this, it is for my benefit,—if you see any good in it.

Bhisma said :—

40. O son of Kunti, I do not see the person who,—even if he be the lord of the celestials—can defeat me in battle when I fight.

Yudhisthira said :—

41. O grandfather, I bow to you. I ask you,—tell us how your death might be caused by your enemy.

Bhisma said :—

42. O sire, I do not find the man who can defeat me in battle. The time for my death is not yet come. (On some future occasion) come to me.

Sanjaya said :—

43. O descendant of Kuru, Yudhisthira then once more saluted him and accepted his words with bent head.

44. That mighty-armed hero surrounded by his brother then went towards the chariot of the preceptor (Drona) through the lines of soldiers who all looked at him.

45. Then bowing down to Drona and walking round him, he spoke these words to that invincible hero,—words beneficial to him.

Yudhisthira said :—

46. 'O invincible hero, I ask you, (tell me) how I may fight without incurring any

sin, and how, O Brahmana, with your permission I may vanquish all my enemies'.

Drona said :—

47. O king, if, having resolved to fight, you failed to have come to me, I would have cursed you for bringing about your defeat.

48. O Yudhisthira, O sinless one, I am now pleased and honoured by you. I give you permission. Fight and win victory.

49. I shall also fulfil your desire. Tell me what you have to say. Battle excepted, tell me what you desire to get.

50. A man is the slave of wealth; but wealth is the slave of none. O king, this is a great truth. I am bound to the Kurus by their wealth.

51. It is for this like a eunuch I am telling you the following—"Battle excepted, what do you wish to get?" I shall fight on behalf of the Kurus; but I shall pray for your victory.

Yudhisthira said :—

52. O Brahmana, pray for my victory and advise me what is good to me. Fight for the Kurus. This is the boon I ask from you.

Drona said :—

53. O king, victory is certain to you,—who have Krishna as your counsellor. I wish that you will defeat your enemy in this battle.

54. Where there is righteousness there is Krishna. Where there is Krishna, victory is certain to be there. O son of Kunti, go and fight. Ask me, what shall I speak to you?

Yudhisthira said :—

55. O foremost of Brahmanas, I ask you, hear what I have to say. How shall we in battle defeat you who are invincible?

Drona said :—

56. As long as I fight, so long victory cannot be yours. O king, therefore with the help of your brothers try to kill me soon.

Yudhisthira said :—

57. O mighty-armed one, tell us the means of your death. O preceptor, prostrating myself to your feet I ask you this. I bow to you.

Drona said :—

58. O son, I cannot see such an antagonist who may kill me when I stand in battle, when I fight with my anger excited and when I scatter incessantly shower of arrows.

59. O king, except when I shall be prepared for death, having abandoned my arms and withdrawing myself from all surrounding sights, none will be able to kill me. What I tell you is true.

60. I tell you also that having heard something very disagreeable from some creditable source, I will abandon my arms in the battle.

Sanjaya said :—

61. O king, having heard these words of the wise son of Bharadwaja and also having honoured the preceptor, he (Yudhisthira) went towards the son of Saradwata (Kripa).

62. Bowing down to Kripa and walking round him, O king, Yudhisthira, accomplished in speech, thus spoke to that greatly brave warrior.

Yudhisthira said :—

63. "O preceptor, with your permission I will fight without incurring sin. O sinless one, if I get your permission, I shall (certainly) defeat my enemy."

Kripa said :—

64. "If having resolved to fight, you failed to have come to me, I would have cursed you, O king, for bringing about your defeat.

65. A man is the slave of wealth, but wealth is the slave of none. O king, this is the truth. I am bound to the Kurus by wealth.

66. O king, I must fight for them. I therefore speak like a eunuch in telling you, "Battle excepted, what do you desire to get?"

Yudhisthira said :—

67. O preceptor, I ask you therefore, listen to me.

Sanjaya said :—

Saying this, the king became greatly agitated. Being deprived of his sense, he stood silent.

68. Knowing however what he desired to say, the son of Gautama (Kripa) thus spoke to him, "O king, I am incapable of being killed. Fight and win victory.

69. I am pleased by your coming. O king, rising every day (from my bed), I shall pray for your victory. I truly speak this to you.

70. O king, having heard these words of Gautama (Kripa) and after having paid him due respect, the king went to the place where the Madra king was.

71. Bowing to Salya and walking round him, the king spoke to that invincible warrior these words beneficial to him.

Yudhisthira said :—

72. O invincible hero, if I fight with your permission, I will not incur sin. With your permission I shall defeat my enemies.

Salya said :—

73. If having resolved to fight, O king, you failed to have come to me, I would have then cursed you for bringing about your defeat.

74. I am very much pleased with you. I am much honoured by you. Let it be as you desire, I give you permission, fight and win victory.

75. O hero, speak, what do you want? What shall I give you. O king, battle excepted, what do you desire to get?

76. A man is the slave of wealth, but wealth is the slave of none. O king, this is the truth. I am bound to the Kurus by wealth.

77. O nephew, it is for this I am speaking to you like a eunuch. I shall do as you desire. Battle excepted, what do you wish to get?

Yudhisthira said :—

78. O king, think daily of what is beneficial to me. Fight as you please with the foes. This is the boon I ask from you.

Salya said :—

79. O fire of kings, in the present circumstance what help can I render to you? I shall of course fight on behalf of your enemy, for I have been made one of their party by the Kurus with their wealth.

Yudhisthira said :—

80. O Salya, this was the boon I asked during the preparations for this battle. The prowess of the Suta's son (Karna) should be weakened by you in battle.

Salya said :—

81. O Yudhisthira, O son of Kunti, your this desire will be fulfilled. Go, fight as you please. I shall pray for your victory.

Sanjaya said :—

82. Having received the permission of his maternal uncle (Salya) the king of the Madra, the son of Kunti (Yudhisthira), surrounded by his brothers, came out of the vast (Kuru) army.

83. Vasudeva (Krishna) then went to Radha's son (Karna) on the field of battle. For the sake of the Pandavas, the eldest brother of Gada, then, thus spoke to Karna :

84. "O Karna, I have heard that from the hatred you bear for Bhishma you will not fight. O son of Radha, come to our side, so long Bhishma is not killed.

85. O son of Radha, when Bhishma will be killed, you may come back and fight on Duryodhana's side, if you have no particular leaning for any party.

Karna said:—

86. O Keshava, I shall not do anything that is disagreeable to Dhritarashtra's son (Duryodhana), I am ever devoted to him, know, that my life has been cast off for him.

Sanjaya said:—

87. Having heard these words, Krishna stopped, O descendant of Bharata, he then returned to the Pandavas headed by Yudhishthira.

88. Then, in the midst of all the warriors, the eldest Pandava thus loudly exclaimed "He, who will choose us, will be considered by us as our ally."

89. Thereupon Yuyutsu thus spoke with a cheerful heart to the son of Kunti, Dharmaraja Yudhishthira.

90. I shall fight under you in this battle, O sinless one. I shall fight on your side, if you accept me.

Yudhishthira said:—

91. Come, come, all of us will fight with your foolish brothers. O Yuyutsu, both Vasudeva and all of us say.

92. "I accept you, O mighty-armed hero, fight for my cause. It appears the thread of Dhritarashtra's line, as well as his funeral cake, will rest on you.

93. O prince, O effulgent one, accept us that accept you; the wrathful and foolish Duryodhana will not live.

Sanjaya said:—

94. Then abandoning the Kurus, your son, Yuyutsu, went over to the army of the Pandavas with the beat of drums and cymbals.

95—96. Those foremost of men then all ascended their respective chariots. They placed their troops in battle-array.

97. They ordered thousands of drums and cymbals to be played. Those foremost of men themselves also sent up lion-like roars.

98. Seeing those foremost of men, the Pandavas, seated on their cars, the kings with Dhrishtadyumna and others once more sent up shouts of joy.

99. Seeing the nobleness of the Pandavas, who had paid due honour to those that deserved it, all the kings highly praised them.

100. They talked amongst themselves about the friendship, compassion and kindness to kinsmen displayed on every occasion by those high-minded men.

101. "Excellent"—"Excellent"—were the words shouted everywhere. Eulogistic hymns for those illustrious men were chaunted by all. The minds and hearts of every one were attracted towards them.

102. Both the Aryas and the Mlechhas that saw or heard of this conduct of the Pandavas all wept with their voice choked with tears.

103. Those greatly powerful also ordered hundreds and hundreds of large drums and *Pushkaras* to be sounded and thousands and thousands of conchs all as white as the milk of the cows to be loudly blown.

Thus ends the forty-third chapter, going to Bhishma &c, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLIV.

(BHISMAVADHA PARVA)—*Contd.*

Dhritarashtra said:—

1. When the troops of my side and those of the foe were thus placed in battle-array, who struck first, the Kurus or the Pandavas?

Sanjaya said:—

2. Having heard the words of his brother, your son Dushasana advanced with his forces with Bhishma at their head.

3. Desiring to fight with Bhishma, the Pandavas cheerfully advanced with Bhimasena at their head.

4—5. Thereupon lion-like roars, clamorous shouts, the noise of *Krakachas*, the blare of cow-horns and the sounds of drum, cymbals and tabors arose in both the armies. The soldiers of the enemy rushed upon us and we also rushed upon them with loud shouts.

6. The vast armies of the Kurus and the Pandavas shook in that fearful and bloody battle by the sounds of conchs and cymbals, as a forest is shaken by the wind.

7. The great noise, made by those troops consisting of kings, elephants and horses, rushing upon one another in an evil hour, was like that of the ocean in a tempest.

8. When that loud and hair-stirring noise rose, the mighty Bhimasena roared like a bull.

9. Bhimasena's roars rose above the sounds of conchs, and drums, the roarings of elephants and the lion-like shouts of the warriors.

10. The shouts of Bhimasena drowned the neighings of thousands of horses in both the armies.

11. Hearing those shouts of Bhimasena whose roarings resembled that of the clouds and the report of the thunder, your soldiers were filled with fear.

12. Hearing those roars of that hero (Bhima), the horses and the elephants (of both the armies) ejected urine and excreta, as other animals do at the roars of the lion.

13. Roaring like a deep mass of clouds and assuming a fearful appearance, that hero filled your sons with great alarm and then rushed upon them.

14—17. Then all the brothers, your sons Duryodhana, Durmukha, Durshaha, that great car-warrior Dushashana, Durmarshana, Vivingsati, Chitrasena, the great car-warrior Vikarna and also Purumitra, Jaya, Bhoja, the brave son of Somadatta,—all these heroes, shaking their bows which looked like so many masses of clouds charged with flashes of lightning, and taking out long arrows looking like so many snakes that have cast off their sloughs, surrounded that great Bowman (Bhima) and covered him with a shower of arrows, as clouds cover the sun.

18—19. The sons of Draupadi, the great car-warrior (Abhimanyu) son of Subhadra, Nakula and Sahadeva, Dhristadyumna, the son of Prishata, all rushed against the warriors of Dhritarashtra's son and tore them asunder with sharp arrows as the summits of mountains are broken down by the thunder-bolt.

20. In that first encounter that resounded with the terrible twang of the bow and flippings of the leathern fences, none of your party or of that of the enemy turned them back.

21. O best of the Bharata race, O king, I saw the lightness of hands of the disciples of Drona who shot countless arrows and always succeeded in hitting the marks.

22. The twang of the bows did not stop for a moment and the blazing arrows flashed

through the air like meteor falling from the sky.

23. O descendant of Bharata, all the kings stood like spectators and saw the interesting and awful battle between kinsmen.

24. O king, then those great car-warriors, remembering the great injuries they had suffered, challenged one another in anger and tried their utmost (to win victory).

25. The two armies of the Kurus and the Pandavas, full of elephants, horses and cars, looked exceedingly beautiful on the field of battle, like painted figures on canvas.

26. Then all the kings took up their bows. The sun was covered by the dust raised by the combatants.

27—30. Under the command of your son, they rushed upon the enemy at the head of their respective troops. Fearful was the uproar made by the elephants and horses of the kings rushing to the charge, mingled with the lion-like shouts of the warriors and the din made by the sounds of conchs and drums. The uproar of that ocean (the battle field), which had arrows for its crocodiles, bows for its snakes, swords for its tortoises and the forward leaps of the warriors for its tempest, looked like a real ocean agitated by a tempest. Thousands of kings commanded by Yudhis-thira attacked the ranks of your son with their respective troops.

31—32. While fighting, or retreating, or rallying again, neither the men of our side nor those of the enemy's could be distinguished. But your father (Bhishma) shone transcending all that countless host in that fearful and terrible battle.

Thus ends the forty-fourth chapter, the commencement of the battle, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLV.

(BHISMAVADHA PARVA.)—Contd.

Sanjaya said :—

1. O king, in the morning of that awful day commenced the fearful battle that mangled the bodies of so many kings.

2. Desiring victory in battle, the loud shouts that the Kurus and the Srinjayas made, resembling those of so many lions, caused the earth and the sky to be resounded.

3. A tremendous uproar was heard mingled with the flappings of the leathern

ences and the blare of conchs. Lion-like roars rose from men shouting at one another.

4. O best of the Bharata race, the twang of the bow-strings, the heavy tread of infantry, the furious neighing of horses,

5. The falling of sticks and iron hooks, the clash of weapons, the jingle of bells round the necks of elephants rushing upon one another,

6. The clatter of the wheels of cars that resembled the roars of clouds,—all these mingled together,—produced a hair-stirring uproar.

7. All the Kuru warriors, reckless of their lives, with cruel intentions, rushed upon the Pandavas with their standards upraised.

8. O king, taking up a fearful bow that resembled the rod of death himself, the son of Shantanu, Bhishma, rushed upon Dhananjaya (Arjuna) on the field of battle.

9. The greatly powerful Arjuna also, taking up the bow Gandiva which is celebrated all over the world, rushed upon the son of Ganga (Bhisma) on the field of battle.

10. Both those two foremost heroes of the Kuru race desired to kill each other. Though the mighty son of Ganga pierced Partha with his arrows, yet he could not make him waver.

11. O king, that son of Pandu (Arjuna) also could not make Bhishma waver in battle. The great Bowman Satyaki rushed against Kritavarmana,

12-14. The fight between these two (heroes) was extremely fearful and hair-stirring. Satyaki wounded Kritavarmana and Kritavarmana wounded Satyaki with loud shouts and thus they weakened each other. Pierced all over the body with arrows, those two great warriors shone like two blossoming *Kinsukas*, when they are adorned with flowers in spring. The great Bowman Abhimanyu fought with Vrihadvala.

15. O king, the ruler of Kosala, soon, in that battle, cut off the standard and overthrew the charioteer of the son of Subhadra, (Abhimanyu).

16. When his charioteer was overthrown, Subhadra's son was filled with wrath. O king, he pierced Vrihadvala with nine arrows.

17. That chastiser of foes, (Abhimanyu) with a couple of sharp arrows cut off his standard, with one (arrow) he cut down one of the protectors of his car-wheels and with another his charioteer.

18-19. Those (two) chastisers of foes fought on and weakened each other with sharp arrows. Bhimasena fought with your son Duryodhana, that great car-warrior who had injured (the Pandavas) in pride. Both of those Kuru chiefs are foremost of men and both of them are great car-warriors.

20-23. They covered each other, on the field of battle, with showers of arrows. O descendant of Bharata, seeing the fight between these two illustrious and accomplished warriors learned in all the modes of warfare, all creatures were filled with amazement. Dushasana rushed against the great car-warrior Nakula and pierced him with many sharp arrows. The son of Madri laughingly cut off with his sharp arrows the standard and the bow of his adversary. He then wounded him with twenty-five small-headed arrows.

24. Your son who is ever difficult to be vanquished then killed in that fearful battle Nakula's horses and then cut down his standard.

25. Durmukha rushed upon the mighty Sahadeva. He fought with him in that terrible battle and pierced him with a shower of arrows.

26. The heroic Shahadeva soon overthrew in that fearful battle Durmukha's charioteer with a sharp arrow.

27. Both of them were irresistible in fight. Each, attacking the other, and being desirous of warding off each other's attack, struck terror into each other with fearful arrows.

28. The king Yudhishthira himself fought with the ruler of the Madra. The Madra king cut off the bow of Yudhishthira.

29. Thereupon, the son of Kunti, took up another bow which was stronger and capable of imparting greater velocity.

30. The king, then saying in great wrath "Wait" "Wait" covered the king of Madra with straight arrows.

31-34. O descendant of Bharata, Dhristadyumna rushed against Drona. In great anger Drona cut off in that battle the hard bow of the illustrious Panchala prince,—the bow which was ever capable of taking the lives of the foes. He shot in that battle a fearful arrow which was like the second rod of Yama. The arrow thus shot penetrated into the body of the prince. Taking up another bow and fourteen arrows, the son of Drupada pierced Drona with his arrows. Enraged with each other they fought on.

35. O king, the impetuous Sankha met Somadatta's son who was equally impetuous

in battle and he shouted out to him "Wait" "Wait".

36. That hero then pierced his right arm in that fight. Thereupon the son of Somadatta wounded Sankha on the shoulders.

37. O king, the battle that was fought between these two proud heroes soon became as fearful as the battle between the celestials and the Asuras.

38. O king, that high-souled great car-warrior Dhrishtaketu angrily rushed upon Valhika who was the very embodiment of anger.

39. O king, great Valhika, sending up a lion-like roar, weakened the wrathful Dhrishtaketu with countless arrows.

40—41. The king of the Chedis, then becoming exceedingly angry, quickly pierced Valhika with nine arrows in that battle. Like an infuriated elephant attacking another infuriated elephant, they roared against each other in great anger. They fought in great wrath and they looked like the planets *Angaraka* and *Vudha*.

42. The doer of cruel deeds, Ghatatkacha, O descendant of Bharata, wounded that mighty and angry Rakshasha (Alambusha with ninety sharp arrows.

43. Alambusha, in that great battle, wounded the mighty son of Bhimasena (Ghatatkacha) in many places with straight arrows.

44. Wounded with arrows they appeared in that battle like the mighty Indra and the powerful Vala in the battle between the celestials and the Danavas.

45. O king, the mighty Shikhandin attacked Drona's son. But Aswathama severely wounded Shikhandin with a sharp arrow and thus made him tremble.

46. O king, Shikhandin also wounded the son of Drona (Ashwathama) with a sharp and excellent weapon.

47—48. They brought on striking each other with various kinds of arrows. O king, Virata, that commander of an army, roared against the heroic Bhagadatta in battle. Becoming exceedingly angry, Virata shot at Bhagadatta a shower of arrows, as the clouds shower rain on a mountain. But that ruler of earth, Bhagadatta, soon covered Virata with arrows as clouds cover the sun. The son of Saradwata, Kripa, attacked the ruler of the Kaikeyas named Vrihadkshatra.

52. O descendant of Bharata, Kripa covered him with a shower of arrows. Vrihadkshatra also covered the angry son of Gautama with a shower of arrows.

53. Having killed each other's steeds and cut off each other's bows, those (two)

warriors were both deprived of their cars. Becoming exceedingly angry, they attacked each other with swords.

54—56. The battle they then fought was fearful and unparalled. That chastiser of foes, king Drupada, angrily rushed on the ruler of Sindhu, Jayadratha. The Sindhu king wounded Drupada in that battle with three arrows, and Drupada too wounded him in return. The battle they fought was fearful and terrible.

57—58. It gave satisfaction to the hearts of all spectators; it was like the conflict between the planets *Sukra* and *Angaraka* your son Vikarna with fleet steeds attacked the greatly powerful Sutasoma and they began to fight. Though Vikarna wounded Sutasoma with many arrows, yet he failed to make him waver.

59—61. Sutasoma also could not make Vikarna waver. It was a wonderful sight. That great car-warrior, that foremost of men, that greatly powerful Chekitan rushed upon Susarman for the sake of the Pandavas. O king of kings, Susarman however checked the advance of that great car-warrior Chekitan with heavy shower of arrows. Chekitana also becoming exceedingly angry showered on Susarman a shower of arrows as a mass of clouds shower rains on a mountain.

62. O king, the greatly powerful Sakuni attacked the mighty Prativindhya as a lion attacks an infuriated elephant.

93. The son of Yudhisthira in great anger wounded Suvala's son with many sharp arrows as Maghavat (Indra) mangles a Danava.

64. In that terrible battle, Sukuni also wounded Prativindhya and mangled the body of that greatly intelligent warrior with sharp arrows.

65. O great king, Srutakarman attacked in that battle the great car-warrior, the mighty Sudhakshina, the king of the Kambhojas.

66. O king of kings, Sudhakshina wounded that great car-warrior the son of Sahadeva, but he could not make him waver; he stood as the Mainaka mountain.

67. Thereupon Srutakarman in great anger weakened that great car-warrior of the Kambhojas with countless arrows and mangled him in many parts of his body.

68. That chastiser of foes, Iravan rushed in great anger on the wrathful Srutayush in that great battle.

69. The mighty son of Arjuna, that great car-warrior, then killing the horses of his adversary, sent up a loud roar. O king, all the kings praised him (by his this great feat).

70. Srutayusha, in great anger, killed in that battle the horses of the son of Arjuna with a great mace and then they fought on.

71. The two princes of Avanti, Vinda and Anuvinda attacked in that battle the great car-warrior the brave Kuntibhoja who was with his son at the head of his troops.

72. We saw wonderful prowess in those two princes, for they fought with great coolness, though they had to fight with a very large number of troops.

73. Anuvinda hurled a mace at Kuntibhoja, but he (Kuntibhoja) soon covered him with a shower of arrows.

74. The son of Kuntibhoja wounded Vinda with many arrows, but he too wounded him in return. The battle they fought was wonderful.

75. O respected one, the Kekaya brothers at the head of their troops attacked in that battle the five Gandharva princes with their troops.

76. Your son Viravahu fought with that foremost of car-warriors, Uttara, the son of Virata and wounded him with nine arrows.

77. Uttara also wounded him with many sharp arrows; O king, the ruler of Chedi attacked in that battle Uluka.

78. He wounded Uluka with a shower of arrows and Uluka too wounded him with sharp arrows with excellent wings.

79. O king, the battle they fought was fearful in the extreme, for, being unable to defeat each other, they fearfully mangled each others body.

80. Thus in that great battle thousands of single combats were fought between car-warriors, elephant-men, horse-men and foot-soldiers of both the sides.

81. For a short time the battle looked beautiful, but O king, it soon grew furious and nothing could be seen.

82. In that battle elephants rushed against elephants, car-warriors against car-warriors, horsemen against horsemen and foot-soldiers against foot-soldiers.

83. The battle then became confused and fearful in the extreme. The heroes rushed against one another in a great number;

84. The celestial Rishis, the Siddhas and Charanas who were present, saw that battle as if it were the battle between the gods and the demons.

85. Thousands of elephants and cars, countless horsemen and foot-soldiers, appeared to have altered their character.

86. O foremost of men, it was seen that car-warriors, elephants, horsemen and foot-soldiers, all fought with one another, again and again, on the same places.

Thus ends the forty-fifth chapter, the single-combats, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLVI.

(BHISMAVADHA PARVA)—*Continued*

Sanjaya said :—

1. O king, O descendant of Bharata, I shall now describe to you the fight of hundreds and thousands of foot-soldiers, who were in utter forgetfulness of all considerations for others.

2. The son did not recognise the father and the father the son. The brother did not recognise his own brother and the sister's son did not recognise his maternal uncle.

3. The maternal uncle did not recognise his sister's son, and the friend did not recognise the friend. The Pandava and the Kuru forces fought as if they had been possessed by demons.

4. O foremost of men, some warriors attacked with their cars the cars of the enemies, and crushed the yokes of those cars to pieces.

5. The shafts of cars broke dashing against shafts of other cars, the spikes of car-yokes broke against spikes of car-yokes. Some unitedly attacked others that were united but all were eager to take one another's life.

6—8. Some cars were obstructed by other cars and they were unable to move. Huge elephants with rent temples fell upon other huge elephants. They angrily tore one another's body with their tusks. O king, others, again, attacking other impetuous and huge ones with huge standards on their backs, being wounded by tusks, roared in great agony.

9. Disciplined by training and urged on by pikes and hooks, elephants not in rut attacked those that were in rut.

10. Huge elephants, attacked by those that were in rut, ran away in all directions, uttering cries like those of cranes.

11—12. Many huge elephants, well-trained and with juice trickling down from their rent temples and mouth, having been wounded by swords, lances and arrows, shrieked aloud. Pierced in their vital parts they fell down and expired. Uttering fearful cries, some ran away in all directions.

13--15. O king, the foot-soldiers, that protected the elephants, that possessed broad chests, that were capable of effectually striking the foe, armed with pikes, bows, bright battle-axes, maces, clubs, arrows, lances, shafts and heavy iron-mounted bludgeons and swords of the brightest polish, ran in every direction with the firm resolve of taking one another's life.

16. The swords of brave combatants who rushed against one another having been steeped in blood shone with great brilliancy.

17. The whizing noise of the swords, made by their whirling and falling by heroic arms, became very loud.

18--19. O descendant of Bharata, crushed with maces and clubs, cut off with tempered swords, pierced and grinded by the tusks of elephants, the combatants sent forth heart-rending wails as those of men doomed to hell.

20. Horsemen on fleet horses with tails like the plumes of swans, rushed upon one another.

21. Hurling by them, long, fleet and polished and sharp-pointed darts, decked with gold, fell (on all sides) like so many snakes.

22. Some heroic horsemen on fleet steeds leaped up and cut off the heads of car-warriors who were seated on their cars.

23. A car-warrior, getting a body cavalry within shooting distance, killed many with straight arrows furnished with broad heads.

24. Many infuriated elephants adorned with gold trappings and looking like newly-risen clouds threw down the horses and crushed them with their legs.

25. Being struck on their frontal globes and flanks, and mangled by lances, many elephants roared aloud in great agony.

26. In the bewildering confusion of the melee, many elephants threw steeds with their riders and crushed them down.

27. Overthrowing with their tusks steeds and their riders, some elephants roved about and crushed cars with their standards.

18. Some huge male elephants, from excess of energy and with the temporal juice gushing down from their temples in large quantities, killed horses with their riders by their trunks and legs.

29. Polished, sharp-pointed and fleet arrows resembling snakes fell upon the heads, the temples and the flanks and the limbs of elephants.

30. O king, fearful, polished javelins resembling large meteoric flashes being

hurled by heroic arms fell everywhere piercing through bodies of men and horses and cutting through coats of mail.

31. Taking out their sharp swords from sheathes made of leopard's and tiger's skins, many killed their adversaries in battle.

32. Many warriors, though attacked and their bodies cut open, fell upon their antagonists with swords, shields and battle-axes.

33. Dragging down and overthrowing cars with their horses by their trunks, some elephants roved about in all directions, guided by the cries of those behind them.

34--36. Some pierced by javelins, some cut down by battle-axes, some crushed by elephants, some trodden down by horses, some cut by the car-wheels and some by axes, O king, loudly called for their kinsmen. Some called upon their sons, some upon their fathers, some upon their brothers some upon their relatives, some upon their maternal uncles, some upon their sister's sons, and some upon their friends and others.

37. O descendant of Bharata, a large number of combatants lost their weapons, many had their thighs broken. Some were seen to cry piteously for their desire for life, with arms torn off or sides pierced or cut open.

38. O king, some having but little strength, and lying on the field of battle asked for water from excessive thirst.

39. O descendant of Bharata, some, weltering in blood and becoming greatly weakened, censured themselves and your son assembled (in that battle.)

40. O exalted one, but there were others,—the brave Kshatriyas, who having wounded one another, did not abandon their weapons nor did they set up any wails.

41--44. There were some, who, lying on those places where they lay, roared in joy and biting from wrath their own lips with their teeth, looked at one another with faces rendered fearful by the contraction of their eye-brows. Others, possessing great strength and tenacity, wounded with arrow, remained perfectly silent smarting under their pains. Other brave car-warriors, deprived of their own cars in battle and thrown down and wounded by huge elephants, asked to be taken up on the cars of others. O king, many looked beautiful like blossoming *kinsukas*.

45--47. In that fearful battle, destructive of heroes, the father killed the son and the son killed the father, the sister's son killed

the maternal uncle, the maternal uncle killed the sister's son. Friends killed friends and kinsmen killed kinsmen. Thus took place the great slaughter in that great battle between the Kurus and the Pandavas.

48. In that fearful and terrible battle in which no consideration was shown, the Pandavas (at last) began to waver before Bhishma.

49—50. O best of the Bharata race, O king, the mighty-armed Bhishma, with his great standard made of silver and adorned with the device of a palmyra with five stars, sitting upon his excellent car, shone like the moon on the Meru mountain.

Thus ends the forty-sixth chapter, the great slaughter, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLVII.

(BHISMAVADHA PARVA)—Cont^d.

Sanjaya said :—

1—2. O king, when the greater part of that fearful day passed away, Durmukha, Kritavarmana, Kripa, Salya and Vivingsati, urged by your son, came to Bhishma and began to protect him in that fearful battle which was so destructive of the foremost of men.

3. O best of the Bharata race, protected by those five great car-warriors, that great hero penetrated the Pandava army.

4. O descendant of Bharata, the palmyra standard of Bhishma was seen to glide continuously through the Chedis, the Kashis, the Karushas and the Panchalas.

5. That hero (Bhishma) cut off the heads (of the foes) and their cars with yokes and standards with broad-headed, swift and perfectly straight arrows.

6. O best of the Bharata race, Bhishma seemed to dance on his car as it moved about. Some elephants vitally wounded by him, shrieked in great agony.

7. Thereupon Abhimanyu angrily rushed towards Bhishma's car on his own car yoked with excellent horses of brown colour,

8. And adorned with a standard decked with pure gold and resembling a Karnikara tree, he attacked Bhishma and those five foremost of car-warriors.

9. Striking with a sharp arrow the palmyra standard (of Bhishma) that hero fought

with Bhishma and those other warriors who were protecting him.

10. Wounding Kritavarmana with one arrow and Salya with five, he weakened his great grandfather with nine arrows.

11. With one arrow shot from his bow drawn to its fullest extent, he cut off (Bhishma's) standard adorned with gold.

12. With one broad-headed and straight arrow capable of penetrating every thing, he cut off the head of Durmukha's charioteer.

13—14. With another sharp arrow, he cut down the gold-decked bow of Kripa. With many sharp arrows that great car-warrior wounded them all. Seeing his lightness of hand, even the celestials were pleased.

15. Seeing the great exactness of Abhimanyu's aim, all the car-warriors with Bhishma at their head, considered that he possessed the great capacity (of his father) Dhananjaya.

16. His bow, sending forth sound like the twang of *Gandiva* while stretched and restretched, seemed to revolve like a circle of fire.

17. Then that chastiser of foes, Bhishma rushing on him with great impetuosity, soon, wounded the son of Arjuna with nine arrows.

18. He too with three broad-headed arrows cut off the standard of that greatly powerful warrior. Of rigid vows, Bhishma also struck his adversary's charioteer.

19. O sire, Kritavarmana, Kripa and Salya, piercing Arjuna's son, all failed to make him waver for he stood firm like the Mainaka mountain.

20. Though surrounded by those great car-warriors of Dhritarashtra's army, the heroic son of Arjuna still showered, on those five car-warriors, a down pour of arrows.

21. Baffling their great weapons by a shower of arrows and pouring on Bhishma a shower of his arrows, the mighty son of Arjuna sent up a loud roar.

22. When he was thus struggling in the battle, and afflicting Bhishma with (his) arrows, the strength of his arms we saw then was very great.

23. Possessed of such great power, Bhishma shot his arrows at him. But he (Abhimanyu) cut off in the fight all the arrows shot from Bhishma's bow.

24. Then that brave bowman cut off, with nine arrows, the standard of Bhishma

in that great battle. When this great deed was done, the people sent forth a loud shout.

25. Adorned with jewels and made of silver, that tall palmyra-devised standard, O descendant of Bharata, cut off by the arrows of Subhadra's son, fell down on the ground.

26. O best of the Bharata race, seeing that standard cut down by the arrows of Subhadra's son, the proud Bhima sent up a loud shout to cheer up the son of Subhadra.

27. Then in that great battle, the mighty Bhimasena caused many powerful celestial weapons to appear.

28. The high-souled great grandsire (Bhisma) then covered Subhadra's son with thousands of arrows.

29. Thereupon ten great bowmen and mighty car-warriors of the Pandava (army) soon rushed on their cars to protect the son of Subhadra.

30. O king, these were Virata and his son, the descendant of Prishata, Dhrishtadyumna, Bhima, the five Kekaya brothers, and Satyaki.

31. As they were rushing upon him with great impetuosity, the son of Shantanu, Bhishma, in that great battle, wounded the Panchala princes with three arrows and Satyaki with ten.

32. With one winged arrow as sharp as a razor shot from his bow drawn to its fullest stretch, he cut off the standard of Bhimasena.

33. O foremost of men, the lion-devised standard of Bhimasena, made of gold, being cut off by Bhishma, fell from the car.

34. Thereupon Bhima wounded the son of Shantanu with three arrows, Kripa with one and Kritavarmana with eight.

35. The son of Virata, Uttara, also riding on an elephant with upraised trunk attacked the king of Madra.

36. But Salya checked the great impetuosity of that foremost of elephants rushing towards his car.

37. But that foremost of elephants angrily placed his leg on the yoke of (Salya's) car and killed his four large and swift horses.

38. The king of Madra, staying on the car the horses of which had been killed, hurled an iron dart, which resembled a snake, in order to kill Uttara.

39. His armour being cut through by the dart, he lost consciousness and fell from the elephant, the hook and the lance also fell loosened from his grasp.

40. Salya then took up his sword, and jumping down from his excellent car, he with great force cut off the large trunk of that great elephant.

41. His armour pierced all over with a shower of arrows and his trunk cut off, that elephant sent forth a loud shriek. He then fell down and expired.

42. O king, performing this great feat, the Madra king soon got on the car of Kritavarmana.

43—47. Seeing his brother Uttara killed and seeing Salya on the Kritavarmana's car, Virata's son Sweta blazed up in anger as fire blazes forth with *Ghee*. That great warrior stretching his large bow that looked like that of Indra, rushed upon Salya, the king of Madra with the desire of killing him. Surrounded on all sides with innumerable car-warriors, he advanced towards Salya's chariot and poured upon him a shower of arrows. Seeing him rush to the fight with the prowess of an infuriated elephant, seven car-warriors of your side surrounded him on all sides with the desire of protecting the ruler of Madras who seemed to be already within the jaws of death.

48—49. Those seven warriors were Vrihadvala, the king of the Kosalas, Jayatsena of Magadha, Rukmaratha, the brave son of Salya, Vinda and Anuvinda of Avanti, Sudakshina the king of the Kambhojas, and Jayadratha, the king of the Sindhus and the kinsman of Vrihadkshatra.

50. The stretched bow of these illustrious warriors, decorated with various colours, looked like the flashes of lightning in the clouds.

51. They all poured on the head of Sweta a continuous shower of arrows as the clouds, tossed by the wind, pour rain on the mountain breast when summer is passed.

52. That great bowman, that commander of the forces, being greatly enraged at this, struck their bows with seven broad-headed arrows of great impetuosity.

53. O descendant of Bharata, we saw those bows were cut off. Then within half the time of a wink of the eye they took up other bows.

54. That mighty-armed and high-souled warrior then with seven swift arrows again cut off the bows of those bowmen.

55. Those heroes, those great car-warriors whose large bows had been cut down, swelled in wrath, and grasping darts, sent forth a loud shout.

56—58. O best of the Bharata race, they hurled these seven darts on Sweta's chariot. Those blazing darts, which flew like large meteors with the sound of thunder, were all cut down by that great warrior with seven broad-headed arrows before they could reach him. O best of the Bharata race, then taking up an arrow which was capable of penetrating into every part of their body, he hurled it on Rukmaratha. That great arrow penetrated into his body.

59. Then, O king, being thus struck by the arrow, Rukmaratha sat down on his car and lost all consciousness.

60. His charioteer, however, without betraying any fear, carried him away, senseless and fainted, from the field of battle.

61. Then taking up six other arrows decked with gold, Sweta cut off the standards of his six adversaries.

62. Wounding their horses and charioteers also and covering those six warriors with a continuous shower of arrows, that chastiser of foes, went towards the car of Salya.

63. O descendant of Bharata, when that great general (Sweta) was rushing with great force towards the car of Salya, loud cries of "Oh" "Alas," rose in your army.

64. Then your great son, with Bhishma, at the head and with many other heroic warriors and troops, went towards Sweta's car.

65—67. He thus rescued the Madra king who was at the point of death. Then a fearful and hair-stirring battle was fought between your troops and those of the enemy in which cars and elephants all got mixed up in confusion. The old grandfather of the Kurus poured showers of arrows on Subhadra's son, on Bhimasena and on that great car-warrior Satyaki and also upon the king of the Kekayas, on Virata, on the descendant of Prishata, Dhrishtadyumna, and also upon the Chedi troops.

Thus ends the forty-seventh chapter, the fight with Sweta, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLVIII.

(BHISMAVADHA PARVA.)—Contd.

Dhritarashtra said :—

1. O Sanjaya, when that great bow-man Sweta went towards Salya's chariot, what did the Kurus and the Pandavas do? What did Bhishma, the son of Shantanu do? Tell me all this, I ask you.

2. O king, hundreds and thousands of the foremost of Kshatriyas, all brave great car-warriors placed their general Sweta in their front,

3. And displaying their prowess to your royal son, O descendant of Bharata, desired to rescue Sweta, with Shikhandin at their head.

4. Those great car-warriors rushed towards Bhishma's car decked with gold, with the intention of killing that foremost of warriors. The battle that was then fought was fearful.

5. I shall describe to you that wonderful and fearful battle that was fought between your warriors and those of the enemy.

6. The son of Shantanu made many cars empty, for that foremost of all car-warriors cut off many heads by showering his arrows.

7. Possessing the prowess of the sun, he covered the very sun with his arrows. As the rising sun dispels the darkness from around him, so did he remove the foe from around him in that great battle.

8. O king, in that great battle, hundreds and thousands of arrows were shot by him. They were very powerful and they possessed great impetuosity. They killed countless Kshatriyas in that battle.

9. O king, in that great battle, he cut off the heads of hundreds of heroic warriors and elephants clad in thorny mail as summits of mountains are felled by thunder-bolt.

10. O king, cars were seen to mingle with cars. One car was seen upon another car and a horse upon another horse.

11. O king, impetuous horses carried here and there the youthful riders killed and hung from their saddle with their bows till in their hands.

12. With swords and quivers still attached to their person and their armours loosened, hundreds of dead warriors lay on the ground sleeping on beds worthy of heroes.

13. Rushing upon one another, falling down and rising up again, and rushing again having risen up, the combatants fought hand to hand.

14. Struck by one another, many rolled on the field of battle. Infuriated elephants ran in all directions and hundreds of car-warrior's were killed.

15. Car-warriors, with their cars, were crushed (by the elephants). Some warrior fell on their cars killed by other warriors with their arrows.

16—17. Many great car-warriors were seen to fall down from high, their charioteers being killed. A thick dust covered all sides. Then the warriors knew their adversaries by the twang of the bow. From the pressure also on their bodies the combatants guessed their enemies.

18. O king, the warriors fought on with arrows guided by the twang of the bow-strings. Even the very, hissing sound of the arrows shot by the combatants at one another could not be heard.

19—20. So loud was the sound of drums that it seemed to pierce the cars. In that tumultuous and hair-stirring uproar, even the names of the combatants could not be heard. Even the father could not recognise his own son.

21. One of the wheels being broken, the yoke being torn off, one of the steeds being killed, the brave car-warrior was overthrown from the car along with his charioteer.

22. Thus many brave warriors, deprived of their cars, were seen to run (in all directions.)

23. He, who was killed, had his head cut off; he, who was not killed, was mortally wounded. When Bhishma attacked, there was none who was not wounded.

24. In that fearful battle Sweta killed innumerable Kurus. He killed hundreds of noble princes.

25. He cut off with his arrows the heads of hundreds of car-warriors and also their arms decked with *Angadas*, and also their bows.

26—27. O king, O best of the Bharata race, car-warriors and car-wheels, the cars themselves, both small and costly standards, many horses and innumerable men and hundreds of elephants were destroyed by Sweta.

28. From fear of Sweta, we abandoned Bhishma that foremost of warriors; we left the battle and retreated to the rear and therefore we now see your exalted self.

29. O descendant of Kuru, retreating beyond the range of arrows and abandoning the son of Shantanu, Bhishma, in that battle, all the Kurus stood (as spectators), though armed for the battle.

30. Ever cheerful even in the hour of cheerlessness, that foremost of men, Bhishma, alone, of our army, stood in that fearful battle as immovable as the mountain Meru.

31. Killing the foes like the sun at the end of the winter, he stood effulgent with

the golden rays of his car, as the sun shines with his rays.

32. That great bow-man shot showers of arrows and struck down his enemies in that battle as Vishnu, armed with the discus, struck down the Asuras.

33. While being thus slaughtered (by Bhishma) in that fearful battle, the warriors broke away from their ranks and fled from him (Bhishma) as if he was a fire fed with fuels.

34. While fighting with the great warrior (Sweta), that chastiser of foes, Bhishma, was the only one who was cheerful. Ever devoted to the welfare of Duryodhana, he began to consume the warrior (Sweta.)

35. O King, reckless of his own life, abandoning all fear, he slaughtered the Pandava troops in that great battle.

36. Seeing that (Pandava) general striking Duryodhana's troops, your father Bhishma, also called Devavrata, rushed upon him.

37. Thereupon Sweta covered Bhishma with a great net of arrows, Bhishma also covered Sweta with a shower of arrows,

38. Roaring like two bulls, they rushed against each other like two gigantic mad elephants or like two angry tigers.

39. Baffling each other's weapons by means of their weapons those (two) foremost of men, Bhishma and Sweta fought with each other with the desire of taking each other's life.

40. If Sweta did not protect it, in one single day Bhishma could have in anger consumed the Pandava army with his arrows.

41. Seeing the grandfather made to retreat by Sweta, the Pandavas grew exceedingly delighted, but your son became very much cheerless.

42. Thereupon Duryodhana surrounded by many kings, rushed in anger against the Pandava troops in that great battle.

43. Then Sweta abandoned the son of Ganga, Bhishma, and began to slaughter your son's troops with great impetuosity as the wind up-roots trees with great violence.

44. O king, having routed your army, Virata's son (Sweta) senseless in anger again rushed towards the place where Bhishma stood.

45—46. Those two mighty and great warriors, both blazing with their arrows, fought with each other like Vritra and Vasava in the days of yore, both eager to kill each other. Having drawn his bow to

the fullest stretch, Sweta wounded Bhishma with seven arrows.

47. The brave one (Bhishma) then put forth his prowess; he quickly checked his adversary's valour as a mad elephant checks another mad elephant.

48. That delighter of the Kshatriyas, Sweta, then struck Bhishma; and the son of Shantanu pierced him in return with ten arrows.

49—53. Though thus wounded, that great warrior stood as unmoved as a mountain. Sweta again wounded the son of Shantanu with twenty-five straight arrows at which every one was astonished. Then smiling and licking with his tongue the corners of the mouth, Sweta cut down Bhishma's bow into ten parts with ten arrows. Then taking up a winged arrow made of iron, he crushed the palmyra on the top of the standard of that exalted one (Bhishma). Seeing the standard of Bhishma cut down, your sons thought that Bhishma was killed. The Pandavas in great delight blew their conchs.

54. Seeing the palmyra-standard of the illustrious Bhishma cut down, Duryodhana, in great anger, urged his army to the battle.

55—64. They all carefully protected Bhishma who was then in great distress. To them that stood there as spectators, the king (Duryodhana) thus exclaimed, "Either Sweta or Bhishma will die (to day)". Having heard the words of the king, the great car-warriors soon with four kinds of troops advanced to protect the son of Ganga. O descendant of Bharata, Vabhika, Kritavarmana, Kripa, Salya, the son of Jarasandha, Vikarna, Chitrasena and Vingsati, all, with great speed, surrounded him on all sides and poured a continuous shower of arrows. That high-souled and mighty warrior then soon checked those wrathful warriors with sharp arrows by displaying his own lightness of hands. Checking them all as a lion checks a herd of elephants, Sweta cut off Bhishma's bow with a thick shower of arrows. Then the son of Shantanu, Bhishma, took up another bow in that battle and wounded Sweta with arrows furnished with the feather of *Kanka* birds. Then that commander (Sweta) in great anger wounded Bhishma in that battle with innumerable arrows in the very sight of all. Seeing Bhishma, that foremost of all the warriors, checked in the battle by Sweta, the king (Duryodhana) became exceedingly cheerless, and your whole army felt themselves in great distress.

65. Seeing the heroic Bhishma checked and wounded by Sweta with his arrows, all thought that Bhishma had been killed.

66—71. Thereupon your father Devavrata, seeing his standard cut down and the army checked, grew greatly enraged and shot at Sweta innumerable arrows. O king, that foremost of heroes Sweta however baffled all those arrows of Bhishma, and he once more cut off with a broad-headed arrow the bow of your father. O king, throwing aside that bow, the son of Ganga took up in great anger another strong and large bow, and aiming seven large broad-headed arrows, killed the four horses of the general Sweta, then he cut down his standard and then the head of his charioteer. Thereupon that great car-warrior jumped down from his car the horses and the charioteer of which had been killed.

72—77. Seeing Sweta, that foremost of car-warriors, deprived of his car, the grandsire began to strike him on all sides with showers of arrows. Wounded in this great battle with arrows shot from Bhishma's bow, leaving his bow on his car, he took up a dart decked with gold, and, taking up that terrible and fearful dart which resembled the fatal rod of Death and which was capable of killing even Death himself, Sweta thus spoke in anger to the son of Shantanu, Bhishma. "O foremost of men, wait a little and see my prowess." Having said this to Bhishma that greatly powerful and high-souled bow-man hurled that dart resembling a snake.

78. O king, then loud cries of "Oh" and "Alas" rose among your sons when they saw that fearful dart which was as effulgent as the rod of death.

79. Having been hurled from Sweta's hand,—that dart which resembled a snake that had just cast off its slough, fell with great force like a meteor from the sky.

80—81. Your father Devavrata, then, without the slightest fear, with eight sharp and winged arrows, cut down into nine parts that fearful dart which was decked with pure gold and which appeared to be covered with flames of fire.

82. All your troops, O best of the Bharata race, then sent up a loud shout of joy. Virata's son, however, having seen his dart cut down into fragments, lost all sense in anger.

83. Like one whose heart was overcome by the approaching death, he could not settle what to do. O king, deprived of his senses by anger, Virata's son, with smiles,

84. Took up in great cheerfulness a fearful mace for Bhishma's destruction. With eyes red in anger, and looking like a second Yama armed with the rod,

85. He rushed upon Bhisma as a swollen river rushes upon a rock. Considering his great impetuosity as incapable of being checked, the greatly fearful Bhisma,

86. Who is ever skillful in knowing the prowess of others, suddenly jumped down on the ground to avoid that blow. O king, Sweta, however, whirling that heavy mace in anger,

87—88. Hurling it on Bhisma's car like the deity Maheswara (Siva). By the fall of that mace intended for Bhisma's destruction, that car, with its standard, chariot-
eer and horses, was reduced to ashes. Seeing Bhisma, that foremost of car-warriors fighting on foot,

89—91. Many car-warriors, Salva and others soon came to his help. Getting up on another car and stretching his bow, Bhisma slowly advanced towards Sweta. In the meantime he heard a voice in the sky. It was celestial and fraught with his own good. It said, "O Bhisma, O Bhisma, O mighty armed hero, fight without losing a moment.

92. This is the moment fixed by the creator for getting success over this one." Having heard these words uttered by the celestial messenger,

93—94. Bhisma carefully determined to kill Sweta. Seeing that foremost of car-warriors fighting on foot, many great car-warriors rushed unitedly to his rescue. They were Satyaki, Bhimasena, and that descendant of Prishata, Dhristadyumna,

95. The Kekaya brothers, Dhristaketu and the greatly powerful Abhimanyu. Seeing them coming to his rescue, with Drona, Salva, and Kripa,

96. That high-souled hero (Bhisma) stopped them all as a mountain resists the wind. When the illustrious warriors of the Pandava army were thus checked,

97—98. Sweta took up a sword and cut off Bhisma's bow. Throwing off that bow the (Kuru) grandfather having heard the words of the celestial messenger set his heart to destroy Sweta as soon as possible. Though baffled, your father Devavrata,

99. That great car-warrior, soon took up another bow as effulgent as the bow of Indra. He strung it in a moment.

100. O best of the Bharata race, then your father, seeing that great car-warrior Sweta,—though he was then surrounded by those foremost of men (the Pandava warriors) with Bhimasena at their head,

101—103. The son of Ganga (Bhisma), rushed forward to attack Sweta alone. Seeing Bhishma coming, the greatly powerful

Bhimasena wounded him with sixty arrows. But that great car-warrior, your father Devavrata, checked Bhimasena, Abhimanyu and other car-warriors with some fearful arrows. He then struck him (Sweta) with three straight arrows.

104. The (Kuru) grandfather, struck Satyaki in that great battle with one hundred arrows, Dhristadyumna with twenty and the Kekaya brothers with five.

105. Having thus checked all those great bowmen with fearful arrows, your father Devavrata rushed towards Sweta alone.

106. Then taking up an arrow which resembled Death himself which was capable of bearing a great strain and which was incapable of being resisted, the mighty Bhisma placed it on his bow-string.

107. That winged arrow, endued with the force of the Brahma weapon, was seen by the celestials, the Gandharvas, the Pishachas, the Uragas and the Rakshashas.

108. That arrow, as effulgent as the fire went through his armour and struck into the earth with a flash like that of the thunder-bolt.

109. As the sun hurriedly retires to his western chamber taking with him the rays of light, so did it pass away out of Sweta's body taking with it his life.

110. When he was thus killed by Bhisma in that battle, we saw him fall down like a loosened peak of a mountain.

111. All the great Kshatriya car-warriors, on the Pandava side, lamented (for his death). But your son and all the Kurus were filled with great delight.

112. O king, seeing Sweta killed, Dushashana danced in joy over the field of battle in accompaniment of the loud music of conchs and drums.

113. When that great bowman, was killed by that ornament of battle, Bhisma, the great bowmen of the Pandava side, with Shakhandin at their head, trembled in fear.

114. O king, when the general (Sweta) was killed, Dhananjaya (Arjuna) and the Vrishni chief (Krishna) slowly withdrew their troops.

115. O descendant of Bharata, both your troops and theirs withdrew and both your troops and theirs frequently sent up loud shouts.

116. O chastiser of foes the great (Pandava) car-warriors entered their camp in great cheerlessness, thinking of the great

slaughter made by their general (Sweta) in that great single combat.

Thus ends the forty-eighth chapter, the death of Sweta, in the Bhismavadha of the Bhishma Parva.

CHAPTER XLIX.

(BHISMAVADHA PARVA)—

Continued.

Dhritarashtra said:—

1. O Sanjaya, when their general Sweta was killed by the foe in that battle, what did those great bowmen, the Panchalas and the Pandavas do?

2. When they heard that their general Sweta had been killed, what took place between those that fought to kill him and those that retreated before them.

3. O Sanjaya, your words please me for they speak of our victory. My heart does not feel any shame in remembering our transgression.

4—5. The old Kuru chief (Bhisma) is ever cheerful and devoted to us. Though he (Duryodhana) provoked hostilities with that intelligent son of his uncle, (Yudhisthira), yet he once sought the protection of the Pandavas. At that time abandoning everything, he lived in misery.

6—7. In consequence of the prowess of the Pandavas and in consequence of receiving checks everywhere, and also in consequence of placing himself amid entanglement, Duryodhana had (for sometime) recourse to honourable behaviour. Once that wicked-minded prince had to seek their protection, why, therefore, O Sanjaya, had Sweta, who was devoted to Yudhisthira, been killed?

8. This narrow-minded prince (Duryodhana) with all his prosperity has been hurled to the nether regions by a number of wretches. Bhisma did not like this war, nor did the preceptor (Drona),

9. Nor did Kripa, nor Gandhari; nor did I, O Sanjaya, like it. Nor did the Vrishni chief, Vasudeva (Krishna), nor that son of Pandu, Dharmaraja (Yudhisthira),

10—12. Nor did Bhima, nor Arjuna, nor those two foremost of men, the twins Nakula and Sahadeva. Though always forbidden by me, by Gandhari, by Vidura, by Rama the son of Jamadagni, and by the illustrious Vyasa, yet, O Sanjaya, the wicked-minded and sinful Duryodhana with Dushasana always followed the evil counsels of Karna and Suvala's son (Sakuni), and behaved maliciously with the Pandavas.

13—14. O Sanjaya, I think that he has fallen into great distress. After the death of Sweta and the victory of Bhisma, what did Partha, accompanied by Krishna, in anger do? O child, it is Arjuna whom I fear, and my that fear cannot be dispelled.

15. The son of Kunti, Dhananjaya, is brave, and he possesses great activity. I have no doubt he will, with his arrows, cut into fragments the bodies of his enemies.

16. Seeing that son of Indra, who is equal in battle to Upendra, the younger brother of Indra,—who is a warrior whose wrath and purposes are never futile,—what became the state of your mind?

17. He is brave, he is learned in the Vedas, he is as effulgent as the fire and the sun. He possesses the knowledge of *Aindra* weapon; that high-souled warrior is ever victorious when he falls upon his foe.

18. His weapons always fall on the foe with the force of the thunder-bolt. His arms are astonishingly quick to draw the bow-string. That son of Kunti is a great car-warrior.

19. O Sanjaya, the invincible son of Drupada also is exceedingly wise. What did Dhristadyumna do when Sweta had been killed in battle.

20. I have no doubt that in consequence of the wrongs they suffered before, and in consequence of the death of their general, the hearts of the Pandavas blazed up.

21. O Sanjaya, thinking of their anger, I never, by day or by night, enjoy any peace of mind on account of Duryodhana. How did the great battle take place? Tell me all about it.

Sanjaya said:—

22. O king, hear about your great transgressions. You should not put all blame on Duryodhana.

23. Your understanding is like building an embankment when the waters have escaped. It is like the digging of a well when the house is on fire.

24. O descendant of Bharata, when the forenoon had passed away and the general Sweta had been killed by Bhisma in that great fearful battle,

25. That chastiser of foes, Sankha, the son of Virata, that hero who always took delight in battle, seeing Salva stationed with Kritavarman,

26. Blazed up in anger as fire with *Ghee*. That great car-warrior, having stretched his bow that resembled the bow of Indra himself,

27. Rushed upon the Madra king with the intention of killing him. He was supported on all sides by innumerable car-warriors.

28—29. Pouring a shower of arrows, Sankha rushed towards the car of Salya. Seeing him advance like a mad elephant, seven great car-warriors on your side surrounded him in order to rescue the Madra king who was almost within the jaws of death.

30. Roaring like the clouds and taking up a bow full six cubits long, the mighty-armed Bhishma rushed upon Sankha in battle.

31. Seeing that great car-warrior and great bowman thus rush (towards) Sankha, the Pandava army began to tremble like a boat tossed by the tempest.

32. Then Arjuna quickly advanced and placed himself in front of Sankha in order to protect him from Bhishma. Then a great battle was fought between Bhishma and Arjuna.

33. O best of the Bharata race, then Salya jumped down from his large car with his mace in hand, and killed the four horses of Sankha's car.

34. Sankha leaped down from his car thus deprived of its horses, and taking a sword, he ran towards the car of Vibhatsu. He then got on it and once more was at his ease.

36. There were shot from Bhishma's car innumerable arrows with which both the sky and the earth were covered.

37. That foremost of heroes, Bhishma killed with his arrows innumerable troops of the Panchalas, the Matsyas, the Kekayas and the Prabhadraka hosts.

38. Abandoning the battle with the son of Pandu viz., Sabyasachin (Arjuna), Bhishma rushed towards Drupada, the Panchala king, who stood surrounded by his troops.

39—41. As a forest is consumed by fire at the end of winter, so were the troops of Drupada seen to be consumed (by Bhishma). Bhishma stood in that battle like a blazing fire without smoke, or like the sun at mid-day, scorching every thing around. The Pandava troops could not even look at Bhishma.

42. Afflicted with fear, the Pandava troops looked around, and not finding any protector, they appeared like a herd of kine afflicted with cold.

43. O descendant of Bharata, being slaughtered in great numbers and crushed when retreating, the Pandava troops cried "Oh" and "Alas."

44—45. Then the son of Shantanu, Bhishma, with his bow always drawn to a circle, poured a continuous shower of arrows that resembled so many poisonous snakes. Creating continuous lines of arrows in all directions, that vow-observing hero killed innumerable car-warriors of the Pandava's.

46. When the Pandava troops were thus routed and crushed all over the field, the sun set, the night came, and nothing could be seen.

47. O best of the Bharata race, seeing Bhishma still proudly standing in battle, the sons of Pritha withdrew their forces.

Thus ends the forty-ninth chapter, First day's battle, in the Bhismavadha of the Bhishma Parva.

CHAPTER L.

(BHISMAVADHA PARVA),—*Contd.*

Sanjaya said :—

1. O best of the Bharata race, when the troops were withdrawn on the first day (of battle) and when Duryodhana was exceedingly glad in seeing Bhishma angry in the field of battle,

2. Dharmaraja Yudhisthira soon went to Janardana with all his brothers and with all the kings on his side.

3. Being greatly afflicted with the defeat and seeing Bhishma's prowess, O king, he thus spoke to the Vrishni chief (Krishna).

4. "O Krishna, behold that greatly powerful and mighty bowman Bhishma. He consumes my troops with his arrows as fire consumes dry grass.

5. How shall we even look at that illustrious one who is consuming my troops like fire fed with Ghee.

6. Seeing that foremost of men, that great warrior, armed with bow, my troops afflicted with his arrows, fly away (in all directions).

7. Even angry Yama himself, or the wielder of the thunder-bolt (Indra) or the wielder of the noose, Varuna, or the holder of the mace, Kubera, may be defeated in battle;

8. But the greatly effulgent and mighty car-warrior Bhishma is incapable of being defeated. Such being the case, I am sinking in the fathomless ocean (Bhishma) without a boat.

9—10. O Keshava, O Govinda, when Bhishma is my foe, it is preferable for me to retire into the forest and live there. It is wrong to sacrifice these rulers of earth to

death in the person of Bhishma. Learned as he is in all weapons, O Krishna, he will annihilate my army.

11. As insects rush into the blazing fire for their own destruction, so do my troops in this fearful battle.

12—14. O Vrishni chief, using prowess for the sake of acquiring a kingdom, I am being (unconsciously) led to destruction. My heroic brothers are all wounded with arrows for my sake. They are deprived of both sovereignty and happiness only through the great love they bear for their eldest brother. We highly regard life, for, under the circumstances, life is very precious. During the remainder of my days I will practise the severest asceticism. O Keshava, I shall not bring about the destruction of my friends.

15. The mighty Bhishma continuously kills with his celestial weapons many thousands of my car-warriors who are foremost of heroes.

16. O Madhava, tell me soon what should be done for my good. As regards Arjuna, I see he is indifferent in this battle, he behaves like a spectator.

17. The greatly powerful Bhishma alone, remembering Kshatriya duties, fights with all the prowess of his arms and to the utmost of his power.

18. With his great mace that kills the heroes, this illustrious one (Bhishma), with the best of his powers, achieves the most difficult feats on foot-soldiers, horses, cars and elephants.

19. O sire, this hero, however, is incapable of destroying in a fair fight the troops of our army if he tries for one hundred years.

20. This your friend (Arjuna) alone is learned in all weapons. Seeing us consumed by Bhishma and the illustrious Drona, he only looks on us with indifference.

21. The celestial weapons of Bhishma and those of the illustrious Drona are continuously consuming all the Kshatriyas.

22. O Krishna, such is the prowess of Bhishma; if he is angry, he will, with the help of the kings (on his side), certainly annihilate us.

23. O lord of Yoga, search out that great bow-man, that mighty car-warrior who will be able to extinguish Bhishma's prowess, as rain-charged clouds extinguish a forest-fire.

24. O Govinda, through your grace the Pandavas will recover their kingdom when their enemies will be killed, and they will be happy with their kinsmen."

25. Having said this, the high-souled son of Pritha, in great grief, remained silent for a long time in a reflected mood.

26. Seeing the Pandava (Yudhisthira) afflicted with grief and deprived of his senses by sorrow, Govinda thus spoke, giving excessive delight to all.

27. "O best of the Bharata race, do not grieve. You should not grieve, when all your brothers are heroes and illustrious bow-men.

28. I am also engaged in doing good to you, so are the great car-warriors Satyaki, the revered Virata and Drupada and also the descendant of Prishata, Dhristadyumna.

29. O best of kings, O monarch, all these kings with their troops are all in your favour. They are all devoted to you.

30. This great car-warrior, this descendant of Prishata, this Dhristadyumna, who had been placed in command of your troops, is always desirous of your welfare. He is ever engaged in doing what is agreeable to you.

31. O mighty-armed hero, so also is Shikhandin who is certain to be the slayer of Bhishma." Having heard this the king (Yudhisthira) thus spoke to that great car-warrior Dhristadyumna,

32. In that assembly and in the hearing of Vasudeva. "O Dhristadyumna, O descendant of Prishata, mark the words I speak to you.

33. The words uttered by me should not be transgressed. You have been appointed the commander of our forces with the approval of Vasudeva.

34. O foremost of men, as in the days, of yore, Kartikeya was the commander of the celestial army, so are you the commander of the Pandava army.

35. O foremost of men, putting forth your prowess, kill the Kurus. O sire, I shall follow you Bhima and Krishna,

36. The sons of Madri, the sons of Draupadi clad in armour and also all the other foremost of kings, O best of men, (will also follow you)."

37. Then giving delight to all who heard him, Dhristadyumna thus spoke; "O son of Pritha, I am the ordained slayer of Drona.

38. I shall now fight with Bhishma, Drona, Kripa, Salya, Jayadratha and all the other proud kings."

39. When that chastiser of foes, that foremost of princes, that descendant of Prishata (Dhristadyumna) defiantly spoke thus, the Pandava warriors, who were all

greatly powerful, who were all incapable of being defeated, sent forth a loud shout.

40. Then the son of Pritha, Yudhishthira, thus spoke to the descendant of Prishata (Dhristadyumna), the commander of his army. "A *Vyuha* called *Krauncharuna* which is destructive of all foes

41. And which was spoken of by Vrihaspati to Indra in the days of old when the celestials and the Asuras fought, —kindly now form that *Vyuha* destructive of the hostile troops.

42. It was never before seen by any one. Now let the kings see it with the Kurus." Having been thus addressed by that foremost of men, as Vishnu is addressed by the wielder of thunder-bolt,

43—45. He (Dhristadyumna) placed Dhananjaya in front of the whole army in the next morning. The standard of Dhananjaya, (Arjuna) which had been made by the celestial artificer at the command of Indra, looked exceedingly beautiful when it moved through the sky. Adorned with banners of the rain-bow colours, when it coursed through the air like a ranger of the skies, looking like a fleeting vapoury mansion in the sky, O sire, it appeared to glide dancingly along the path by which the car went.

46. The wielder of *Gandiva* with that jewelled standard, and that standard itself with the wielder of *Gandiva*, looked exceedingly grand, as the self-create (Brahma) with the sun.

47. The king Drupada, surrounded by a large number of troops, stood at the head of that *Vyuha*, becoming as if its head. The two kings Kuntibhoja and Saivya became its two eyes.

48. O best of the Bharata race, the ruler of the Dasarhas, the Prayagas, the Daserakas, the Anupakas and the Kiratas were placed in its neck.

49. O king, Yudhishthira with the Patacharas, the Hundas, the Puravakas. and the Nishadas, became its back.

50. Bhimasena, the descendant of Prishata Dhristadumna, the sons of Draupadi, Abhimanyu, and that great car-warrior Satyaki became its two wings.

51—52. They were backed, O descendant of Bharata, by the Pishachas, the Daradas, the Pandras, the Kundavisas, the Mandakas, the Ladakas, the Tanganas, the further Tanganas, the Valhikas, the Tittiras, the Pandyas, the Uddras, the Saravas, Tumbhumas, the Vatsas, and the Nakulas.

53—54. Nakula and Sahadeva stood in the left wing. On the joints of the wings

stood ten thousand car-warriors and on the head stood one hundred thousand and on the back one hundred millions and on the neck one hundred and seventy thousand.

55. On the joints of the wings, on the wings and the extremities of the wings, stood innumerable elephants looking like so many blazing mountains.

56. The rear was protected by Viratas backed by the Kekayas, the ruler of the Kasis, and with the king of the Chedi, with thirty thousand cars.

57. O descendant of Bharata, thus forming this great *Vyuha* the Pandavas, all clad in armour waited for the morning.

58. Their clean, costly and white umbrellas, as brilliant as the sun, shone on the back of their elephants and over their chariots.

Thus ends the fiftieth chapter, *Krauncha Vyuha making of the Pandavas, in the Bhismavadha of the Bhishma Parva.*

CHAPTER LI.

(BHISMAVADHA PARVA)—Continued.

Sanjaya said :

1—5. O Sire, O descendant of Bharata, seeing that great and fearful *Vyuha*, formed by the immeasurably powerful Pandava, your son (Duryodhana) came to the preceptor, Kripa, Salya, Somadatta's son, Vikarna, Aswatthaman and all his brothers headed by Dushasana, and also all other mighty heroes, assembled there for battle, spoke these words giving great pleasure to all, "You are armed with various kinds of weapons, you are learned in the Shastras. O great car-warriors, each of you singly is capable of destroying the Pandavas with all their troops.

6. How easy it is for you then (to destroy them) when you are united. Our army protected by Bhishma is unlimited and their army protected by Bhima is limited.

7—9. Let the Samsthanas, the Surasenas, the Venikas, the Kukkuras, the Rechakas, the Trigartas, the Madrakas, the Yavanas, with Satrunjaya and Dushasana, and with also that great hero Vikarna, Nanda, Upananda, and Chitrāsena, with the Manibhadra protect Bhishma with their respective troops."

10. O Sire, then Bhishma, Drona and your sons formed a great *Vyuha* to resist that of the sons of Pritha.

11. Then, like the lord of the celestials (Indra), Bhishma surrounded by innumerable troops, advanced at the head of a mighty army.

12—14. O king, that great bowman, that greatly powerful son of Bharadwaja (Drona) followed him with the Kuntalas, the Dasarnas, the Magadhas, the Vidarbhas, the Melakas, the Karnas, and the Paravarnas, the Gandharvas, the Sindhusauviras, the Sivis, and the Vasatis with their all combatants. Sakuni with all his troops protected the son of Bharadwaja.

15—16. Then king Duryodhana with all his brothers accompanied by the Aswalakas, the Vikarnas, the Vamanas, the Kosalas, the Daradas, the Vrikas, the Kshudrakas and the Malavas, cheerfully advanced against the Pandava army.

17. O sire, Bhurisrava, Sala and Salya, Bhagadatta, Vinda and Anuvinda of Avanti protected the left wing.

18. Somadatta, Susarman, the ruler of Kambhojas, Sudhakshina, Satayus and Sru-tayus protected the right wing.

19. Aswatthaman, Kripa, the Satwata hero Kritavarmanan, with large number of troops, protected the rear.

20. Behind them stood many chiefs, Ketumat, Vasulana and the powerful prince of Kashi.

20. O descendant of Bharata, then all your troops, when they were cheerfully waiting for battle, blew their conchs and sent forth lion-like roars.

22. Hearing these shouts, the greatly powerful and the venerable Kuru grandsire uttering a lion-like roar and then blew his conch in great delight.

23. Their conchs, drums, Peshis and cymbals were sounded by all, which created a fearful din all over the field of battle.

24. Krishna and Arjuna, riding on the same car yoked with (four) white horses, blew their excellent conchs adorned with gold and jewel.

25. Hrishikesha (Krishna) blew the conch called Panchajanya and Dhananjaya Devadatta. That doer of fearful deeds, Vrikodara (Bhima) blew his huge conch, called Paundra.

26. The son of Kunti, Yudhisthira, blew the conch called Anantavijaya, Nakula and Sahadeva blew Sughosha and Mani-pushpaka.

27—28. The King of Kashi, and Saivya and Shikhandin, the great car-warrior Dhristadyumna and Virata and the great car-warrior Satyaki and that great bowman the

Panchala king, and also the five sons of Draupadi, all blew their large conchs and sent forth lion-like roars.

29—30. That great uproar, thus uttered by those heroes resounded through the sky. O great king, thus again the Kurus and the Pandavas advanced against each other with the intention of fighting a great battle.

Thus ends the fifty-first chapter, Kuru Vyuha, in the Bhismavadhya of the Bhishma Parva.

CHAPTER LII.

(BHISMA VADHA PARVA)—

Continued

Dhritarashtra said:—

1. When my troops and the troops of our foe were thus placed in battle-array, how did then the foremost of warriors Bhishma begin to strike?

Sanjaya said:—

2. When all the troops were thus placed in battle-array, the warriors all clad in armours waited with their excellent standards upraised.

3. O king, seeing his army look like the infinite ocean, your son Duryodhana, who stood within it, spoke thus to all his troops "You are all clad in armour. Now begin the fight".

4. Then all the (Kuru) warriors, full of cruel intentions and devoid of the desire of living, rushed upon the Pandavas with their standards all upraised.

5. Then a fearful hair-stirring battle took place. The cars and elephants all got mixed up.

6. Arrows with beautiful feathers and with sharp points shot by the car-warriors fell on the elephants and the horses.

7—9. When the battle thus began, the venerable Kuru grandfather, the mighty-armed and terribly powerful Bhishma, clad in armour, took up his bow and rushed upon them. He poured a shower of arrows on the heroic son of Subhadra, on Bhimasena, on the great car-warrior Arjuna, on the ruler of the Kekayas, Virata, Prishata prince Dhristadyumna and also on the Chedi and the Matsya warriors.

10. The great (Pandava) Vyuha wavered at that great attack made by that (Kuru) hero. The battle that was then fought by the combatants was fearful.

11. Many horsemen and car-warriors and best of horses fell in quick succession. Many car-warriors of the Pandava began to run away.

12. Then that foremost of men, Arjuna, seeing the great car-warrior Bhishma (destroying the Pandava troops) thus angrily spoke to the Vrishni prince (Krishna his charioteer) "Go to the place where the grandfather is."

13. "O descendant of Vrishni, it is apparent that Bhishma, in anger, will annihilate our troops for the good of Duryodhana.

14—15. O Janardana, Drona, Kripa, Salya, Vikarna with the sons of Dhritarashtra headed by Duryodhana and protected by this great bowman (Bhishma) will destroy the Panchalas. O Janardana, I shall, therefore, kill Bhishma for the good of my troops."

16. To him thus spoke Vamdeva, "O Dhananjaya, O hero, be careful, for I shall soon take you near the grandfather's car."

17. O king, having said this, Sourin (Krishna) took that world-renowned chariot in front of Bhishma's car.

18—19. With countless banners flying, with horses as handsome as a flight of cranes, with the standard upraised; with the ape (on that standard) roaring fearfully, that son of Pandu (Arjuna) came slaughtering the Kurus and the Surasenas on his large car as effulgent as the sun; the rattle of the car-wheel of which resembled that of the clouds.

20—23. That enhancer of the joy of his friends soon came to the fight. The son of Shantanu, Bhishma, protected by the warriors headed by the Sindhu king and by the warriors of the east and also by the Kekayas impetuously met him who was rushing like a mad elephant, thus frightening the brave warriors and destroying the troops with his sharp arrows. Except the Kuru grandsire, and those car-warriors, Drona and Vikartana's son, who else was able to withstand in battle the wielder of Gandiva? O king of kings, Bhishma, the grandfather of the Kurus,

24. Struck Arjuna with seventy-seven arrows, Drona struck him with twenty-five, Kripa with fifty,

25. Duryodhana with sixty-four, Salya with nine, Drona's son (Aswatthama) that foremost of men, with sixty, Vikarna with three, the Sindhu king with nine, and Sakuni with five; O king, Artayani struck the Pandava with three broad-headed

arrows. Though struck on all sides, with sharp arrows, that great bowman,

26—31. That mighty-armed one, stood unmoved as a mountain. Thereupon, that greatly powerful hero (Arjuna), of immeasurable strength, pierced Bhishma with twenty-five, Kripa with nine, Drona with sixty, Vikarna with three, Artayani with three and also the king (Duryodhana) with five arrows. Then Satyaki, Virata, Prishata prince Dhistadyumna, the sons of Draupadi, and Abhimanyu all came there to help him. Then the Panchala prince, supported by the Somakas, rushed upon the great bowman Drona who was aiding the son of Ganga (Bhishma). Then Bhishma, that best of all car-warriors, soon wounded that son of Pandu

32—36. With eighty sharp arrows, on seeing which your warriors were all very much delighted. Having heard the joyous shouts of the warriors, that foremost of car-warriors, that greatly powerful Dhananjaya rushed amongst those foremost of car-warriors. O king, he sported with his bow aiming (with success) his arrows at those great car-warriors. Then, that ruler of men, Duryodhana, seeing his troops much afflicted by that son of Pandu, spoke thus to Bhishma, "O sire, O son of Ganga, this mighty Pandava, accompanied by Krishna, cuts down our roots by destroying our troops though you and that foremost of car-warriors, Drona, are alive.

37. O king, it is only for you that Karna has laid aside his weapons and does not fight with the sons of Pritha, though he is a great friend of mine.

38. O son of Ganga, therefore do that by which this Falguna (Arjuna) might be killed." O king, having been thus addressed, your father Devavrata

39—40. Said "Fie to Khastriya usage" and then he went towards the car of Partha. O king, all the chiefs, then seeing both those two warriors face to face for fight with white horses yoked to their chariots, sent up a lion-like roar. They also blew their conchs. Then Drona's son and your son, Duryodhana and Vikarna

41—42. All stood, O sire, surrounding Bhishma in that great battle. So did the Pandavas also stand surrounding Dhananjaya in that fearful battle. The fight then began. The son of Ganga wounded Partha with nine arrows.

43—48. Arjuna wounded him in return with ten arrows. Then with one thousand arrows well-shot, the Pandava Arjuna, ever celebrated for his skill in arms, covered Bhishma on all sides. That net of arrows of Partha, O king, was soon dispelled by

another counter-net of arrows shot by the son of Shantanu, Bhishma. Both being well-pleased and both taking delight in battle, fought with each other, none of them gaining any advantage over the other. The continuous-downpour of arrows shot from Bhishma's bow were all baffled by those shot from the bow of Arjuna. So also the shower of arrows shot by Arjuna, was all cut down to the ground by the Ganga's son. Arjuna then wounded Bhishma with twenty-five sharp arrows. Bhishma also in that battle wounded Partha in return with nine arrows.

49—50. Those two great warriors, those two chastisers of foes, wounded each other's horses, and cut down each other's car-wheels and shafts. Then, O king, Bhishma, that best of heroes,

51—52. Struck Vasudeva on his breast with three arrows. O king, struck with three arrows the slayer of Madhu (Krishna) shone like a budded *Kinsuka* tree. Then seeing Madhava thus pierced, Arjuna

53—56. Wounded the charioteer of the son of Ganga with three arrows. Trying to strike each other's charioteers, they could not take aim at each other in that fight. O king, for the great ability and dexterity of the charioteers of both those warriors, their cars made beautiful circles by advancing and retreating. O king, seeking opportunity to strike each other, they often changed their positions to take aim at each other. Both of them blew their conchs and often sent forth lion-like roars.

57—58. With the sound of their conchs and the rattle of their car-wheels, the very earth appeared to be rent asunder. She began to tremble. Subterranean noise was heard. O foremost of the Bharata race, none could detect any defect in any of them.

59. Both of them possessed great prowess and great courage in battle. Each was other's match. Seeing his (Bhisma's) standard alone, the Kurus could come near him ;

60—62. So could the Pandavas also come to Partha by recognising his standard alone. O king, seeing the prowess thus displayed by those two foremost of men, O descendant of Bharata, all persons in that great battle were filled with wonder. None marked any difference between the two. Both of them were perfectly invisible by their continuous showers of arrows.

63—65. Soon again both of them became visible. Seeing their great prowess, the Gandharvas, the Charanas, the great Rishis and the celestials thus spoke to one another, "Those (two) great car-warriors, when angry, are incapable of being van-

quished even by all the worlds including the celestials, the Gandharvas and the Asuras. This exceedingly wonderful battle will be considered wonderful by all the worlds,"

66—68. Such a battle as this will never take place again. Bhishma is incapable of being vanquished in battle by the greatly wise Partha though he showers his arrows on the bow, car and steed of the forms. So also is that great bowman, the Pandava (Arjuna), incapable of being vanquished in battle by even the celestials. Bhishma is not competent to defeat him. As long as the world would last, so long would this battle be fought equally on both the sides."

69. O king, we heard these words full of praise of both the son of Ganga and the son of Pritha.

70—71. O descendant of Bharata, when these two were fighting with each other, other warriors of your side and of that of the Pandavas killed one another with sharp swords and polished battle-axes, with innumerable arrows and various kinds of other weapons.

72. So long that fearful battle continued, heroic warriors of both sides cut one another down. O king, the battle that was fought between Drona and the Panchala prince was also very fearful.

Thus ends the fifty-second chapter, fight between Bhishma and Arjuna, in the Bhismavadha of the Bhishma Parva.

CHAPTER LIII.

(BHISMAVADHA PARVA)—Contd.

Dhritarashtra said :—

1. O Sanjaya, tell me how that great bowman Drona and the Panchala prince, the scion of the Prishata race, fought with each other in that great battle.

2. When Shantanu's son, Bhishma, could not escape the son of Pandu (Arjuna) in battle, O Sanjaya, I consider Destiny to be supreme over exertion.

3. When enraged in battle Bhishma could destroy all the mobile and immobile creatures ; O Sanjaya, why could he not then escape the Pandava (Arjuna) in battle with his great prowess ?

Sanjaya said :—

4. O king, hear about this fearful battle. The son of Pandu (Arjuna) is incapable of being vanquished by even the celestials with Indra at their head.

5. With various kinds of arrows, Drona wounded Dhristadyumna and he cut down his charioteer from his place on the car.

6. O sire, the angry warrior, (Drona) also with four arrows, wounded the four excellent horses of Dhristadyumna.

7. The brave Dhristadyumna also wounded Drona with nine sharp arrows, exclaiming "Wait" "Wait."

8. Thereupon the greatly powerful and high-souled son of Bharadwaja (Drona) covered with his arrows the angry Dhristadyumna.

9. He then took up a terrible arrow for the destruction of the Prishata prince. It resembled in force the thunder-bolt of Sakra. It looked like a second rod of Yama.

10. O descendant of Bharata, seeing that arrow aimed by the son of Bharadwaja, all the troops cried "Oh" and "Alas".

11. But we then saw the great prowess of Dhristadyumna. He stood immovable like a mountain in that battle.

12. He cut down that terrible and blazing arrow which was rushing towards him like his own death. He then poured a shower of arrows on the son of Bharadwaja.

13. Seeing that very great difficult feat achieved by Dhristadyumna, the Panchalas and the Pandavas were all filled with delight. They, again and again, sent forth loud shouts.

14. Then with the desire of killing him, that greatly powerful prince shot at Drona a dart of great force adorned with gold and *Vaidurja* gems.

15. Thereupon the son of Bharadwaja smilingly cut down into three parts that dart adorned with gold and gems that was coming towards him with great force.

16. O king, having seen his dart thus baffled, the greatly powerful Dhristadyumna poured a shower of arrows on Drona.

17. Then that great car-warrior, Drona, baffling that shower of arrows, cut off the bow of the son of Drupada at a favourable opportunity.

18. When his bow was thus cut off in that battle, that highly and illustrious warrior hurled on Drona a mace with the firmness of a mountain.

19. Having been thus hurled by his hand, that fearful mace flew through the sky for the destruction of Drona. Then again we saw the wonderful prowess of Bharadwaja's son.

20.—21. He baffled that mace decked with gold, and having baffled it, he shot at

the Prishata prince many sharp arrows well-tempered, and furnished with golden wings. Penetrating the armour of the Prishata prince, they drank his blood.

22. Then the illustrious Dhristadyumna took up another bow, and with all his strength he wounded Drona with five arrows.

23. Then those two foremost of men, covered with blood, looked as beautiful as the *Kinsuka* flowers in spring.

24—25. Then that high-souled hero, (Drona) cut down his bow and with countless arrows covered the Prishata prince (Dhristadyumna) on all sides as clouds shower rains on a mountain.

26—27. He felled his adversary's charioteer from his place, he also cut down his four horses with four sharp arrows. With another arrow he cut off the leathern fence of Dhristadyumna's hand.

28. When his bow was thus cut down again, when he was thus deprived of his car and when his steeds were thus killed and his charioteer overthrown, the Panchala prince, displaying great prowess, jumped down from his car with a mace in hand.

29. But, O descendant of Bharata, before he could come down from his car, Drona cut down his mace into many fragments. It was a wonderful feat.

30. Then the mighty-armed Panchala prince took up a large and beautiful shield decked with hundred (golden) moons and also a large sword of excellent make.

31. He, then with great impetuosity, rushed towards Drona with the intention of killing him, as a hungry lion runs towards a mad elephant in the forest.

32—33. Then we again saw the wonderful prowess of Bharadwaja's son,—wonderful was the lightness of hands in using the weapon, and also his strength of arms. He alone checked the Prishata prince with a shower of arrows. Though he possessed great prowess, he could not proceed further.

34. We then saw that the great car-warrior Dhristadyumna stood where he was. He warded off those showers of arrows using his arms with great dexterity.

35. Then the greatly strong and mighty Bhimasena soon came there with the desire of helping the Prishata prince in that combat.

36. O king, he wounded Drona with seven sharp arrows. He soon took up the Prishata prince on a car.

37. Then king Duryodhana asked the ruler of Kalinga to go to the rescue of

Bharadwaja's son with a large number of troops.

38. O lord of men, then those countless Kalingas rushed against Bhima at the command of your son.

39. Then that foremost of car-warriors, Drona abandoned the Panchala prince and met Virata and Drupada both together.

40. Dhristadyumna then went to support Yudhisthira in battle. Then a fearful and hair-stirring battle was fought

41. Between the Kalingas and the illustrious Bhima,—a battle which was fearful and all-destroying.

Thus ends the fifty-third chapter, fight between Dhristadyumna and Drona, in the Bhismavadha of the Bhishma Parva.

CHAPTER LIV.

(BHISMAVADHA PARVA)—Continued.

Dhritarashtra said :—

1—2. How did the Kalinga king, that commander of a large army, having been asked by my son and supported by his troops, fight in battle with that doer of wonderful deeds, the mighty Bhimasena, that hero who roved over the field of battle with his club ?

Sanjaya said :—

3. O great king, thus asked by your son, the mighty Kalinga king accompanied by large army, advanced towards the chariot of Bhima.

4—5. O descendant of Bharata, Bhimasena, then, supported by the Chedis, rushed towards that large and mighty Kalinga army consisting of many cars, horses, and elephants. It was armed with great weapons. It was advancing towards him with Ketumat, the son of the Nishadha king, at its head.

6. Inflamed in anger, Srutayush, clad in armour, followed by his troops in battle-array and accompanied by king Ketumat, came in front of Bhima.

7. The Kalinga king with many thousand cars, and Ketumat with ten thousand elephants and also the Nishadas,

8. All, O king, surrounded Bhimasena on all sides. Then the Chedis, the Matsyas, and the Karushas with Bhimasena at their head,

9. And with many other kings, rushed with great force against the Nishadas. Then took place a fearful and terrible battle

10. Between the warriors of both the sides,—all rushing forward with the desire to kill one another. Fearful was the battle that was fought between Bhima and his adversaries.

11—13. O great king, it resembled the battle that was fought between Indra and the great host of the Danavas. O descendant of Bharata, loud uproar rose from that mighty army fighting in that battle. It resembled the sound of the roaring ocean. O king, they cut down one another and made the whole field resemble a crematorium strewn with flesh and blood. Impelled by the desire to kill, they could not distinguish friends from foes.

14. Those brave warriors who were incapable of being easily defeated, cut down even their own friends. Fierce was the struggle that took place between the few and the many,

15. Between the Chedis and the Kalingas with the Nishadas. Displaying their prowess to the best of their power, the powerful

16—17. Chedis abandoned Bhimasena and turned back. When the Chedis turned back, that son of Pandu, Bhimasena met all the Kalingas. He did not turn back depending on the strength of his own arms. The greatly powerful Bhimasena did not move; from his car,

18. He covered the Kalingas with showers of sharp arrows. Then that great bowman, the Kalinga king and that car-warrior, his son,

19. Named Sakradeva, both attacked the Pandava (Bhima) with ten arrows. But shaking his beautiful bow, the mighty-armed Bhimasena,

20. Fought with the Kalinga king, depending only on his own prowess of arms. Sakradeva shot innumerable arrows in that battle,

21. And killed Bhimasena's horses with them. Seeing that chastiser of foes deprived of his car,

22. Sakradeva rushed upon him; and shot many sharp arrows, O great king, on Bhimasena; the mighty Sakradeva poured a shower of arrows as clouds pour rain after the summer is gone.

23. But the greatly strong Bhima stayed on that car, the horses of which had been killed. He hurled from it at Sakradeva a mace made of the hardest iron.

24—25. Killed by that fearful mace, O king, the son of the Kalinga king fell down with his standard and charioteer. Then that great car-warrior the Kalinga king, seeing his son killed,

26—27. Surrounded Bhima on all sides with innumerable troops; then the greatly strong and mighty-armed Bhima took up a sword with the desire of performing a great feat. O king, that foremost of men also took up a matchless shield made of the hide of a bull.

28—29. It was adorned with stars and crescents made of gold. The Kalinga king also in great anger rubbed his bow-string and took up a poisoned *Sakti*. He shot it at Bhimasena with the desire of killing him.

30. O king, Bhimsena however soon with his big sword cut down that sharp arrow which was rushing towards him with great impetuosity.

31. He then in great delight sent up a loud shout which filled the troops with terror. The Kalinga king, being very much enraged in fighting with Bhimasena,

32—33. Soon hurled upon him fourteen darts with heads made of stone. The mighty-armed Pandava (Bhima) soon cut them down into many fragments, O king, before they could reach him. Having cut down in that battle those fourteen arrows, Bhima,

34—35. That foremost of men, on seeing Bhanumat rushed upon him. Bhanumat thereupon covered Bhima with a shower of arrows. He set up a loud shout making the sky resound with it. Bhima however could not bear that lion-like shout in that battle.

36. Possessing as he does a fearfully loud voice, he also sent up a very loud shout. At his fearful shouts, the Kalingas were filled with great alarm.

37. O best of men, they no longer considered Bhima as a human being. O king of kings, then setting up a loud shout, Bhima,

38—39. With a sword in his hand, jumped upon the excellent elephant (of Bhanumat); and with the help of the tusk of that great elephant, he got on its back. Then with his huge sword, he cut down Bhanumat in two distinct parts. Having killed the Kalinga prince, that chastiser of foes,

40. Made his huge sword, which was capable of bearing a great strain, descend on the neck of the elephant. His head thus cut off, that great elephant fell with a tremendous roar,

41. As a mountain peak falls when eaten up by (the waves of the) sea. O descendant of Bharata, jumping down from that falling elephant, that descendant of Bharata,

42—45. Clad in armour, stood on the ground with his sword in his hand. Cutting down many elephants on all sides, he roved about making his way (through the troops of the enemy). He appeared to be like a moving wheel of fire. He slaughtered innumerable horsemen, elephants and car-warriors and foot soldiers. That foremost of men, the mighty Bhima was seen to move about the field with the speed of the hawk, cutting off with his sharp sword the bodies and heads of countless men (on foot) and also of those who were on elephant.

46. Thus fighting on foot in great rage like Yama himself at the universal dissolution, he struck terror into the hearts of his enemies. Those brave warriors all became confounded.

47. Only those that were foolish came rushing at him who was roving about that field of battle with sword in his hand.

48. That mighty chastiser of foes, cut off the shafts and yokes of those warriors on their cars, and he then killed them.

49. O descendant of Bharata, Bhimasena was seen to display various kinds of motions. He wheeled about and whirled about on high. He made side-thrusts, jumped forward, ran above and leapt high.

50. O descendant of Bharata, he was seen to rush forward and rush upward. Some, mangled by that illustrious son of Pandu with his sword,

51—52. Shrieked aloud; some, mortally wounded, fell down and was killed. O descendant of Bharata, many elephants, some with their trunks and the tusks cut off, others with their temporal globes cut open, fell down uttering fearful cries.

53—57. O king, broken lances, heads of elephant-drivers, beautiful housing of elephants, chords as shining as gold, collars, darts, mallets, quivers, various kinds of machines, beautiful bows, short arrows with polished heads, hooks and screws various sorts of bells and belts decked with gold,—these were seen falling or already fallen on the field of battle. With elephants having the fore parts and hind parts of their bodies and trunks cut off or entirely killed, the battle field appeared to be strewn with fallen cliffs. Having thus killed many huge elephants that foremost of men then began to destroy the horses.

58. O descendant of Bharata, that hero felled many foremost of horse-men. O sire that battle that was fought between him and those soldiers was exceedingly fearful.

59—60. Hilts, traces, golden saddles, girths, covers for the horses, bearded darts

costly swords, armours, shields, and beautiful ornaments, were seen by us strewn over the ground in that great battle.

61—63. He caused the earth to be covered with blood, thus making her look as if she were variegated with lilies. The mighty Pandava, jumping high and dragging down some car-warriors, cut them down with their standards. Often jumping up and frequently rushing on all sides, that greatly powerful hero roved about and filled all the troops with wonder. Some he killed by his legs, some he dragged down and pressed them into the earth.

64. Others he cut down with his sword, others again he frightened with his terrible roars. Others he threw down by the force of his thighs.

65—68. Others again fled away on simply seeing him. It was thus that the great and powerful army of the Kalingas surrounded Bhimasena and rushed upon him. O best of the Bharata race, seeing Srutayush at the head of the Kalinga troops, Bhimasena rushed at him. Seeing him come, the Kalinga king wounded Bhimasena with nine arrows. Wounded by those arrows shot by the Kalinga king, like an elephant pierced by the hook,

69—70. Bhimasena blazed up in wrath like a fire fed with fuels. Then that best of charioteers, Asoka, soon brought a car decked with gold, and he caused Bhima to mount upon it. Thereupon that chastiser of foes, the son of Kunti (Bhima) soon mounted on that car.

71—73. Then he rushed towards the Kalinga king, shouting "Wait" "Wait". Then the greatly powerful Srutayush, in great anger, shot at Bhima many sharp arrows and thus displayed his great lightness of hands. O king, thus wounded by those nine sharp arrows shot by the Kalinga king from his excellent bow, that great warrior Bhima blazed up in anger like a snake struck with a rod.

74. Then that foremost of powerful men, that son of Pritha, Bhima in great anger drew his bow to its highest stretch, and killed the Kalinga king with seven iron arrows.

75. With two arrows he killed the two powerful protectors of his car-wheels; he also killed Satyadeva and Satya.

76. The high-souled Bhima then with many sharp arrows caused the destruction of Ketumat.

77. Thereupon the Kalinga warriors in great anger met the angry Bhimasena in battle backed by many thousands of combatants.

78. O king, armed with darts and maces and swords and lances and scimitars and battle-axes, the Kalingas by hundreds and thousands surrounded Bhimasena.

79. Resisting that shower of arrows, that great warrior (Bhima) then took up his fearful mace. He then jumped down from his car in great speed.

80—83. Bhima then killed seven hundred heroes; that chastiser of foes then sent two thousand Kalingas to the region of Death. It was a wonderful feat; it was thus that the heroic and the fearfully strong Bhima again and again killed in that battle a very large number of the Kalingas. Elephants were deprived of their riders by that son of Pandu. Afflicted with arrows they roved about the field, treading down innumerable troops and uttering roars like those of the clouds.

84. Then the mighty-armed Bhima with his sword in his hand blew in great delight his fearfully roaring conch.

85. With that tremendous sound the hearts of the Kalinga troops began to tremble in fear. O chastiser of foes, the Kalingas appeared to have lost all consciousness.

86—88. All the combatants and all the animals trembled in fear. By Bhimasena's roving about over the field of battle like an infuriated elephant, and by his frequent jumping up,—a short of trance came over the foe. The whole Kalinga army trembled in fear like a large lake agitated by an aligator.

89—90. Struck with panic, the Kalingas, fled away in all directions. When they were rallied again, the commander of the Pandava army (Dhrishtadyumna) then ordered his troops, exclaiming "fight".

91. Having heard the word of their commander, many heroes headed by Shikhandin came to the help of Bhima, supported by many well-skilled car-warriors.

92. The Pandava, king Yudisthira Dharmaraja followed all of them behind with a large force of elephants, each of the colour of clouds.

93. Thus urging all his troops, the Prishata prince surrounded by many great warriors went to protect one of the wings of Bhima's troops.

94. To the Panchala prince, there was none dearer than life on earth except Satyaki and Bhima.

95. That slayer of hostile heroes, the Prishata prince saw that chastiser of foes, the mighty-armed Bhimasena fighting among the Kalingas.

96. O chastiser of foes, O king, He sent forth many loud shouts and filled all his troops with delight. He blew his conch and uttered a lion-like roar.

97. Seeing the red standard of Dhristadyumna's car decked with gold and yoked with milk white steeds, Bhimasena became much encouraged.

98. The high-souled Dhristadyumna, seeing Bhimasena attacked by the innumerable Kalingas rushed to his rescue.

99. Seeing Satyaki at a distance, those two greatly powerful heroes Dhristadyumna and Vrikodara furiously fell upon the Kalingas.

100. The foremost of men, the descendant of (Sini), that best of all warriors (Satyaki) also soon came to the spot and defended the wings of both Bhima and the Prishata prince.

101. With his big bow in his hand, he created a great havoc. Making himself fierce in the extreme, he began to kill the enemy.

102. Bhima caused a river of blood to flow,—it was made of the flesh and blood of the Kalingas.

103. O king, seeing Bhima in this fearful fight, all the troops exclaimed, "This one who is fighting in Bhima's shape with the Kalingas is Yama himself."

104. Having heard their cries, the son of Santanu, Bhishma, surrounded on all sides by many warriors, soon came to Bhima.

105. Thereupon Satyaki, Bhima, and the Prishata prince Dhristadyumna all rushed towards Bhishma's car decked with gold.

106. All of them soon surrounded the son of Ganga. Without losing a moment they wounded Bhishma each with three fearful arrows.

107. Your father Devavrata, wounded each of these mighty bowmen with three straight arrows in return.

108. Having checked those mighty car-warriors with thousands of arrows, he killed with his arrows the horses of Bhima clad in golden armour.

109. The greatly strong Bhima however stood on the car, the horses of which were killed. He then with great force hurled a dart at Bhishma.

110. Your father Devavrata cut off in that battle that dart before it could reach his car. It then fell in fragments on the ground.

111. Then that foremost of men, Bhishma took up a heavy and mighty mace

made of *Saikya* iron. He then jumped down from his car.

112. But Dhristadyumna soon took up that foremost of car warriors on his own car. He then took away that illustrious hero in the sight of all the warriors.

113. Satyaki however, in order to do what is agreeable to Bhima, cut down with his arrows the charioteer of the revered Kuru grandfather.

114. When his charioteer was thus killed, that foremost of car-warriors Bhishma was borne away from the battle field by his horses which ran with the speed of wind.

115. O king, when that great car-warrior was thus carried away from the field of battle, Bhima blazed up like a great fire when it consumes dry grass.

116. Having killed all the Kalingas, O best of the Bharata race, he stood in the midst of the troops, and none dared to withstand him.

117. O best of the Bharata race, praised by the Pandavas and the Matsyas, he embraced Dhristadyumna and then went to Satyaki.

118. That foremost of the Yadus, that irresistible hero Satyaki then thus spoke to Bhishma in the presence of Dhristadyumna.

119. "By good luck the Kalinga king, also the Kalinga prince Ketumat and also Sakradeva of that country and also all the Kalingas have been killed by you in this battle.

120. The army of the Kalingas, consisting of many thousands of cars, elephants, horses, noble warriors and heroic combatants, has been destroyed by your prowess of arms alone".

121. Having said this, the mighty-armed grandson of Sini the chastiser of foes embraced the son of Pandu (Bhima). He then quickly got upon his car. Then that great car-warrior began to kill the troops in anger, thus strengthening the hands of Bhima.

Thus ends the fifty-fourth chapter, the death of the Kalinga king, in the Bhishma-vadha of the Bhishma Parva.

CHAPTER LV.

(BHISMAVADHA PARVA)—

Continued.

Sanjaya said :—

1. O descendant of Bharata, when that day passed away, when the destruction of

cars, elephants, horses, foot-soldiers and horsemen went apace,

2. The Panchala prince fought with Drona's son (Ashwathaman), Salya, and the illustrious Kripa.

3. The mighty heir-apparent of the king of Panchala with many sharp arrows killed the horses of Drona's son who is celebrated all over the world.

4. Deprived of his horses, Drona's son soon got upon the car of Salya and showered his arrows on the Panchala prince.

5. O descendant of Bharata, seeing Dhrishtadyumna fighting with Drona's son, the son of Subhadra (Abhimanyu) ran up showering his fearful arrows.

6. O best of the Bharata race, he wounded Salya with twenty-five arrows and Kripa with nine arrows and Ashwathaman with eight.

7. Drona's son also soon wounded Arjuna's son with many winged arrows; Salya also pierced him with twelve arrows,—Kripa shot at him three sharp arrows.

8. Your grandson Lakshmana then rushed at Subhadra's son in anger, and a fearful battle began between the two.

9. In that fight Duryodhana's son in anger wounded Subhadra's son with many sharp arrows. O king, it was a wonderful feat.

10. O best of the Bharata race, the light-handed Abhimanyu, also being very much enraged, soon wounded his cousin with five hundred arrows.

11. O king, Lakshmana also with his arrows cut down (his adversary's) bow staff, on seeing which all the troops sent up a loud shout.

12. Then that slayer of hostile heroes, Subhadra's son, throwing aside the broken bow, took up another beautiful and tough bow.

13. Thereupon those two foremost of men, thus fighting together with the desire of counteracting each other's feats, wounded each other with innumerable sharp arrows.

14. O king, Duryodhana, on seeing his mighty son thus hard pressed by your grand son ran towards the spot.

15. When your son went to the spot, all the kings surrounded Arjuna's son with many thousands of cars.

16. O king, being as invincible and powerful as Krishna himself, that hero, being thus surrounded by those heroes, was not the least agitated.

17. Seeing Subhadra's son fighting, Dhananjaya (Arjuna) hastened to the spot in great anger, with the intention of rescuing his son.

18. Thereupon the kings headed by Bhisma and Drona and accompanied by many elephants, horses and cars rushed with great force on Sabyasachin (Arjuna).

19. Then a thick shower of dust, being raised by foot-soldiers, horses and cars and cavalry-men, covered the sky.

20. When those thousands of elephants and hundreds of kings came within the reach of Arjuna's arrows, they could not make any further advance.

21. All the troops sent up loud shouts, and all directions became dark. Then the army of the Kurus assumed a fearful and dreadful aspect.

22. Neither the sky, nor the sun, nor the cardinal points, nor the earth, O best of men, could be distinguished, in consequence of the continuous showers of arrows shot by Kiritin (Arjuna).

23. Many elephants were deprived of their standards, and many car-warriors were also deprived of their horses. Having abandoned their cars, many car-warriors were seen wandering (over the field).

24. Many other car-warriors, deprived of their cars, were seen to rove about with their weapons in their hands and other arms adorned with *Angadas*.

25. O king, horsemen, urging their horses and elephant-men urging their elephants fled away in all directions from the fear of Arjuna.

26. Kings were seen falling from their cars; elephants and horses were also seen to fall cut down by Arjuna's arrows.

27—28. Assuming a fierce countenance, Arjuna cut down with fearful arrows the upraised arms of warriors with maces in their hands, also with swords, darts, quivers arrows, bows, hooks and standards.

29—32. O sire, O descendant of Bharata, spiked maces broken in fragment, mallets, bearded darts, short arrows, swords, sharp edged battle-axes, lances, broken shields, armours, standards, every sort of weapons, umbrellas with golden staves, iron-hooks, goads, whips, and traces were all seen strewn over the field of battle in heaps.

33. O sire, there was none in your army who could advance against Arjuna in battle.

34. O king, whoever advanced against that son of Pritha, was immediately shot down and sent to the abode of Yama.

35. When all your troops broke down and fled away, Arjuna and Vāsudeva blew their excellent conchs.

36. Your sire Devavrata then, on seeing the Kuru army routed, smilingly thus spoke to the heroic son of Bharadwaja (Drona) on that field of battle.

37. "This mighty and heroic son of Pandu Dhananjaya, accompanied as he is by Krishna, is treating our troops as he alone is able to deal with them.

38. Seeing him resemble to-day the destroyer himself at the universal dissolution, we find that he is invincible to-day.

39. This our vast army is now impossible to be rallied. Behold, looking at me, they are running away.

40. Robbing the vision of the world, the sun is going down that best of mountains, called Asits.

41. O foremost of men, I think, the time has come now to withdraw our army. The troops will never fight, they are tired and struck with panic."

42—43. Having said this to Drona that foremost of all preceptors, that great car-warrior Bhishma withdrew his army. Then when the sun went down, O sire, both the armies were withdrawn and twilight came in.

Thus ends the fifty-fifth chapter, second day's battle, in the Bhismavadha of the Bhishma Parva.

CHAPTER LVI.

(BHISMAVADHA PARVA)—Contd.

Sanjaya said:—

1. When night passed away and morning dawned, the son of Santanu Bhishma, the revered grand-sire of the Kurus gave the order for the Kuru army to be ready for fight.

2. That chastiser of foes, the son of Santanu, with the desire to win victory for your son then formed that great *Vyuha* called *Garuda*.

3. On the back of that *Garuda* (the king of the bird) your father Devavrata himself stood. Its two eyes were made by the son of Bharadwaja (Drona) and the Satwata Kṛitavarman.

4. Those two illustrious heroes, Ashwathaman and Kripa, backed by the Trigarthas, the Matsyas, the Kekayas and the Vatadhanas stood at its head.

5—6. O sire, Bhurisravas, Sala, Salya Bhagadatta, the Madrakas, the Sindhu-arvaras, the Panchanadas with Jayadrhatha stood at its neck. At its back stood king Duryodhana with all his followers.

7. O great king, Vinda and Anuvinda of Avanti, the Kamvojas with the Sahas and also the Surasenas formed its tail.

8. The Magadhas, the Kalingas with all the Daserakas clad in armour, formed the right wing of that *Vyuha*.

9. The Karushas, the Vikanjās, the Mundas, the Kanadivṛishas, with Vṛihadvala formed its left wing.

10. That chastiser of foes, Sabyasachin (Arjuna) seeing the enemy's troops formed into a *Vyuha*, with the assistance of Dhṛistadyumna formed his troops into a counter *Vyuha*.

11. In opposition to your *Vyuha*, that son of Pandu formed a *Vyuha* after the shape of the half-moon.

12. On its right side stood Bhimasena surrounded by kings of various countries all abundantly provided with arrows.

13. Next to him stood those two great car-warriors Virata and Drupada; next to them was Nila armed with poisonous weapons.

14. Next to Nila stood the great car-warrior Dhṛishtaketu backed by the Chedis the Kasis, the Karushas and the Panjāvas.

15. Dhṛishtadyumna with Shikhandin with the Panchalas and the Pravadrakas and also with other troops stood in the middle.

16. Dharmaraja Yudhisthira was also there surrounded by his innumerable elephants. Next to them, O king, stood Satyaki and the five sons of Draupadi.

17. Next to them was Iravan. Next to Iravan was Bhimasena's son (Ghatotkacha) with the great Kekaya car-warriors.

18. Next to them, on the left side, was that foremost of men, Arjuna who had as his protector Janardana (Krishna) the protector of the whole universe.

19. It was thus the Pandavas formed their *Vyuha* for the destruction of your sons and those who have taken your side.

20. Then commenced the battle between your troops and the foes; all struck at one another; elephants and cars mixed up in one confusion.

21. O king, innumerable elephants and cars were seen everywhere. They rushed upon one another for the purpose of slaughter.

22. The rattle of innumerable car-wheels mingled with the beat of drums created a tremendous din.

23. O descendant of Bharata, the shouts of the heroic combatants of your army and those of your enemies when killing one another, reached the very heavens.

Thus ends the fifty-sixth chapter, Garuda and half-moon Vyūha making, in the Bhismavadha of the Bhishma Parva.

CHAPTER LVII.

(BHISMAVADHA PARVA)—

Continued.

Sanjaya said :—

1—4. When your troops and those of the Pandavas were placed in battle array, that great car-warrior Dhananjaya made a great slaughter by cutting down with his arrows many leaders of car-warriors; your troops though thus slaughtered in the battle by the son of Pritha who resembled the destroyer himself at the end of a Yuga, yet fought with the Pandavas with perseverance. Desiring to win blazing glory and making death their final goal with minds undirected to anything else, they broke the Pandava ranks in many places, but their ranks also were in many places broken.

5. Then both the Kuru and the Pandava army broke and fled away. Nothing could then be distinguished.

6. A thick cloud of dust rose covering the sun. No body could distinguish any of the cardinal points.

7. O king, everywhere the battle raged the combatants were guided only by the indications afforded by colours, by watch-words, by names and by tribal distinctions.

8. O sire, O king, the *Vyūha* protected as it was by the son of Bharadwaja (Drona) could by no means be broken.

9. So did the formidable Pandava *vyūha* remain unbroken, protected as it was by Sabyasachi (Arjuna), and well-guarded by Bhima.

10. O king, the cars and the elephants of both the armies and other combatants came out of their respective arrays and engaged in the fight.

11. In that fearful battle, horse-men cut down horsemen with sharp and polished swords and long lances.

12. Car-warriors getting car-warriors within reach cut them down with their arrows decked with golden wings.

13. Elephant-riders of both the armies cut down one another when they got them in close quarters with their broad-headed arrows and lances.

14. Innumerable foot-soldiers angrily and at the same time cheerfully cut down one another with short arrows and battle axes.

15. O king, car-warriors, getting elephant riders within reach cut them down with the elephants. Elephant riders also cut down car-warriors.

16. O best of the Bharata race, horse-men with their lance cut down car-warriors in that battle; car-warriors also cut down horse-men.

17. In both the armies, foot-soldiers cut down many car-warriors, many car-warriors cut down innumerable foot-soldiers with their sharp weapons.

18. Elephant-riders cut down horse-men and horse-men cut down warriors who were on the back of elephants; every thing appeared to be exceedingly wonderful.

19. Foot soldiers were seen to be cut down by the foremost of elephant-riders and the elephant-riders were also to be seen cut down by the foot-soldiers.

20. Hundreds and thousands of foot soldiers were seen to be cut down by horse-men, and horsemen by foot-soldiers.

21—23. O best of the Bharata race the battle field, strewn with broken standards bows, lances, housings of elephants, costly blankets, bearded darts, maces, clubs with iron spikes, *Kampanas*, various sorts of armours, arrows with golden wings, looked as if it were covered with garlands of flowers.

24. The ground becoming muddy with flesh and blood, became impassable with the bodies of men, horses and elephants, that were killed in that fearful battle.

25. O descendant of Bharata, saturated with human blood, all dust disappeared. All the cardinal points became perfectly clear.

26. O descendant of Bharata, innumerable headless bodies were seen rising from the ground, an omen to indicate that the destruction of the world is near.

27—29. In that fearful and terrible battle, car warriors were seen to run away in all directions; then Bhishma, Drona, Jayadratha the king of the Sindhu, Purumitra, Vikarna, the son of Suvala Sakuni, these invincible and lion-like heroes broke the Pandava rank.

30—31. O descendant of Bharata, Bhimasena, the Rakshasha Gatotkacha, Satyaki, Chikita, the sons of Draupadi,

backed by all the kings, chastised your troops and your sons, as the celestials did the Danavas.

32. Those foremost of Khasatriyas struck one another in battle. They became terrible to look at. Covered with blood, they shone like the *kinsuka* flowers.

33. O king, vanquishing their adversaries, those foremost of warriors of both the armies looked like the brilliant stars in the sky.

34. Then your son Duryodhana supported by one thousand car-warriors rushed to battle with the sons of Pandu and the Rakshasha (Ghatotkacha).

35. The Pandavas also with many thousand troops rushed in battle against those chastiser of foes, the heroic Bhishma and Drona.

36. The diadem-decked hero (Arjuna) also rushed in anger against those foremost of kings. Then the son of Arjuna, Abhimanyu and Satyaki both rushed against the forces of the son of Suvala, Sakuni.

37. Then again commenced a fearful and hair-stirring battle between the troops of both the sides,—both parties being eager to defeat one other.

Thus ends the fifty-seventh chapter, commencement of the third day's battle, in the Bhismavadha of the Bhishma Parva.

CHAPTER LVIII.

(BHISMAVADHA PARVA.)—*Contd.*

Sanjaya said :—

1. Having seen Arjuna in battle, the kings angrily surrounded him on all sides with many thousands of cars.

2. O descendant of Bharata, having surrounded him with many thousand cars, they covered him from all sides with many hundreds of arrows.

3—6. They angrily hurled at Falguna's (Arjuna's) car bright and sharp pointed lances, maces, clubs with spikes, bearded darts, battle-axes, mallets, and bludgeons. That shower of weapons came to him like a flight of locusts. But Pritha's son checked it with his gold decked arrows. Seeing on that occasion the extraordinary lightness of the hands of Vivatsu (Arjuna), the celestials, the Danavas, the Gandharvas, the Pishachas the Urugas and the Rakshashas praised Falguna, exclaiming "Excellent" "Excellent."

7. The heroic Gandharas with Suvala's son at their head, surrounded Satyaki and Abhimanyu.

8. Then those brave warriors led by Suvala's son angrily cut down into fragments the excellent car of the Vrishni hero (Satyaki) with various kinds of weapons.

9. O chastiser of foes, in that fearful battle, Satyaki abandoned his own car and mounted on that of Abhimanyu.

10. Then those two heroes, mounting on the same car, began to slaughter the army of Suvala's son (Sukani) with innumerable sharp-pointed arrows.

11. Drona and Bhishma fighting bravely began to slaughter the troops under Dharmaraja Yudhishthira with sharp arrows furnished with feathers of *Kanka* bird.

12. Then the son of Dharma (Yudhishthira) and the two sons of Madri, in the very sight of the whole army, began to chastise the troops of Drona.

13. Then the battle that was fought was fearful and terrible, like the one that was fought in the days of yore between the celestials and the Danavas.

14. Bhimasena and Ghatotkacha both performed great feats. Then Duryodhana came and checked them both.

15. O descendant of Bharata, the prowess that we saw displayed by the son of Hirimva was exceedingly wonderful ; for he transcended even his father (Bhima).

16. Then the Pandava Bhimasena angrily and smilingly wounded the vindictive Duryodhana in the breast with an arrow.

17. Then king Duryodhana, mortally wounded by that arrow, sat down on his car and fainted.

18. O king, seeing him senseless, his charioteer speedily carried him away from the field of battle. Then the troops that supported Duryodhana broke and fled away.

19. Then striking those flying Kuru troops with his sharp-pointed arrows Bhima pursued them.

20. Then that foremost of warriors, the Prishata prince and the Pandava king Dharmaraja Yudhishthira, O descendant of Bharata, in the very sight of Drona and Ganga's son (Bhishma),

21. Slaughtered their troops with sharp arrows, each capable of destroying hostile heroes. Your those troops thus fled from the battle ;

22. And those two great car-warriors Bhishma and Drona could not stop them. Though attempted to be stopped by Bhishma and the high-souled Drona,

23. Those troops fled away in the very sight of Drona and Bhishma. When those

thousands of car-warriors fled away in all directions.

24. O chastiser of foes, then Subhadra's son (Abhimanyu) and that best of the Sini's race, both mounting the same car began to slaughter the army of the son of Suvala.

25. Sini's grandson and that foremost of the Kuru race looked as effulgent as the sun and the moon when they are seen both in the sky after the last lunation of the dark: tort-night has passed away.

26. O king, then Arjuna angrily poured shower of arrows on your army as clouds pour rain in torrents.

27. Thus slaughtered in the battle with the arrows of Partha, the Kuru army, trembling in grief and fear fled away.

28. Seeing the army flying, the mighty Bhishma and Drona both enraged and both eager to do Duryodhana's good tried to stop them.

29. Then king Duryodhana himself cheering his troops stopped them from flying away in all directions.

30. Thereupon all the Khashtriya car-warriors stopped, each on the spot from which they saw your son.

31. O king, then the common soldiers, having seen them stop, stopped of their own accord from shame and from the desire of displaying their prowess.

32. O king, the army thus rallied appeared then like the surging sea at the time of moon's rising.

33. Having seen his army rallied for fight, king Suyodhana soon went to the son of Santanu and thus spoke to him.

34—35. "O grandfather, hear what I say; O descendant of Bharata, O scion of the Kuru race, when you, and that foremost of men learned in arms, Drona, with his son and with all our other friends, and also the great bowman Kripa are alive, I do not consider it creditable that my troops should run away.

36. I do not consider the Pandavas a match for you, or for Drona or for Drona's son or for Kripa.

37. O grandfather, the Pandavas are certainly being favoured by you. O hero, therefore you forgive them this slaughter of my troops.

38. O king, you should have told me, before this battle began, that you would not fight with the Pandavas.

39. O descendant of Bharata, hearing such words from you and from the preceptor

(Drona), I would have then with Karnâ reflected what we should have done.

40. O foremost of men, if I do not deserve to be abandoned by you two, then fight at the utmost of your power."

41. Having heard these words, Bhishma laughed and turned his eyes in anger. He then thus spoke to your son.

42. "O king, I have innumerable times said to you words worthy of your acceptance and fraught with your good. The Pandavas are invincible even to the celestials with Vasava at their head.

43. O foremost of kings, what I am capable of doing, aged as I am, I shall certainly do in this battle to the utmost of my power. See it now with your kinsmen.

44. In the sight of all I shall today alone chastise the Pandavas with their troops and with all their kinsmen."

45. Having been thus addressed by Bhishma, O king, your son was filled with delight. He ordered conchs to be blown and drums to be beat.

46. O king, having heard the loud uproar, the Pandavas blew their conchs and ordered their drums and cymbals to be sounded.

Thus ends the fifty-eighth Chapter, colloquy between Bhishma and Duryodhana, in the Bhismavadha of the Bhishma Parva.

CHAPTER LIX.

(BHISMAVADHA PARVA)—Contd.

Dhritarashtra said:—

1—2. When enraged by the words of my son, O Sanjaya, Bhishma took that fearful vow in the battle, what did he do to the Pandavas, and what did the Panchalas do to the grandsire? O Sanjaya, tell me all this.

Sanjaya said:—

3. O descendant of Bharata, when the morning of that day passed away and when the sun in his westward course had gone some portion of his path,

4. And when the illustrious Pandavas had won the victory, your father Devavrata learned in the precepts of morality,

5. Rushed on the fleetest steed towards the Pandava army, followed by a very large force and by all your sons.

6. Then O descendant of Bharata, a fearful and hair-stirring battle between ourselves and the Pandavas began in consequence of your sinful policy.

7. The twang of bows and the flapping of bowstrings mingling together, made a loud uproar which resembled the noise of splitting hills.

8. "Stay", "Hear stand I", "Turn back", "Stand", "I wait for you", "Strike" these were the words that were heard everywhere.

9. The sound of the fall of armours, of crowns and diadems and of standards, resembled the sound of falling stones on hard grounds.

10. Hundreds and thousands of heads and arms adorned with ornaments, fell on the ground and moved in convulsions.

11. Some brave combatants with heads cut off still stood with weapons in their grasp and with bows.

12. A fearful river of blood began to run there. It was of impetuous current, it was miry with flesh and blood and the dead bodies of elephants appeared in it like (sub-marine) rocks.

13. It flowed from the bodies of horses, men and elephants. It was delightful to vultures and jackals. It ran towards the ocean of after-life.

14. O king, O descendant of Bharata, a battle like the one that was fought between your sons and the Pandavas was never before seen or heard of.

15. Chariots could not make their way, for the way was blocked by the bodies of combatants. The field of battle with the bodies of the killed elephants appeared to be strewn over with blew peaks of hills.

16. O sire, strewn with various coloured armours and turbans, the battle field looked beautiful like the autumn sky.

17. Though mortally wounded, some warriors were seen to rush upon the enemy in battle with cheerfulness and pride.

18. Many, fallen on the field of battle, cried aloud, "O father, O brother, O friend, O kinsman, O companion, O maternal uncle, do not abandon me."

19. Others cried, "Come, come to this side, why are you frightened? Where do you go? I stand in battle. Do not be afraid."

20. In that great battle, the son of Santanu, Bhishma, with his bow drawn to a circle, shot arrows with blazing points which resembled snakes of virulent poison.

21. O descendant of Bharata, showering continuous arrows in all directions, that hero of rigid vows (Bhishma) struck the Pandava warriors calling each by name.

22. O king, displaying his great lightness of hands and dancing as it were along the track of his car, he appeared to be present everywhere like a circle of fire.

23. In consequence of his great lightness of hands, the Pandavas and the Srinjayas saw that hero in that battle multiplied to one thousand fold, though he was really alone.

24. Everyone present there considered Bhishma as having multiplied his self by illusion. They now saw him on the east, and on the very next moment, they saw him on the west.

25. Now they beheld him on the North, and on the next moment they beheld him on the South. Thus the son of Ganga was seen to fight on all directions (simultaneously).

26. There was none amongst the Pandavas who was able even to look at him. What they all saw were only innumerable arrows shot from his bow.

27. Having seen him achieve such great feats and slaughter their ranks, the heroic warriors (of the Pandava side) uttered many lamentations.

28—36. Thousands of kings came in contact with your father who was thus roving over the field in a super-human way. They fell into that fire Bhishma as flights of senseless insects fall on a blazing fire for their own destruction. Not a single arrow of that light-handed hero was futile. They cut down innumerable men, elephants and steeds. With one single straight arrow he felled down one big elephant, as a hill is brought down by the thunder-bolt. Your sire, with sharp arrows, pierced at a time two or three elephant riders clad in armour. Whoever came near that foremost of men Bhishma in that battle, was seen the very next moment to fall down on the ground. The vast army of Dharmaraja Yudhisthira, having been thus slaughtered by the greatly powerful Bhishma, gave way in one thousand directions. Thus afflicted by that shower of arrows, that vast army began to tremble even in the presence of Vasudeva (Krishna) and the illustrious Partha (Arjuna). Though the heroic leaders of the Pandu army tried their utmost, yet they could not prevent the great car-warriors of their side from running away. The prowess with which Bhishma routed that vast army was equal to that of the lord of the celestials himself.

37. O great king, that great army was so completely routed that no two persons were seen together; cars, elephants, and horses were pierced all over their bodies, and

the standards and arrows were strewn over the field.

38—42. The Pandava army cried "Oh" and "Alas", and became deprived of its senses. Father struck the son and the son struck the father; friends fought with dearest friends as if all were under the influence of fate. O descendant of Bharata, many men of the Pandava army were seen with dishevelled hair to run away throwing aside their armours. The Pandava army uttered loud lamentations. Even the very leaders of their car-warriors were seen to be as confounded as a very herd of kine. Having seen the army thus routed, that delighter of the Yudu race (Krishna) stopped that best of car (belonging to Arjuna) and thus spoke to Partha:—"O son of Pritha, the hour has now come which was desired by you.

43—45. O foremost of men, strike Bhishma or else you will lose your senses. O hero, formerly in the assembly of the kings you said, "I will kill all the warriors of the sons of Dhritarastra, headed by Bhishma and Drona, all who will fight me in battle. O Vivatsu, O son of Kunti, O chastiser of foes, make your words now true. Your army is routed on all sides.

46. Behold, all the kings of Yudhishthira's army are flying away, on seeing Bhishma in battle who looks like the destroyer himself with his wide open mouth.

47—48. Having been afflicted with fear, they are running away, as do the small animals at the sight of the lion." Having been thus addressed, Dhananjaya thus spoke to Vasudeva. "Plunging through this sea of the hostile army, drive the horses to the spot where Bhishma is. I shall tell down (today) that invincible warrior, the revered Kuru grandsire.

49. O king, then Madhava drove those silver-white steeds to the place where the car of Bhishma was,—the car which like the very sun was incapable of being gazed at.

50. Having seen the mighty-armed son of Pritha thus rush to fight with Bhishma, the great army of Yudhishthira rallied for battle.

51. Then that foremost of Kuru warriors Bhishma again and again roared like a lion. He then covered the car of Dhananjaya with a shower of arrows.

52. In a moment (Arjuna's) car with its standard and charioteer became invisible, having been covered with that shower of arrows.

53. The greatly powerful Vasudeva however, fearlessly and patiently drove the horses now wounded by Bhishma's arrow.

54. Then Partha took up his celestial bow whose twang resembled the roar of the clouds, and cut down Bhishma's bow with his sharp arrows.

55. Your father, the Kuru hero, took up another bow when he saw the one in his hand cut down. He strung it within the twinkling of an eye.

56. He drew that bow, the twang of which resembled the roar of the clouds, with his two hands. But Arjuna, now excited with anger, again cut down that bow.

57. Thereupon the son of Santanu (Bhishma) praised his lightness of hand by saying, "O Partha, O son of Pandu, O mighty-armed hero, 'Excellent, Excellent.'

58. O Dhananjaya, such a great feat is indeed worthy of you. I have been pleased with you. O son, fight hard with me."

59. Having thus praised Partha, and having taken up a large bow, that great hero hurled his arrows at Partha's car.

60. Vasudeva then displayed his great skill in the guiding the horses. He baffled those arrows by driving the car in quick circles.

61. Then, O sire, Bhishma with great force pierced both Vasudeva and Dhananjaya with keen arrows all over their bodies.

62. Wounded by those arrows of Bhishma those foremost of men looked like two roaring bulls with scratches of horns on their bodies.

63. Excited with wrath, Bhishma covered the two Krishnas on all sides with hundreds and thousands of arrows.

64. With his sharp arrows the angry Bhishma made the Vrishni chief (Krishna) to shiver; laughing loudly also he made Krishna very much astonished.

65—66. Then seeing the great prowess of Bhishma and the mildness with which Arjuna fought, and also seeing that Bhishma was showering a continuous shower of arrows in that battle and that he was appearing like the all consuming sun in the midst of the two armies,

67. And marking also that that hero (Bhishma) was killing the foremost warriors of Yudhishthira's army and that he was making a great havoc amongst the troops as if the hour of dissolution had come,

68. The exalted Keshava, that slayer of hostile heroes, that high-souled one became unable to see what he saw. He thought that the army of Yudhishthira could not survive that slaughter.

69. Bhishma was capable of destroying all the Daityas and Danavas in a single day;

with how much ease then could he kill the Pandavas with all their soldiers and followers.

70—71. The vast army of the illustrious Pandava (Yudhisthira) again began to fly away. Having seen the Somakas routed, the Kurus, gladdening the heart of the grandsire rushed to battle with great cheerfulness. (Seeing) all this, Krishna reflected:—"Clad in armour I will kill Bhishma today for the sake of the Pandavas.

72—73. I will lighten the burden of the Pandavas. Though struck with keen arrows in the battle, Arjuna does not what he should do, from respect for Bhishma." While Krishna was thus reflecting the grandsire again hurled his arrows on Partha's car.

74. In consequence of those various arrows flying in all directions, all sides were completely enshrouded. Neither the sky, nor the directions, nor the earth, nor the brilliant sun could be seen.

75—82. The winds that blew appeared to be mixed with smoke; all the directions seemed to be agitated. Drona, Vikarna, Jayadratha, Bhurisrava, Kritavarman, Kripa, Srutayusha, the ruler of Amvarttha, Vinda and Anuvinda, Sudhashkhina, the people of the western country, the various tribes of Souviras, the Vasistas, the Khudrakas, and the Malavas,—all these at the command of the Gautamas royal son soon came to Kiritin (Arjuna) for battle. The grandson of Sini saw that Kiritin was surrounded by many thousands of horse and footsoldiers, and car-warriors and great elephants. Having seen Vasudeva and Arjuna thus surrounded by infantry and elephants and horses and cars on all sides, that foremost of all wielders of arms, that chief of the Sinis, soon went to that place. That foremost of bowmen, the Sini chief quickly rushed upon those troops and soon came to Arjuna's aid, as Vishnu came to the slayer Vritra. That foremost of Sini warriors cheerfully thus addressed the troops of Yudhisthira who were all frightened by Bhishma, and whose elephants, horses cars and numberless standards had been mangled and broken into pieces and who were all flying away from the battle-field "O Khasatriyas, where do you go? This is not the duty of virtuous men as declared by the ancients.

83—84. O foremost of heroes, do not violate your pledges; observe your own duties as heroes." Having seen that the foremost of kings were flying away from the field of battle and having also marked the mildness with which Partha fought and seeing also that Bhishma was exerting himself with all his powers and that the Kurus were rushing from all sides, the younger

brother of Vasava, the illustrious protector of all the Dasarhas become unable to bear it all. He thus spoke to the famous grandson of Sini and praised him much:—"O hero of the Sini race, those that are retreating are indeed retreating. O Satwata chief, those that are still staying,—let them also go away.

85. Behold, I shall soon fell Bhishma down from his car and also Drona in this battle with all their followers. O Satwata chief, there is none in the Kuru army who can escape me when I am angry.

86—89. Therefore taking up my fearful discus I shall (to-day) kill Bhishma of rigid vows. O grandson of Sini, killing in battle, these two foremost of car-warriors, namely Bhishma and Drona with all their followers, I shall gladden the heart of Dhananjaya and the king (Yudhisthira) and also of Bhima and the twin Aswinas. Killing all the sons of Dhritarashtra and all those foremost of kings who have taken their side, I will with great joy secure a kingdom to-day for Ajatasatru." Having said this, the son of Vasudeva threw off the reins of the horses and jumped down from the car. Whirling with his right arm his discus with a beautiful shape and with sharpness as that of a razor, which was as effulgent as the sun and possessed the force of one thousand thunderbolts, the high-souled Krishna rushed with great force towards Bhishma making the earth tremble under his feet.

90. That chastiser of foes, the younger brother of the chief of the celestials, angrily rushed towards Bhishma who stood in the midst of his troops, as a lion, from the desire of killing a large elephant, rushes towards it.

91—94. The end of his yellow garments waving in the air looked like a cloud charged with lightning. That lotus of a discus, the Sudarsana, having for its stalk the beautiful arms of Sourin (Krishna) looked as beautiful as the primival lotus, which was as bright as the morning sun which caused that lotus to bloom. The beautiful leaves of that lotus were as sharp as the edge of a razor. Krishna's body was the beautiful lake, his arms where the stalk upon which shone that lotus. Seeing the younger brother of Mohendra excited with anger and that he was loudly roaring, that he was armed with discus, all creatures uttered loud wails. They thought the destruction of the Kurus was near at hand. Armed with his discus, Vasudeva looked like the *Samvanta* fire that appears at the end of a Yuga for consuming the world.

95—96. The preceptor of the universe blazed up like a fearful comet risen for consuming all creatures. Having seen that

foremost of men, that divine personage advancing armed with discus, Santanu's son (Bhisma) who stood on his car with his bow and arrow in hand thus fearlessly spoke, "Come, come, O lord of the gods, O deity that had the universe for your abode, O god armed with mace, sword and Saranga, I bow to you.

97. O lord of the universe, forcibly fell me down from this excellent car. O refuge of all creatures, O Krishna in this battle, if I be killed by you, great will be my good fortune both in this world and in the next.

98. O Vrisni and Andhaka chief, you give me the greatest respect. My dignity will be celebrated all over the three worlds." Having heard these words of the son of Santanu (Bhisma), Krishna still impetuously rushed towards him and said.

99. "You are the root of this great slaughter on earth. You will see Duryodhana killed to-day. A wise minister who treads the path of virtue should restrain a king who is addicted to the evil of gambling.

100. That wretched king who transgresses his duty should be abandoned as one whose intelligence has been misdirected by fate." Having heard these words, the royal Bhisma thus spoke to the chief of the Yadu race :—"Destiny is all power.

101. The Yadus for their benefit abandoned Kansa. I said this to the king (Dhritarastra) but he did not heed my words."

102. Meanwhile, jumping from his car, Partha of mighty and long arms himself soon ran after that Yadu chief possessing massive and long arms. He soon came to him and seized him by his two arms.

103. That first of all gods, Krishna was excited with rage. Therefore, though thus seized, Vishnu (Krishna) forcibly dragged Jishnu (Arjuna) after him, like a tempest carrying away a tree.

104. The high-souled Partha, however, seized with great force his legs as he was rushing towards Bhisma ; O king, he succeeded in stopping him with great difficulty on the tenth step.

105. When Krishna stopped, Arjuna, adorned with a beautiful golden garland cheerfully bowed to him and he then thus spoke to him :—"Quell our wrath O Keshava, you are the refuge of the Pandavas.

106. O Keshava, I swear by my sons and brothers that I will not withdraw from the acts to which I have pledged myself.

107. O younger brother of Indra, at your command, I will certainly annihilate the Kurus." Having heard that promise and pledge by Arjuna, Janardana became gratified. He was ever engaged in doing what is agreeable to that foremost of the Kurus, Arjuna. He therefore, discus on arms, once more mounted on the car.

108. That chastiser of foes once more took up the reins. Then taking up his couch called Panchajanna, Sourin (Krishna) filled the sky and all the directions with its sounds.

109. Thereupon when the Kuru heroes saw Krishna adorned with necklace and Angada and ear-ring, with carved eyelashes smeared with dust and with milk-white teeth take up his couch, they sent up a loud cry.

110. The sounds of cymbals, drums and kettle-drums and the rattle of car-wheels and also those of smaller drums, mingling with those lion-like shouts sent up by all the Kuru troops became a fearful uproar.

111. The twang of Partha's Gandiva which resembled the roarings of thunder filled the sky and all the directions. Shot from the bow of the Pandava, bright and blazing arrows flew in all directions.

112. Then the Kuru king with a large force and with Bhishma and Bhurisrava's son with arrows in their hands resembling a comet risen for consuming a constellation rushed against him.

113. Bhurisrava hurled at Arjuna seven javelins with wings of gold, Duryodhana hurled a fearful lance, Salva a mace and Santanu's son (Bhisma) a dart.

114. Thereupon baffling the seven javellins with seven arrows, which were as fleet as arrows, shot by Bhurisrava, Arjuna cut off with his sharp arrow the lance hurled by Duryodhana.

115. That hero cut down with two arrows the blazing dart, as effulgent as lightning that came towards him hurled by Santanu's son and the mace hurled by the Madra king.

116. Then drawing with his two hands and with great force his beautiful and irresistible powerful bow Gandiva he invoked with proper mantras the exceedingly wonderful and fearful weapon named Mohendra. He made it appear in the sky.

117. With that great weapon which was as effulgent as the blazing fire, that illustrious great bowmen, adorned with diadem and garland of gold checked the entire Kuru army.

118. Those arrows from Partha's bow cut off the arms, bows, standard-tops and cars; penetrated into the ranks of the kings and of the huge elephants and horses of the enemy.

119. Having filled all directions with those sharp and terrible arrows Partha adorned with diadem and garland of gold agitated the hearts of his foes by the fearful twang of his Gandiva.

120. In that fierce battle, the sounds of conchs and beat of drums and the deep rattle of cars were all silenced by the twang of the Gandiva.

121. Having known that twang to have been produced by the Gandiva, king Virata, and other foremost of men, and the brave Panchala king Drupada all went to the place with undepressed hearts.

122. All the troops stood struck with fear each at the spot where he heard that twang of the Gandiva. None dared to go to the place whence rose that sound.

123—126. In that fearful slaughter of the kings, heroic warriors as well as car-warriors with their charioteers were killed. Elephants with bright golden housings and gorgious standards wounded with broad headed arrows that fell upon them suddenly fell down dead with their bodies mangled by Kiritin. Forcefully struck by Partha with his winged arrows and sharp broad headed arrows, the yantras and indragatas of the standards of innumerable kings were cut down. Innumerable foot soldiers, car-warriors, steeds and elephants fell fast on the field, their limbs paralysed or themselves speedily deprived of life afflicted by Doananjaya with those arrows. O king, many were the warriors who in that terrible fight had their armours and bodies cut through, by that weapon named after Indra.

127. With those fearful and sharp arrows, Kiritin (Arjuna) made a river of blood to flow on the field of battle, its blood was supplied from the mangled bodies of the soldiers. Its froth was made by their feet.

128. Its current was broad and it ran fearfully. The bodies of dead elephants and horses formed its banks. Its mire consisted of the entrails, the marrow and the flesh of human beings and of the huge Rakshashas.

129. Innumerable crowns of human heads covered with hair formed its floating moss, and heaps of human bodies formed its sand-banks. They caused that river to flow in one thousand directions; armours strewn all over it formed its waves, and the bones of human beings and elephants and horses formed its stones and pebbles.

130—132. Its banks were infested by large numbers of jackals and wolves and cranes, and vultures and crowds of Rakshasas and herds of hydas. Those that were alive saw that fearful river of fat, marrow and blood caused by the showers of arrows shot by Arjuna; it resembled the great Vaitarani (river). Having seen the foremost of warriors thus killed by Falguna (Arjuna), the Chedies, the Panchalas, the Kamshas, the Matsyas, and all the Pandava warriors, those foremost of men, all highly elated with victory sent up loud shouts that frightened the Kuru warriors.

133. They sent forth that shout indicative of victory on seeing the foremost warriors of the Kuru army, the very combatants who were protected by the (Kuru) leaders thus killed by Kiritin (Arjuna) that terror of foes, who frightened them all as a lion frightens a herd of small animals.

134—137. Then the wielder of Gandiva and Janardana, with great delight attacked loud shouts. The Kurus with Bhishma and Drona and Duryodha and Valika all mortally wounded by the weapons (of Arjuna) then saw the sun withdraw his rays. Seeing also the Mohendra weapon spread out and causing as it were the end of the Yuga, they withdrew their forces for the night's rests. Thus having achieved a great feat and won great renown and having seen the sun assume a red colour and the evening twilight set in and having completed his work (for that day), Arjuna retired with his brothers to the camp for the night's rest. Then when darkness set in, a fearful and great uproar was made by the Kuru troops.

138. All said:—"In to-day's battle, Arjuna has killed ten thousand car-warriors and seven hundred elephants. All the people of the western country, the various tribes of the Souviras, the Kshudrakas and the Malavas have all been killed.

139—141. The feat achieved to-day by Dhananjaya is indeed a very great one! None else is capable of doing it. The king of the Amvartas, Srutayush, Durmavshava, Chitrasena, Drona, Kripa, the Sindhu king, Valhika, Bhurisravas, Salya, Sala, a hundreds of other warriors with Bhishma at their head have to-day been defeated by the wrathful son of Pritha, Kiritin, the great car-warrior of the world." O descendant of Bharata, talking thus, all the troops of your army went to their tents from the field of battle.

142. All the troops of the Kuru army frightened by Kiritin then went into their tents illuminated by thousands of torches and by innumerable lamps.

Thus ends the fifty-ninth chapter, third day's battle in the Bhismabaddha of the Bhishma Parva.

CHAPTER LX.

(BHISMABADHA PARVA).—*Contd.*

Sanjaya said :—

1. O descendant of Bharata, when the night passed away, the illustrious Bhishma with his wrath excited followed by a very large number of troops, going at the head of the Kuru army charged the enemy's troops.

2. Drona, and Duryodhana, Vallika, Durmarshana, Chitrasena, the mighty Jayadratha and other royal heroes backed by a large number of troops accompanied him.

3. Surrounded by these great and mighty car-warriors all possessing great prowess and energy, O king, he shone in the midst of those foremost of royal heroes like the lord of the celestials in the midst of the celestials.

4. The magnificent standards on the backs of the elephants stationed in front of the various divisions of the army waved in the air and looked highly beautiful with yellow, black and brown colours.

5. That great army with the royal son of Santanu (Bhisma) at its head and with other great car-warriors and with elephants and horses, looked as resplendent as a mass of clouds charged with lightning or as the sky with gathering clouds in the season of rains.

6. Then like the fearful current of the ocean-going Ganga, that great Kuru army, protected by Santanu's son rushed with great force towards Arjuna.

7. With various kinds of forces possessing great strength and also with innumerable elephants, horses and foot soldiers and car-warriors, the *Vyuha* made by the ape-bannered hero (Arjuna) looked from the distance like a great mass of clouds.

8. That illustrious hero, that foremost of men, standing on his car furnished with high standard and yoked with white steeds went against the enemy's army supported by a large force.

9. Seeing that ape-bannered hero accompanied by that foremost of the Yadu race, all the Kurus with your sons were filled with dismay.

10. Your troops saw that best of *Vyuhas* which was protected by that great car-

warrior of the world Kiritin (Arjuna). It had thousands of weapons up-raised and on each of its corners stood four thousand elephants.

11. This *Vyuha* of to-day was like the one which was formed on the day previous by that foremost of Kurus, king Dharmaraja Yudhishthira and the like of which had never been seen or heard of before by any man.

12. Then thousands of drums were loudly beat on the field of battle. There rose from every quarter sounds of conchs and trumpets and lion-like shouts.

13. Then bows of loud twang, drawn by heroic warriors, with arrows fixed on the bow-strings and the sounds of conchs rose above the uproar made by drums and cymbals.

14. The entire sky was filled with the sounds of conchs; dust filled every place with that dust the atmosphere appeared as if a canopy had been overspread. Having seen that canopy, all the brave warriors rushed to the battle.

15. Car-warriors struck with car-warriors were cut down with their charioteers, horses, cars and standards. Elephants struck by elephants and foot soldiers struck by foot soldiers all fell (on the field of battle).

16. Impetuous horsemen struck down by impetuous horsemen fell with fearful countenances. All appeared to be exceedingly wonderful.

17. Excellent shields adorned with golden stars and possessed of the effulgence of the sun, broken by battle axes, lances and swords dropped on the field of battle.

18. Many car-warriors, mangled and bruised by the tasks and the powerful trunks of elephants fell down with their charioteers, many foremost of car-warriors, struck by the foremost of car-warriors fell on the earth.

19. Having heard the wails of horsemen and foot soldiers, struck with the tusks and other limbs of elephants or crushed by their huge animals fell down on the field of battle.

20. Then when horsemen and foot soldiers were falling fast, and elephants, horses and cars were flying away in fear, Bhishma surrounded by many great car-warriors got a sight of the ape-bannered warrior (Arjuna).

21. The palmyra-bannered hero, the son of Santanu, who had five palmyras on his standard, then rushed upon the diadem, decked warrior (Arjuna) whose car was yoked with excellent steeds which possessed

wonderful energy and which blazed like the lightning.

22. O king, thus against that son of Indra who was like Indra himself rushed many warriors headed by Drona, Kripa, Salya, Vivingsati, Duryodhana and also Somadatta's son.

23. Then the heroic son of Arjuna Abhimanyu learned in all the weapons and clad in a handsome golden armour, rushed out of the ranks and attacked all your warriors.

24. That son of Arjuna baffled the weapons of all the mighty warriors. He looked effulgent as the exalted Agni on the sacrificial alter when invoked with high *Mantras*.

25. Then the greatly powerful Bhishma created a river in that field of battle. Its water was made by the blood of foes. But he quickly avoided the son of Subhadra and charged the great car-warrior Partha.

26. Then Arjuna, adorned with diadem and garlands, with his wonderful Gandiva in his hand, the twang of which resembled the roars of clouds, shot showers of arrows and baffled the showers of arrows (shot by Bhishma).

27. That illustrious ape-bannered hero then poured upon Bhishma that foremost of all wielders of arms a shower of sharp arrows and broad-headed polished shafts.

28. Your troops then saw that shower of arrows, shot by that great ape-bannered hero, opposed and dispersed by Bhishma, as the sun dispels darkness.

29. Then the Kurus, the Srinjayas, and all other people saw the single combat between those two foremost of men, Bhishma and Arjuna both distinguished by the fearful twang of their bows.

Thus ends the sixtieth chapter, Bhishma and Arjuna's single combat, in the Bhishma budha of the Bhishma Parva.

CHAPTER LXI.

(BHISMABADHA PARVA)—Continued.

Sanjaya said :—

1. O sire, Drona's son, Bhurisrava, Salya, Chitrasena, the son of Samyamani, all these fought with Subhadra's son.

2. When he was fighting with these five foremost of men, all saw him endued with great prowess, like a young lion fighting with five elephants.

3. None among them equalled the son of Arjuna in sureness of aims, in bravery, in prowess, in lightness of hand or in the knowledge of weapons.

4. When Partha saw that chastiser of foes, his son thus fighting and displaying his prowess in battle, he sent up a lion-like shout.

5. O king, having seen your grandson thus afflict your army, your warriors surrounded him from all sides.

6. Then that chastiser of foes, the son of Subhadra, depending on his own prowess and might, advanced with undepressed heart against the army of the Kurus.

7. When he was thus fighting with the enemy in that battle, his great bow, as effulgent as the sun, was seen by everybody to be incessantly drawn for the purpose of striking at the enemy.

8. Wounding the son of Drona with one arrow and Salya with five, he cut down the standard of Samyamani's son with eight arrows.

9. With another sharp arrow, he cut down the great dart with a golden staff which resembled a snake and which was hurled against him by Somadatta's son.

10. Arjuna's son baffled in the very sight of Salya his hundreds of fearful arrows and killed his four steeds.

11. Bhurisrava, Salya, Drona's son, Samyamani and Sala were all seized with panic by seeing the prowess of Arjuna's son. They could not stay before him.

12—13. O great king, then urged by your son the Trigartas, the Kekeyas numbering twenty-five thousand, all of whom were foremost of men accomplished in arms and who who were incapable of being defeated by any enemy in battle, surrounded Kiritu with his son in order to kill them both.

14. O king, that chastiser of foes, the generallissimo of the Pandava army, the Paunchala prince saw (from a distance) the cars of the father and the son surrounded.

15—16. Followed by many thousands of horsemen and footsoldiers and many hundreds of elephants and cars and the Madras and the Kekayas, with his bow drawn in wrath and with all his troops behind him he advanced.

17. That division of the Pandava army, protected by that illustrious and firm bowman and furnished with cars, elephants and horsemen looked exceedingly resplendent as it advanced on battle bent.

18. When he was thus going to Arjuna's aid, he struck Somadatta's son on his shoulder joint with three arrows.

19. Wounding the Madrakas with ten sharp arrows, he soon killed the warrior who was protecting the rear of Kritavarman.

20. That chastiser of foes then, with a broad-headed arrow killed Damana, the son of Paurava.

21. Then the son of Samyamani wounded the invincible Panchala prince with ten arrows, and his charioteer with ten more.

22. Then that great Bowman having been thus wounded, licked with his tongue the corners of his mouth and cut down his enemy's bow with a broad-headed and sharp arrow.

23. The Panchala prince soon wounded his foe with twenty-five arrows and then, O king, he killed his horses and then his two wheel-protectors.

24. O best of the Bharata race, Samyamani's son then stood on the car the horses of which were killed, and stared at the illustrious son of the Panchala king.

25. Then taking up a fearful sword made of steel, he walked on foot and came to Drupada's son who was on the car.

26—27. The Pandava soldiers as well as the Prishata prince Dhristadyuma saw him coming like a surging wave which resembled a snake fallen from the sky. He whirled his sword and looked like the sun. He advanced with the gait of an enraged elephant.

28—29. Thereupon inflamed with rage, the son of the Panchala king, beholding Samyamani's son rush towards him, with a sharp sword and buckler in grasp, and seeing the other approach his car and beyond the range of arrows, crushed his head with the stroke of his heavy mace.

30. Then, O monarch, when he was falling down dead, his resplendent sword and shield, loosened from his hands, fell down on the ground, together with his body.

31. Thus that high-souled Panchala prince endued with dreadful might won great fame, by thus having crushed his adversary with his club.

32. Then, O Sire, when that mighty warrior and fierce Bowman, that prince, was slain, loud cries of "Oh" and "Alas" were heard in your army.

33. Thereafter, beholding his own son slain, Samyamani inflamed with wrath, impetuously fell upon the Panchala prince, ever invincible in battle.

34. Then all the monarchs belonging to the Kuru and the Pandava armies saw those two heroes, those foremost of car-warriors, engaged in battle.

35. Then Samyamani, that slayer of hostile heroes, excited with rage, struck the son of Prishata with three arrows, like an elephant rider striking the beast with the hook.

36. Similarly, Salya also, that beautifier of an assembly, angrily wounded Prishata's heroic son on the breast. Thereupon there commenced another battle.

Thus ends the sixty-first chapter, the slaughter of the son of Samyamani, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXII.

(BHISMABADHA PARVA—Continued.)

Dhritarashtra said :—

1. I consider, O Sanjaya, destiny to be superior to human endeavour, in as much as, the troops of my son are always being slaughtered by those of the sons of Pandu.

2. You always, O Suta, tell me, that my troops are slaughtered, whilst on the other hand you say that the Pandava forces are not slaughtered and are all filled with delight.

3. You always, O Sanjaya, speak of my troops as being destitute of manliness, as felled and falling and massacred.

4. Though they are fighting to the best of their powers, and striving hard to secure victory, yet you always tell me that the Pandavas are gaining victory over them, whilst they are becoming reduced in number.

5. So, O son, I am always hearing of numerous causes of insufferable and poignant grief, engendered by the misdeeds of Duryodhana.

6. I could discover no measure by which the Pandavas could be reduced, also by which, O Sanjaya, my sons would be able to secure victory in this battle.

Sanjaya said :—

7. Listen, O monarch, with patience, to the description of the destruction of human hosts and of the hosts of steeds elephants and cars; this mighty evil owes its origin to you.

8. Dhristadyumna, being afflicted by Salya with nine arrows, was inflamed with wrath; and he afflicted the ruler of the Madras, in return, with darts made of steel.

9. Then we saw the highly wonderful prowess of the son of Prishata, as he speedily checked (the career of) Salya, the ornament of assemblies.

10. No weakness was detected in any one of them, when enraged, they were engaged in the battle. The combat between them seemed to last only for a moment.

11. Then, O mighty monarch, in that fight, Salya cut down the bow of Dhristadyumna with a keen-pointed yellow dart.

12. Also, O Bharata, he covered Dhristadyumna with showers of arrows, like clouds, swelling with rain, covering a mountain at the rainy season.

13. When Dhristadyumna was being thus tormented, Abhimanyu, inflamed with wrath, rushed with violence against the car of the king of the Madras.

14. Then the highly excited nephew of Krishna, that hero of immeasurable soul, having reached near the car of the Madra king, pierced Atrayani with three whetted shafts.

15. Thereat, O monarch, your troops desirous of resisting the son of Arjuna in battle, speedily formed themselves in a circle around the chariot of the ruler of the Madras.

16. Duryodhana, Vikarna, Dushasana, Vivingsati, Dumarsana Dusaha, Chitrasena, Durmukha,

17. Satyawrata, Purumitra and the mighty car-warrior Vikarna,—these stationed themselves in the field for protecting the chariot of the ruler of the Madras.

18. Thereat Bhimasena, excited with rage, and Dhristadyumna of Prishata's race, the sons of Draupadi and Abhimanyu, the twin sons of Pandu by Madri,

19. These ten warriors opposed the ten warriors of Dhritarashtra's hosts, discharging O monarch, weapons of diverse shape.

20. It is, O monarch, through the wicked policy of yours that those warriors inflamed with rage then approached and encountered one another in battle, out of a desire for slaying one another.

21. When those ten warriors, wrought up with wrath, met the other ten in that awful battle, the rest of the car-warriors of your army and of the army of your foes became sight-seers.

22. Those mighty car-warriors shooting weapons of diverse shape and roaring at one another began to smite one another.

23. Then in that battle, inflamed with wrath and desirous of slaying one another,

those heroes roared at one another, and boasted of their prowess.

24. Then O monarch, those kinsfolk that had met together, burning with jealousy and challenging one another, fell upon one another, discharging mighty weapons at the same time.

25. Inflamed with wrath, Duryodhana in that fierce battle pierced Dhristadyumna with four whetted arrows; and, in battle, the feat was wonderful.

26. Durmarsana pierced him (Dhristadyumna) with twenty shafts, Chitrasena with five, Durmukha with nine, Dussaha with seven,

27. Vivingsati with five, and Dushasana with three. Then, O monarch, the son of Prishata, the slayer of his foes, pierced,

28-31. In return, each with twenty shafts, displaying great lightness of hands. O Bharata Abhimanyu, in that battle, pierced Satyawrata and Purumitra, each with ten shafts. The sons of Madri, the delighters of their mother, in that battle covered their maternal uncle with a shower of sharp shafts; and that seemed indeed marvellous. Thereupon, O mighty monarch, Salya covered with innumerable arrows those nephews of his, those two foremost of car-warriors, who were desirous of counteracting the stratagems of their uncle (Salya himself.) Though thus covered over with arrows, the twin sons of Madri flinched not.

32. Thereafter the Pandava Bhimasena endued with great might beholding Duryodna and desirous of putting an end to the strife, grasped his mace.

33. Seeing that mighty-armed Bhimasena with uplifted mace look like the Kailasa mount towering with its peaks, your sons fled out of terror.

34. Duryodhana however wrought up with anger urged against Bhima the Magadha division consisting of ten thousand swift-coursing elephants.

35. King Suyodhana, then accompanied by that division of elephants, and placing the ruler of the Maghads in front of him, advanced towards Bhimasena.

36. Thereat Vrikodara, beholding that division of elephants make towards himself, descended from his car, holding a mace in his hands and roaring out like a lion.

37. Grasping a mighty and heavy mace made of the essence of adamant, Bhimasena charged that division of elephants, like Death himself with his mouth wide open.

38. Then like the slayer of Vritra moving amidst the Danava host, the mighty armed Bhimsena, endued with great strength,

carcered on the field of battle, slaughtering elephants with his mace.

39. Then at the deafening shouts of the roaring Bhima—shouts that were capable of producing a tremour in the heart and in the mind,—the elephants huddling together were deprived of the power of moving.

40. Then the sons of Droupadi, the mighty car-warrior the son of Subhadra, and Nakula, Sahadeva, and Dhristadyumna the son of Prishata,

41. Supporting Bhima's car, proceeded behind him, checking the foe with their shower of arrows, like the clouds drenching the mountains with rain.

42. With *Khuras* and *Khurapras* and *Vallas* and *Anjalikas*, all well-sharpened and tempered, the Pandava warriors cut down the heads of those who were fighting on the backs of elephants.

43. In consequence of the thick falling of the heads (of elephant-riders), their arms decked with ornaments and their hands grasping the iron hook, a shower of stones appeared to fall.

44. And elephant-riders deprived of heads, seated as they were on the necks of those beasts, appeared like trees on a mountain with their heads broken.

45. We also saw many other mighty elephants, felled and falling, slain by Dhristadyumna, the high-souled son of Prishata.

46. Thereafter, the ruler of the Magadma territory, goaded in that battle, against the car of Subhadra's son, an elephant that resembled Airavata itself.

47. Then the heroic son of Subhadra, that slayer of hostile heroes, beholding that mighty elephant of the ruler of the Magadhas make towards himself, killed it with a single shaft.

48. Then the nephew of Krishna that conqueror of hostile cities cut down with a *Valla* of silvery wings, the head of the king who could not extricate himself himself from the (falling) elephant.

49. Then Bhimasena the son of Pandu, also penetrating that division of elephants, careered in the field, crushing the elephants, like Indra crushing the mountains.

50. In that battle, we also beheld elephants smashed by Bhimasena, each with a single stroke, like cliffs rent open by the thunder-bolt.

51. Elephants prodigious like mountains were slain, having their tusks broken, their temples, their bones, their backs, and their frontal globes smashed

52. We saw, O monarch, some of those beasts slain, and some with mouths foaming; (we saw) other mighty elephants with their frontal globes smashed, vomiting blood in profusion.

53. Some fell down on the ground overwhelmed with terror, and they resembled huge hills and were soiled in every part of their body with fat and blood, and were almost bathed in marrow and brain matter.

54. Bhima careered in the field like the Destroyer himself with his mace in his hand. Vrikodara whirling his mace that was drenched with the blood of the elephants,

55. Appeared dreadful like Pinaki (Siva) himself wielding the bow Pinaka. Crushed by the wrathful Bhimasena, the elephants,

56—57. Sorely afflicted, suddenly fled away, smashing the ranks of your own army. The mighty bowmen and car-warriors headed by the son of Subhadra, protected that hero as he battled, like the immortals protecting the wielder of the thunderbolt. Grasping his blood-stained mace almost bathed in the blood of elephants,

58—60. Bhimasena of fierce soul then appeared like the destroyer himself. Then O Bharata, we saw Bhimasena whirling his mace in all directions appear like the god Siva in the course of his wild dance. We beheld, O mighty monarch, his heavy and sounding mace that resembled the club of the destroyer himself, the whizz of which equalled the roar of Indras thunder, which was fierce to look at, and which was stained copiously with blood and smeared with marrow and hair,

61. And (lastly) which resembled the Pinaka of the enraged Rudra engaged in slaughtering animals. Just as a herdsman belabours his herd with a cudgel,

62. So Bhima belaboured the elephant division with his mace. Smitten by that mace, as also by means of arrows on all sides,

63. The elephants hastily fled away from the field, smashing the chariots of their own host. Like a tempest driving away clouds, Bhimasena driving away from this field those elephants, stood there like the wielder of the trident (Siva) standing on the cremation ground.

Thus ends the sixty-second chapter, the display of Bhima's prowess, in the Bhismabudha of the Bhisma Parva.

CHAPTER LXIII.

(BHISMABADHA PARVA)—

*Continued.***Sanjaya said :—**

1. When that division of elephants had been crushed, your son Duryodhana, commanded his whole forces saying, 'Kill Bhimasena.'

2. Thereat, the entire army, at the command of your son, rushed against Bhimasena, setting up at the same time a dreadful uproar.

3--5. That infinite army, whose impetus it would have been impossible even for the gods to bear, that army which was incapable of being crossed like the sea on a *Parva* day, that army that swarmed with car-warriors, steeds and elephants and that resounded with the blare of conchs, the rattle of chariots, and the sound of drums, that numbered innumerable foot soldiers and car-warriors, that was shrouded in a cloud of dust—that veritable ocean of advancing hostile forces that was incapable of being agitated, Bhimasena withstood in battle, like the banks resisting the surging sea.

6. Then, O monarch, we beheld in that battle, the marvellous and super-human feat achieved by the high-souled son of Pandu, namely Bhimasena.

7. Undauntedly did Bhimasena check, with his mace, the rulers of men who, excited with wrath, had been advancing towards him, on their steeds, chariots and elephants.

8. Bhima, that foremost of those endued with might, having thus checked with his mace the career of the vast army, stood in that dreadful confusion, immovable as the mount Meru itself.

9. In that most terrific, fierce and ruthless encounter, his brothers, and sons, and Dhrishtadyumna the son of Prishata,

10. And the sons of Draupadi, and Abhimanyu and the ever-victorious Sikhandin, these mighty warriors did not forsake Bhimasena, as they all apprehended danger.

11. Thereafter taking up his huge and heavy mace made of *Saikya* iron, he (Bhimasena) rushed against your warriors, like the Destroyer himself wielding his club.

12. Smashing down hosts of charioteers and also hosts of steeds, that mighty and heroic Bhima careered on the field like fire spreading at the end of a Yuga.

13. Slaughtering in that battle numerous warriors, like Death himself destroying animals at the end of a *Yuga*, smashing with the impetus of his thighs hosts of cars, that son of Pandu,

14. Began to crush your army with the greatest ease, like an elephant crushing a cluster of reeds. Dragging down warriors from the terraces of their respective cars, and felling elephant-riders from the back of the elephants on which they were fighting,

15. And horse-soldiers from the back of the steeds, and crushing foot-soldiers as they stood on the ground, Bhima killed all with his mace, like a tempest breaking down trees with its violence.

16. Bhimasena produced a fierce carnage in the forces of your son. Smeared with fat, marrow, serum and flesh, and bespattered with blood,

17. His mace, that dealt death to steeds and elephants, appeared exceedingly terrible. With corpses and carcasses of steeds, men and elephants and horse-soldiers,

18. The field of battle wore the appearance of the (gloomy) abode of Death. Like the Pinaka of the enraged Rudra engaged in slaughtering animals,

19. Like the dreadful club of the destroyer himself, and like the effulgent thunderbolt of Indra himself, was seen the terrible-looking and death-dealing club of Bhimasena.

20. The appearance of that high-souled son of Kunti, as he whirled his mace, became as terrible as that of the Destroyer himself at the time of the universal destruction.

21. Beholding him repeatedly smash that mighty host and advance like Death himself, all the warriors became cheerless.

22. Uplifting his mace, in whichever direction the son of Pandu turned his eyes O Bharata, from that direction, all the soldiers fled (deserting their ranks.)

23--24. Beholding Vrikodara of fierce deeds armed with his mace and unconquered by the sea of soldiers and seeing him break the ranks and devour the hostile troops, like Death himself with his gaping mouth, Bhima rushed at him with great impetuosity,

25. Riding on his car of great effulgence and of rattle as loud as the rumble of clouds, and covering the sky with the shower of his arrows, like *Purjannya* pouring down rain.

26. Seeing him make towards himself like the Destroyer with wide open mouth,

the mighty-armed Bhimasena inflamed with rage, rushed towards him.

27. That very moment, the heroic grand son of Sini namely Satyaki fell upon the grand-sire (Bhisma), and he began to slay his enemies with his strong bow, agitating the army of your son the while.

28. That at time, O Bharata, all the warriors of your army were unable to check him, as he advanced, borne by steeds of argentine effulgence, discharging (right and left) his shafts well-whetted and furnished with beautiful wings.

29. Then the Rakshasa Alambhusa pierced him with ten shafts only. Piercing him in return with fine arrows, the grandson of Sini, advanced on his car.

30. Seeing that heroic warrior of the race of the Vrishnis thus advancing, and whirling in the midst of his enemies, and checking the foremost of the Kurus and uttering repeated war-cries in the battle,

31. Your warriors showered their arrowy down-pour on him, like rain clouds drenching the mountains with torrents of rain. They were unable to check the career of that hero who appeared like the mid-day sun in his full glory.

32. At that time, O king there was none (in your army) who was not cheerless, except the son of Somadatta, by name Virisravas. This one seeing the car-warriors of his side routed, O Bharata, grasping his bow of fierce impetus, rushed at Satyaki desirous of fighting with the latter.

Thus ends the sixty-third chapter, the encounter between Satyaki and Virisravas, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXIV.

(BHISMABADHA PARVA)—Contd.

Sanjaya said :—

1. Then, O monarch, inflamed with wrath he pierced Satyaki with nine arrows, like an elephant-driver piercing the animal with the iron hook.

2. Thereat, before the very eyes of the spectators, Satyaki of immeasurable soul shrouded, with his arrows of straight-joints, him of the Kourava host.

3. Thereupon king Duryodhana, encircled by his uterine brothers, surrounded (for supporting him) the son of Somadatta, who had been striving hard in the encounter.

4. In the same manner, the Pandavas endued with great might, speedily forming themselves in a circle round Satyaki, stood (ready) in that battle.

5. Then, O Bharata, Bhimasena wrought up with wrath, with his upraised mace, opposed your sons headed by Duryodhana himself.

6—9. Supported by many thousand of cars, and excited with rage and fury, your son Nandaka pierced Bhimasena of great might with keen-pointed shafts whetted on stone and winged with the feathers of the *Kanka* bird. Then also, O monarch, Duryodhana excited with rage, in that fierce fight, struck Bhimasena on the breast with nine whetted shafts. Thereafter the mighty-armed Bhimasena endued with superior strength mounted on his own most excellent chariot and thus addressed his charioteer Visoka. "These heroic and mighty car-warriors, these sons of Dhritarashtra endued with prowess,

10. Excited with anger, are all striving to slay me in battle. Them will I undoubtedly slay today before your very eyes.

11—12. Therefore, a charioteer, do you drive my steeds carefully in this encounter." Having thus spoken, O ruler of men, the son of Pritha pierced your son with ten keen-pointed shafts ornamented with gold. He also pierced Nandaka in return, in the centre of his breast, with three arrows.

13. Thereat Duryodhana, having pierced in return Bhima of superior strength with six arrows, pierced Visoka with another three well-sharpened shafts.

14. In that battle, O king, as if smiling, Duryodhana with these arrows cut off the effulgent bow of Bhima near the grasp.

15. Then in that battle, Bhima, beholding his charioteer Visoka afflicted with sharp shafts discharged by the mighty bowman, namely your son,

16. And unable to brook it and inflamed with wrath, took up another bow of celestial make, in order, O mighty sovereign, O foremost of men, to encompass the death of your son.

17. Inflamed with wrath, he also took up an arrow with a horse-shoe head, furnished with feathery wings; and with it, Bhima severed the excellent bow of the king (Duryodhana).

18. Thereat your son overwhelmed with fury, throwing off that severed bow, swiftly took up another bow of tougher make.

19. O monarch placing on his bow-string a fierce *Visikha* shaft that resembled in

effulgence the bludgeon of Death himself, your son, excited to the highest pitch of fury struck Bhimasena with it, on the centre of his breast.

20. There-with struck home and afflicted sore, he (Bhima) squatted on the terrace of his car; and when he was thus seated, he was overwhelmed with a swoon.

21. Beholding Bhima thus afflicted, the mighty car-warriors of the Pandava host headed by Abhimanyu, all of excellent parts could not brook it.

22. Then these warriors, without the least flurry, poured on the head of your son a mighty shower of arrows of fierce velocity.

23. Meanwhile Bhimasena of mighty prowess having regained consciousness, pierced Duryodhana with three shafts and again with another five.

24. That fierce bowman, that son of Pandava then pierced Salya with twenty-five shafts furnished with golden wings. Thus pierced, the latter fled from the field of battle.

25—26. Thereat your fourteen sons namely, Senapati, Susena, Jalasandha, Sulochana, Ugra, Bhimaratha, Bhima, Viravahu, Aloluka, Durmukha, Dushpradharsa, Vivatsu, Vikata and Soma, then encountered Bhima (in that battle).

27. With their eyes coppery in rage, and shooting myriads of shafts, they rushed against Bhimasena, piercing him simultaneously.

28. Then the heroic Bhimasena of superior might, beholding your sons, began to lick the corners of his mouth like a wolf in the midst of inferior beasts.

29. Then that mighty-armed son of Pandu, swooping down with great violence like Garuda himself, cut off with a horse-shoe-headed shaft the head of Senapati.

30. Then with a cheerful soul, laughing all the while, that one of strong arms, piercing Jalasandha with three shafts, transported him to the abode of Death.

31—36. Then slaying Susena also, he despatched him to Death. With a broad-headed arrow he felled on the ground the head of Ugra furnished with a helmet and graced with a couple of *Kuldalas*, and looking like the (charming) moon itself. Thereafter Bhima the son of Pandu, piercing in that battle Viravahu, along with his steeds, standards and charioteer with seventy arrows, despatched him to the other world. Then as if smiling, Bhimasena, O monarch, conveyed to the abodes of Death the two brothers Bhima and Bhimaratha. Then in that fierce contest, with an arrow furnished with

a horse-shoe head, Bhima, despatched Sulochana to the regions of Death, before the eyes of all the soldiers. Then the rest of your sons who were there, beholding in the field the prowess of Bhimsena, and while being thus struck by that high-souled warrior, all ran away from the field of battle, afraid of Bhima.

37—38. Thereupon the son of Santanu thus addressed the mighty car-warriors of his army:—'This fierce bowman, Bhima, inflamed with wrath, is slaughtering in battle the mighty sons of Dhritarashtra, accomplished in weapons, heroic, courageous and united though they are. Do you all receive that son of Pandu in battle.'

39. Thus spoken to, all the warriors belonging to the army of Dhritarashtra's son, furious in rage, rushed at Bhimasena endowed with superhuman strength.

40. Suddenly, O ruler of men, Bhagadatta, mounted on an elephant with rent temples, rushed towards the spot where Bhima was stationed.

41. Rushing to the encounter, he, in that battle, intercepted Bhimasena from the view, (covering him) with shafts whetted on stone like clouds intercepting the sun from the view.

42. Then the mighty car-warriors headed by Abhimanyu, who all relied on the strength of their arms, could not brook this interception of Bhima.

43. So, all those heroes opposed Bhagadatta on all sides with a shower of arrows, and they also began to pierce the elephant from all sides with an arrowy down pour.

44. That elephant of the ruler of the Pragyitisa, O king, being struck by all those mighty warriors, with showers of weapons of diverse description,

45. And with blood spattered on its body, became, in that battle, worthy of being looked at, like masses of rain-clouds tinged with the rays of the sun.

46. That elephant, shedding temporal juice, being goaded by Bhagadatta, rushed against all those (heroes), like Death incarnate urged on by the Destroyer himself.

47. It doubled its speed and shook the earth underneath its tread. Then all those mighty car-warriors, seeing that dreadful aspect of the animal,

48—49. And considering it irristible, lost their heart. Then that king the foremost of men, excited with wrath, struck Bhimasena on the centre of his chest, with

a straight shaft. That mighty car-warrior and bowman, being pierced by that monarch,

50. With his limbs stiffened in consequence of a swoon, caught hold of his flag-staff. Beholding them terrified, and seeing Bhima overwhelmed with a swoon,

51--52. The powerful Bhagadatta endowed with great prowess uttered a loud roar. Then O monarch, the Rakshasa Ghatotkacha of dreadful appearance seeing Bhima in that plight became inflamed with fury, and even there disappeared from the sight. And spreading a terrible illusion capable of enhancing the apprehension of the cowards,

53. He re-appeared within a moment assuming a dreadful form, and riding on an Airavatata the creation of his own illusive powers.

54. Other elephants guarding the points of the compass, namely, Anjana, Vamana Mahahadma, followed it, all of pure effulgence.

55. All these three mighty elephants ridden by Rakshshas were possessed of prodigious bodies with the temporal juice prodigiously exuding from their temples.

56. And they were endowed with prowess strength and might and great fleetness and courage. Then Ghatotkacha goaded his own elephant in battle,

57. Being desirous, O afflicter of your foes, of slaying Bhagadatta along with his elephant. Goaded by the Rakshshas, of great strength, the other elephants,

58. Each possessed of four tusks, fell, from all sides, with fury, upon the elephant of Bhagadatta, striking the latter at the same time with their tusks.

59. Wounded with arrows, and afflicted by those elephants, and smarting with pain, the elephant of Bhagadatta set up a mighty roar that resembled the rumble of the thunderbolt of Indra.

60. Hearing those deep and dreadful cries of the roaring elephant, Bhishma thus spoke to Drona and king Suyodhana.

61. "This mighty bowman Bhagadatta fighting in this battle with the wicked-souled son of Hidimva, is involved in a great peril.

62. This Rakshasa is of prodigious stature, and king Bhagadatta also is very wrathful. Surely encountering each other in the fight they both will prove like the Death and the Destroyer.

63. Even now do we hear the mighty uproar of the enraptured Pandavas, as also

the distressful and loud cries of the frightened elephant (of Bhagadatta).

64. Good betide you, we shall now proceed to protect the king; unprotected, in battle, he will soon be deprived of his life.

65. Therefore, O warriors of extraordinary prowess, make haste; O sinless ones, do not delay. This hair-stirring and ruthless combat is deepening more and more.

66. This leader of a division is devoted to us, is the son of an illustrious dynasty and is endowed with bravery. O you of unfading renown, it is proper that his rescue should be effected by us."

67. Listening to those words of Bhishma, all the monarchs forming in serried files and headed by the son Bharadwaja, with a desire for rescuing Bhagadatta,

68--69. Proceeded in all haste to the spot where the latter was. Beholding them advance, the Panchalas, together with the Pandavas headed by Yudhishthira himself, pursued the enemy from behind. Beholding that mighty host, the foremost of the Rakshshas endowed with prowess,

70. Uttered a deafening roar, that resembled the roar of thunder. Hearing his roar and seeing those fighting elephants,

71. The son of Santanu, namely, Bhishma again addressed the son of Bharadwaja saying:—"I do not like to fight with the wicked-souled son of Hidimva.

72. At present he is surcharged with strength and prowess and is well-supported. He is now incapable of being defeated even by the wielder of the thunderbolt himself.

73. He is sure in his aims and can strike home; our vehicles are all fatigued and we have been wounded and lacerated in our fight with the Pandavas and the Panchalas.

74. Therefore we do not like to fight any longer with the Pandavas. Proclaim therefore, the withdrawal of our divisions for this day. Tomorrow shall we again battle with the enemy."

75. Hearing these words of the grandsire, and afflicted as they were with the fear of Ghatotkacha, they (the Kouravas) delightedly did what the former said availing themselves of the pretext of the advent of night.

76. Upon the withdrawal of the Kurus, the victorious Pandavas sent up their war cries accompanied with the blare of conchs and cornets.

77. Thus, O foremost of the Bharata race, did the battle rage that day, between

the Kurus and the Pandavas headed by Ghatotkacha.

78. Thereafter, the Kouravas, at night fall, hastily repaired to their own encampments, being ashamed and being vanquished by the Pandavas.

79. Those mighty car-warriors, the sons of Pandu, with their bodies mangled with shafts in battle, O king-retired to their camps, with hearts over-flowing with joy.

80. And, O mighty monarch, they proceeded placing Bhimasena and Ghatotkacha at their van, and O mighty sovereign, worshipping them out of great delight.

81. They uttered diverse cries that became mingled with sounds of the tabors, and they uttered also their war-cries which again were mingled with the blare of their conchs.

82. Those high-souled warriors, uttering leonine roars and shaking the earth with their tread, O sire, agitated the hearts of your sons.

83. Then those repressors of their foes retired to their camps at the advent of night. King Duryodhana, on the other hand, distressed in consequence of the slaughter of his brothers,

84. Reflected for some moments, overwhelmed with tears and grief. Then making all the necessary arrangements for his camp according to the rules of military sciences he began to meditate, afflicted (as he was with) the death of his brother and overcome with pignant grief on their account.

Thus ends the sixty-fourth chapter, the withdrawal of the troops at the end of the fourth day's combat, in the Bhismabadha of the Bhishma Parva.

CHAPTER LXV.

(BHISMABADHA PARVA).—*Contd.*

Dhritarastra said:—

1. Hearing of those feats achieved by the sons of Pandu—feats which are difficult of being achieved even by the celestials themselves, O Sanjaya, I have been filled with apprehension and amazement.

2. Hearing also of the humiliation of my sons in every way, O Sanjaya, I have been seized by a burning anxiety as to what the *finale* (of this war) will be.

3. The prophecy of Vidura does consume my heart; and, O Sanjaya, I see

that through the influence of (adverse) destiny every-thing is happening even as he had said.

4. The smiters of the Pandava hosts are battling with those foremost of warriors headed by Bhishma, who are endued with heroism and accomplished in (the use of) all weapons.

5. What asceticism those high-souled and greatly powerful sons of Pandu have observed, what boon, O child, have they secured, what knowledge have they cultivated,

6. In consequence of which they suffer no reduction, like the stars in the firmament? I can not bear the repeated slaughter of my warriors by the sons of Pandu.

7—8. Through the disposal of Destiny, a highly severe chastisement has overtaken me alone. Tell me truly, O Sanjaya, every thing, about why my sons have become liable to slaughter and why the sons of Pandus have been exempted from it. I can not discern, O afflicter of your enemies, the termination of this ocean of distress,

9. Like a man desirous of swimming over the vast sea with his two arms. I now certainly see that a terrible calamity has overtaken my sons'.

10. No doubt, Bhima will slay all my sons. I do not find that hero who can protect my sons in battle.

11—12. The destruction of my sons in battle is certain, O Sanjaya. Therefore, O Suta, it behoves you to tell me who am questioning you, in detail and truly, the real cause of these events, as also, what Duryodhana did, seeing his own troops turn their faces away from the field of battle.

13. Bhishma, Drona, Kripa, and the son of Souvala, and Jayadratha, and the mighty bowman the son of Drona, and the mighty Vikarna,—what did all these warriors do?

14. What, O highly wise one, was the resolution of these high-souled warriors, when, O Sanjaya, my sons turned away their faces from the field?

Sanjaya said:—

15. Hear, O king, with perfect attention, and hearing do you understand what you hear. There was nothing the result of incantation and nothing the production of illusion.

16. Neither, O monarch, did the sons of Pandu create any new source of apprehension. Those warriors endued with strength are fighting their battles according to the rules of fair combat.

17. The sons of Pritha, O Bharata, desirous of securing illustrious fame, ever perform all acts—even the maintenance of their lives—in perfect accordance with the rules of morality.

18. Attended by excellent prosperity and endued with great strength and conforming to all morality, they never turn back from the fight. Victory ever attends righteousness.

19. For this reason, O ruler of earth, the sons of Pritha are unslayable in battle and are ever courted by victory. Your sons are of wicked intentions and are intent on perpetrating sin ;

20—21. And are cruel and of low deeds ; therefore are they always worsted in the battle. O ruler of men, various heartless injuries were done to the Pandavas by your sons, like men of low extraction. Disregarding all those offences of your sons,

22. O elder brother of Pandu, the sons of Pandu tried always to keep them hidden and unknown. O ruler of men your sons do not pay them proper respect.

23. Let your sons now reap the fruit,—that resembles the poisonous fruit of the *Kimpaka* tree,—of that their persistent course of sinful actions.

24. Now, O mighty monarch, do you with your sons and relatives, taste that mortal fruit, in as much as, O king, you did not seem to be awakened though always warned by your well-wishers.

25. Always forbidden by Vidura, Bhishma, Drona of high soul, his son, as also by me, you did not pay any regard,

26. To our words, salutary and intended for your good though they were, even as a sick man rejects wholesome medicines. Accepting the views of your sons, you expected to see the Pandavas vanquished.

27. Hear again the true reason,—about which you had asked me—for the victory of the sons of Pandu, O foremost of the Bharatas.

28. I shall exactly tell you, O subjugator of your foes, as I myself have heard it. The grandsire himself was questioned, on this point by king Duryodhana.

29—30. Beholding his brothers, all accomplished car-warriors, worsted in battle, your son Duryodhana, O Kourava, with his heart overwhelmed with sorrow, asked this question to the grandsire, approaching him with humility, on the advent of night. O ruler of men, hear from me what your son did say at the time.

Duryodhana said —

31. Drona, yourself, Salya, Kripa, the son of Drona, Kritavaman, the son of Hridika, and Sudakshina the ruler of the Kamvojas,

32. Bhurisravas, Vikarna and Bhagdatta endued with prowess—these heroes are all regarded as mighty car-warriors ; all these men are the sons of illustrious dynasties and are ever ready to shuffle off their mortal coil.

33. I consider these to be a match for the three worlds united together. The whole Pandava army can not withstand your prowess.

34. Regarding these things, a doubt has arisen in my mind. Tell me, who am asking you, of him, relying on whom the sons of Kunti are gaining victory over us at each step.

Bhishma said :—

35—36. Hear, O king, the words that I am going to say to you, O you of the Kuru race. I did frequently address you to the same effect, urging you to conclude peace with the sons of Pandu. I consider this to be profitable both to you and to the earth, O lord.

37. Do you, O king, enjoy the blessings of this earth with your brothers, with a contented heart, and enhancing the delight of your relatives and gratifying every one else.

38. O Sire, you paid no heed to my words before, though I cried myself hoarse. Now this evil has overtaken you, in as much as you have ever despised the sons of Pandu.

39. Hear from me as I speak, O king, O lord, the reason why those sons of Pandu, who are never tired in the performance of pious acts, are unslayable.

40. There was not, is not, or will not be a person, who would have been, is or will be able to conquer the Pandavas, protected as they are by the wielder of the Sarnga bow.

41. Hear from me, you who are versed in morality, the ancient history that was related to me, O sire, by the sages of tranquil souls.

42. In the days of yore, all the celestials and sages, assembled together, danced attendance upon the grandsire (Brahma) on the mountain Gandhamadana.

43. Seated at his ease in their midst, the lord of people, saw an excellent chariot, burning with effulgence, stationed in the firmament.

44. Having ascertained everything about that chariot by means of his contemplation,

and folding his palms together, Brahma, with his soul filled with delight bowed down his head to the *Purusha*, the highest of all Divinities.

45. Also the sages and the celestials, beholding the figure thus revealed in the heavens, stood with hands folded and with their gaze fixed on the marvel of marvels.

46. Then Brahma best conversant with morality, the foremost of those versed in the Vedas and the creator of the worlds, having worshipped that form duly, chanted this hymn of praise.

47. "Thou art the glory of the universe, and hast the universe as thy form. Thou art the lord of the universe ; thou art the protector of it ; thou hast thy senses under thy thorough control. Thou art the Lord paramount of this universe, thou art the Vasudeva ; I seek refuge in thy divine self that art the soul of Yoga.

48. Victory unto thee that art the divine and paramount Lord of this universe ; victory unto thee, who art ever anxious for the world's welfare. Victory unto thee, the lord and the master of the *Yogins* ; victory unto thee that art identified with the ocean of *Yoga* energy.

49. Victory unto thee the Lord of the lords of the universe, that hast the lotus springing from thy navel and that hast expanded eyes. Victory unto thee that art the incarnation of gentleness, thee that art the son of sons, O thou, the Lord of the past, the present, and the future.

50. O thou, the receptacle of innumerable qualities, victory be unto thee, the refuge of all things ; O thou that art Narayana, and that art incomprehensible, victory be unto thee, the wielder of the Sarga bow.

51. Victory be unto thee, O thou that hast the universe for thy form, that art free from the influence of all maladies. O Lord of the universe, O thou of long arms, victory be unto thee who art devoted to further the welfare of the worlds.

52. O great Serpent, O huge Bora, O Lord, O thou possessed of the lion's manes, victory be unto thee. O thou whose raiments are yellow, O Lord of the several points of the compass, O thou that art like the abode of the universe, O infinite one, O thou that dost suffer no deterioration,

53. O thou that art the Manifest, O thou that art the Unmanifest. O thou of senses thoroughly controlled. O thou that art like the infinite space. O thou that ever achievest the acts beneficial to the worlds, O thou that are beyond all measurement, O thou that alone art conversant with thy nature, O thou

that art ever deep and the fulfilment of desires, victory be unto thee.

54. O thou that hast no end, O thou that art known as Brahma, O thou that art eternal, and art the protector of all creatures, O thou that art ever successful, o thou whose understanding is accomplished in all things. O thou that art conversant with all righteousness, O thou that art ever attended with victory.

55. O thou of mysterious self, O thou that art the soul of all Yoga, O thou that art the origin of every thing that has sprung into existence, O thou that art the knowledge of the souls of every being, O master of the universe, victory be unto thee that art the creator of all beings.

56. O thou that art self-create, O thou of eminent parts, O thou that art ever active for bringing about the destruction of all beings, O thou that art the inspirer of all thoughts in the mind, victory be unto thee, the beloved of those that are conversant with Brahma.

57. O thou that art ever engaged in the acts of creation and destruction, O repressor of all desires, O most exalted Divinity, O thou the origin of Amrita, O thou whose existence only is a reality, O thou that art the Fire that doth appear at the end of a Yuga, O thou that art the bestower of victory.

58. O thou that art the Lord of lords of men, O Divine one, O thou that hast the lotus growing from thy navel, O thou endued with great might, O thou that art selfcreate, O thou that art the elements in their nascent condition, O thou that art the soul of all performances, victory be unto thee, the giver of all things.

59. The goddess of earth constitutes thy feet, the cardinal and subsidiary points of the compass represent thy arms ; the celestial regions constitute thy head ; thy form is composed of myself ; the celestials compose thy limbs, and the sun and the moon thy two eyes.

60. Asceticism and truth born of acts of piety constitute thy strength. Thy energy is fire, thy breath the wind. And wate's have been created from thy perspiration.

61. The twin Acwins ever constitute thy ears, the goddess of learning is thy tongue, the Vedas are thy knowledge and in thee is this world stationed.

62. O thou that art the Lord of Yoga and the Yogins, we know neither thy extent nor thy measure, neither thy energy nor thy prowess, nor thy strength, nor thy origin.

63. O god, cherishing reverence for thee, and betaking to thy ways by the perform-

ance of vows &c, we do ever worship Vishnu, the Supreme Lord, the God of gods.

64. The sages, the celestials, the Gandharvas, the Yakshas, the Rakshas, the Pannagas, the Pishachas, and men, and the animals, and birds and men and reptiles,

65. All these have been created by me in the first instance, on earth, through thy grace. O thou that hast the lotus springing from thy navel, O thou of expanded eyes, O Krishna, O soother of all afflictions,

66. Thou art the refuge of all created beings and thou art their bodies! Thou hast the universe for thy mouth; O thou that art the Lord of the celestials, the gods are ever happy through thy grace only.

67. O god, through thy grace the earth hath ever been freed from all her apprehensions. So, O thou of expanded eyes, be thou the propagator of the Yadu race.

68. Gratify my solicitation O Lord, for the sake of establishing righteousness, for forslaying the sons of Diti and for upholding the universe

69. O Vasudeva all that is supremely mysterious regarding thee, O Lord, all that have been exactly sung by me, through thy grace.

70. Having created the divine Sankarsana thyself out of thy own self, thou didst then, O Krishna create thyself as Pradumnya, born out of thy own self.

71. From Pradumnya thou didst then creat Anirudha known as the undeteriorating Vishnu. And it was Anirudha who did create me Brahman as the supporter of the universe.

72. Thus created by the essence of Vamdeva, I have been created by thyself. Dividing thyself into portions, O Lord create thyself among humanity.

73. There, for the well-being of the world, slaughtering the Asuras, and establishing righteousness and winning glory, thou shalt again attain to the best Yoga.

74. O thou of immeasurable prowess, the regenerate sages and the celestials sing of thy wonderful self out of devotion for thee, under those various appellations that are ascribed to thee.

75. O thou of excellent arms, all the host of beings find their support in thee, having sought shelter in thee, the giver of boons. The *Vipras* eulogise thee as the bridge of the universe, having no beginning, middle or end, and as possessed of infinite Yoga prowess."

Thus ends the sixty-fifth chapter, the eulogy to Vishnu, in the Bhismabadha of the Bhishma Parva.

CHAPTER LXVI.

(BHISMABADHA PARVA)—*Continued.*

Bhisma said :—

1. Thereupon that almighty Divinity' the Lord of the lords of people, thus replied to Brahma in a soft and sonorous voice.

2. "I have come to know, O sire, all that you desire, through my Yoga power. It will be even as you desire." Saying this he disappeared then and there.

3. Then the celestials, the sages, and the Gandharvas were all filled with great wonder; and urged by curiosity they then thus spoke to the Grandsire Brahma.

4. "Who indeed is he, O master, that was even now adored by your illustrious self with bows and with humility, and who was eulogised in so high terms? We desire to hear about him."

5. Thus spoken to, the almighty Grandsire thus replied to the celestials, the regenerate sages, the Gandharvas and every one else in soft and sweet words.

6. "O foremost of the celestials he who is designated That, he who is supreme, he who is existent at present, and will be so for all future periods, he who is the highest self, he who is called the soul of beings, and he who is the paramount Lord,

7. I was holding conversation even with his ever-contented self; that Lord of the universe has been entreated by me to show his grace on the earth,

8. To take his birth in the world of men and to be known as the son of Vasudeva (I entreated him saying) :—'For slaughtering the Asuras, do thou take thy birth on the face of the earth.

9. Those Daityas, and Danavas, and Rakshasas of dreadful appearance and of great might who were slain in battle, have been born among men.

10. For slaying them, the almighty Lord of great strength, being accompanied by Nara, shall wonder over the earth assuming a human form.

11. Those ancient and illustrious sages namely Nara and Narayana, are incapable of being vanquished in battle by even the gods united together.

12. Together, those two sages Nara and Narayana, of immeasurable effulgence, will be born in the world of men, and they that are fools will not recognise them as such.

13. That Lord of the universe, whose son I Brahma am, that Vasudeva, the Paramount Lord of all the worlds should always be worshipped by you.

14. O you foremost of celestials, endued with great prowess and bearing the conch, the discus and the mace, he should never be disregarded by you as a man.

15. He is the supreme mystery; he is the supreme shelter; he is the supreme Brahma, and he is the supreme glory.

16. He is undeteriorating, unmanifest and eternal. He is designated the Purusha, he is ever sung but never known by any body.

17. He is the supreme energy, his is the supreme felicity, he is the supreme truth. Thus has Viswakarmā sung.

18. Therefore the Lord Vasudeva of infinite prowess should never be disregarded as a man by the celestials and the Asuras headed by Indra himself.

19. That one of perverted understanding who, out of contempt, calls Hrishikesa a man is said to be the vilest of all creatures.

20. He is spoken of as a great sinner who disregards Vasudeva for his having incarnated himself as a man.

21. Men speak of him as a great sinner, who does not know that Divine one, that soul of the mobile and the immobile, that one of pure effulgence, that one bearing the mark of Srivatsa on his breast, that one from whose navel a lotus has sprung.

22. Disregarding that wearer of the diadem and the gem Koustuba, that giver of assurances of safety to his friends, that one of illustrious soul, a man becomes sunk in the dreadful mire of sin.

23. Every one, having known all these truths, should do obeisance, O best of the celestials, to Vasudeva that Lord of the lords of people."

Bhisma said :—

24. That almighty one (the Grandsire), having thus spoken to the gods and the sages in the days of yore, repaired to his own residence leaving all creatures behind.

25. Thereafter the celestials, together with the Gandharvas, the sages, and the Apsaras, having listened to that discourse delivered by Brahma, went to Heaven with joyful hearts.

26. It was this, O sire, that was heard by me from the sages of accomplished understanding when they were speaking of Vasudeva the ancient one, amongst their assembly.

27. O you conversant with the *Shastras*, I also heard this from Rama the son of Jambavan, from the highly intelligent Markandeya and also from Vyasa and Narada.

28. Having heard the truth about the subject, and having heard of Vasudeva as the undeteriorating Lord of illustrious soul, the supreme Master of the Lords of people,

29. From whose self has sprung Brahma the father of all the universe, why should not men adore and worship that Vasudeva?

30. You have been, O sire, forbidden, in days past, by the sages of accomplished understandings (who said to you), 'Do not risk a battle with Vasudeva the wielder of the bow,

31. As also with the Pandavas'. But out of folly, you could not comprehend my word; I do regard you therefore as a cruel Rakshasa; and you are encompassed in ignorance.

32. For this reason it is that you despise Govinda and Dhananjaya the son of Pandu; for, what other man could despise the divine Nara and Narayana?

33. I therefore, O monarch, say to you that this one is eternal and undeteriorating pervading the whole universe, immutable, the ruler, the creator, the supporter and the truly existent.

34. That preceptor of the mobile and the immobile creations, that supreme Lord, supports the triune world; he is the Warrior, the Victory, the Victorious, and the Lord of all nature.

35. He is permeated, O king, with the quality of goodness and is free from the slightest tinge of the qualities of passion and dullness. Righteousness is where Krishna is; and victory is where righteousness is.

36. The sons of Pandu are, O king, supported by the supreme excellence of his *yoga* of self; and, with certitude, victory will court them.

37. He it is who inspires the sons of Pandu with an intelligence that brings about their prosperity; he it is who charges them with strength in battle; he it is who ever protects them from danger.

38. This one is that eternal Deity that pervades all creatures, and is ever blessed. He, of whom you have asked me, is celebrated under the name of Vasudeva.

39. He is adored and served with restrained hearts alike by the Brahmanas, the Kshatriyas, the Vaisyas, and the Sudras, each having distinguishing features of their own, and performing their own duties.

40. He it is, whom, at the end of the *Dwapara Yuga* and in the beginning of the

Kali Yuga Samkarsana had eulogised, in the manner of devotees.

41. It is that Vasudeva the creator of the universe who does repeatedly create, Yuga after Yuga, all the regions of the celestials and the mortals, all the sea-girt cities, and also all the regions of human habitation.

Thus ends the sixty-sixth chapter, the story of the world's creation, in the Bhisma-badha of the Bhisma Parva

CHAPTER LXVII.

(BHISMA-BHADHA [PARVA].)—*Contd.*

Duryodhana said:—

1. In all the worlds, Vasudeva is spoken of as the Highest Being; O grandsire, I desire to know all about his nativity and his glory.

Bhisma said:—

2. Vasudeva is the Supreme Being, the God of all gods. There is to be seen none, O foremost of the Bharatas, superior to Him of eyes resembling lotus petals.

3. Markaudeya speaks of Govinda as the great mystery, as all beings, as the Soul of all, as the Highest Soul and as the Foremost of all male beings.

4. He created these three things viz., Water, Air, and Fire. Having created this Earth, that Divine Master, the Lord of all the worlds,

5. That Highest Soul, that Foremost of all Beings, laid himself down on the waters. Therein, that Divine One composed of all energies, was lulled in sleep through his Yoga.

6. He created Fire from His mouth, and Wind from His vital breath. That undeteriorating One created Words and the Vedas from His mind.

7. At first, He created these worlds as also the celestials along with all the sages. He also created decrepitude and death of all creatures and also their growth and birth.

8. He is righteousness itself and is versed in all duties. He is the giver of boons and the gratifier of all our desires. He is the Actor himself as well as the Act itself, and he is the Divine and the Sole Master.

9. That undeteriorating Lord of illustrious soul, at first created the Past, the Present and the Future and also the creator of the worlds viz (Brahma).

10. He created Samkarshana the First-born of all created being. He created the divine Sesha who is otherwise known as Ananta,

11. And who supports all creatures and upholds the Earth with all her mountains. Through devout meditation, the Vipras come to know Him of supreme energy.

12-13. That Foremost of all male beings slew the mighty Asura named Madhu who was born out of the secretion of His ears, who was furious and of fierce actions and fierce intentions, when he was on the point of destroying Brahma. In consequence of His slaying that Asura, the celestials, the Danavas, and the mortals,

14. And the sages call Janardana by the name of the Slayer of Madhu. The great Boar, the Lion, and the three-treaded Lord,

15. Hari is the Father, and the Mother, of all living creatures. Neither there was, nor there will be, any one superior to Him of eyes like lotus petals.

16. From His mouth, O monarch, He created, the Regenerates, from His arms the Kshastriyas, from His thighs the Vaisyas and from His legs the Sudras.

17-18. With ascetic austerities devoutly serving in the days of the full moon and the new moon Keshava the Divine, the creator of all corporal creatures, the Essence of Brahma and of Yoga, one surely attains to Him. Keshava has been called the Supreme energy and the Grandsire of the worlds.

19. The sages, O ruler of men, call Him Hrishikesha or the Lord of the senses. Know Him also to be the supreme Teacher, the Father, and the Preceptor.

20. Regions of undeteriorating blessedness is secured by him on whom Krishna becomes gracious. He that seeks protection from Keshava in seasons of danger, and

21. He that always reads of His themes, becomes happy and attended with all blessings. Those who attain to Krishna are never again befooled.

22. That Janardana ever saves those who are overwhelmed with great terror. O descendant of the Bharata race, perfect, aware of this fact, Yudhisthira,

23. With his whole soul, has sought shelter in Keshava, the Supreme God, the Lord of the worlds, the Master of all Yoga and the Lord of this Earth.

Thus ends the sixty-seventh Chapter, the nativity and glory of Keshava, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXVIII.

(BHISMA-BADHA PARVA.)—*Contd.***Bhisma said :—**

1. Hear, O monarch, from me this hymn, chaunted by Brahma himself, and recounted in the days of yore to men on Earth by the Brahmanical sages and the celestials.

2. "Thou art the Master of the Sadhyas and the celestials, and art the Lord of the god of gods, the Protector of people and the Knower of all hearts. Thus has the sage Narada sung of thee.

3. Markandeya has spoken of thee as the Past, the Present, and the Future, the the Sacrifice of all sacrifices and the Austerity of all austerities.

4. The almighty Bhṛigu has sang of thee that thou art the God of all gods, and thine is the ancient and excellent semblance that is ascribed to Vishnu.

5. Dwipayana spoke of thee that thou art the Vasudeva among the Vasus, the consolidator of the sway of Sakra (Indra) and the God of gods and of all created beings.

6. In the days of yore, on the occasion of the creation of creatures, thou hast been called Daksha, the Lord of creation. Angiras has spoken of thee as the creator of all corporeal beings.

7. Devala has sung of thee that the Unmanifest All is in thy form and the Manifest is in thy mind, and that the celestials have all sprung from thy speech (breath).

8. The heavens are pervaded with thy head; thou dost sustain the Earth with thy two arms; the triune world is inside thy abdomen; thou art the Eternal Male Being.

9. Persons purified by the performance of austerities, know thy divine self even to be such. To the sages gratified with a knowledge of the self, thou art the foremost of all true existent entities.

10. O Slayer of Madhu, thou art the sole refuge of the royal sages, who are of illustrious nature, who never turn back from the fight, and who are devoted to all their duties.

11. Even thus is that almighty and excellent Being Hari always adored and eulogised by sages conversant with the Yoga who are headed by Sanatkumara."

12. Thus, O Sire, has been described to you, in detail and in brief, the real nature

of Keshava. Now turn your heart in love to Keshava.

Sanjaya said :—

13. Your son, O mighty monarch, listening to this sacred story, began to regard highly Keshava and those mighty car-warriors, the sons Pandu.

14.—15. Thereafter, O monarch, Bhisma, the son of Santanu, again addressed him saying—"You have now heard, O monarch, the true description of the glory of the high-souled Keshava and of Nara, about which you asked me. You have also heard of the purpose for which both Nara and Narayana have taken their births among men.

16. You have also learnt why those two heroes are invincible and why they have not been ever vanquished in battle; as also why the sons of Pandu, O king, are unslayable in battle by anybody.

17. Towards the Pandavas endued with fame, Krishna bears an unshaken affection. Therefore it is, O foremost of sovereigns, that I advice that peace be concluded with the Pandavas.

18. Controlling your passions do you rule this earth with your powerful brothers around you. You shall surely reap destruction if you disregard the divine Nara and Narayana."

19. Having spoken thus, O ruler of men, your father became silent; and dismissing the king, he entered his own tent.

20. The king also retired to his own tent having bowed down to that one of illustrious soul. Then, O foremost of the Bharatas, he slept away that night on a (milk) white bed.

Thus ends the sixty-eighth chapter, the glory of Krishna, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXIX.

(BHISMA-BADHA PARVA)—

*Continued.***Sanjaya said :—**

1. When that night had passed away and when the sun had risen, the two armies O mighty monarch, encountered each other for battle.

2. Looking at each other in that battle, they rushed against each other in serried files, inflamed with rage and desirous of slaying and conquering each other.

3. In consequence of your wicked counsel, O king, the Pandavas and the Dhritarashtra, filled with joy, clad in mail and formed in battle array, rushed against one another for striking one another.

4. O monarch, Bhishma protected on all sides the array of his troops that figured the Makara. O king, so also, the sons of Pandu protected the array that they had formed with their troops.

5. Then, O mighty monarch, your sire Devavrata, that foremost of car-warriors, marched forth surrounded by a mighty host of cars.

6. And other car-warriors, foot-soldiers, tuskers and horse-soldiers, followed him each stationed in his proper rank.

7. The sons of Pandu endued with fame, seeing the Kauravas ready for the encounter, formed their troops in that invincible and excellent array that figures a hawk.

8. And in the backs of that hawk-like array shone Bhimasena possessed of great strength. In its eyes were Shikhandin and the irrepressible Dhritadyumna the son of Prishata.

9. In its head was stationed the heroic Satyaki of invincible prowess; and in its neck was Partha wielding the Gandiva bow.

10. The high-souled Drupada ever-attended with prosperity, along with his son, and supported by a Aukshahini of troops, formed its left wing.

11. Its right wing was formed by Kaikaya the commander of a division consisting of a Aukshahini; in its back were the sons of Drupadi and the highly powerful son of Subhadra.

12. In its tail was the heroic and ever prosperous king Yudhishthira himself endued with great prowess, and supported by his twin brothers Nakula and Sahadeva.

13. Then in the battle that commenced Bhishma, penetrating through the mouth of the Makaralike array of the Kauravas, approached Bhishma and covered him over with arrows.

14. Thereupon Bhishma endued with great prowess, discharged powerful weapons that confounded in that fierce encounter the array of troops belonging to the sons of Pandu.

15. Upon the confusion of the forces, Dhananjaya proceeding hastily, pierced Bhishma with a thousand shafts, at the van of battle.

16. Having baffled in that battle the weapons discharged by Bhishma, Dhananjaya stood ready for the encounter, sup-

ported by his own division filled with joy.

17—19. Thereupon king Duryodhana that foremost of those endued with strength, that great car-warrior seeing that terrible slaughter of his army and remembering the death of his brothers, in that battle, speedily approached the son of Bharadwaja, and addressing him said:—O preceptor, O sinless one, you are my constant well-wisher. Relying on you as also on the grandsire, we expect without doubt to conquer in battle even the very celestials themselves.

20. Not to speak of the sons of Pandu, who are of puny might and prowess? Good betide you. Act in such a way that the sons of Pandu may be slain."

21. Thus spoken to on the field by your son, Drona penetrated the Pandava array even before the very eyes of Satyaki.

22. Thereat, O Bharata, Satyaki impeded the progress of Drona. Thereupon ensued an encounter that was fierce and terrible to look at.

23. Then in that battle, the highly powerful son of Bharadwaja, burning with rage as if smiling, struck the grandson of Sini with ten shafts on his shoulder-joint.

24. At this, Bhimasena waxing wroth, pierced Bharadwaja with arrows, desirous O monarch, of rescuing Satyaki from Drona that foremost of all wielders of weapons.

25. Thereat Drona and Bhishma and also Satya, O sire, inflamed with rage, covered Bhimasena in that battle with (a thick shower of) arrows.

26. Then, O sire, Abhimanyu waxing wroth, and the sons of Draupadi also, pierced with their whetted shafts all those warriors with uplifted weapons.

27. Then in that fierce battle, the mighty bowman Shikhandin rushed against Bhishma and Drona, both of great prowess, who inflamed with wrath, had fallen upon his own troops.

28. Grasping a very tough bow of which the twang resembled the rumble of the clouds, that hero speedily poured down a shower of arrows, shrouding the sun itself.

29. But the grandsire of the Bharatas, meeting with Shikhandin in the battle avoided him, remembering the femininity of his sex.

30. Thereat, O mighty monarch, urged by your son, Drona rushed into the encounter, in order to protect Bhishma.

31. Shikhandin also encountering Drona the foremost of all wielders of weapons,

shunned him out of fear, like one flying from the blazing fire that burns at the end of a Yuga.

32. Then O ruler of earth, your son, supported by a mighty division, advanced to rescue Bhishma, out of a desire for securing great fame.

33. So also, O monarch, the Pandavas firmly setting their heart upon victory rushed at Bhishma, placing Dhananjaya at their head.

34. Then a fierce and wonderful encounter, like that between the celestials and the Asuras, ensued between those two hosts each desirous of winning victory and great fame in battle.

Thus ends the sixty-ninth chapter, the commencement of the fifth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXX.

(BHISHMABADHA PARVA.)—Contd.

Sanjaya said :—

1. Then Bhishma, the son of Santanu, fought a fierce battle, desirous of saving your sons from their fear of Bhimsena.

2. In that morning, a most dreadful battle was fought between the kings of the Kurava and the Pandava hosts, in which many best warriors were slain.

3. When that furious and dreadful engagement raged, a terrible din arose, that touched the very heavens.

4. The clangour that was made was deafening in consequence of the roars of stricking elephants and the neighs of steeds and the blare of conchs and the sound of drums.

5. Those mighty warriors endued with great prowess, fighting with one another out of a desires for victory, roared at one another, like bulls amongst a herd of kine.

6. O foremost of the Bharatas, heads cut off with keen-edged arrows, falling in that battle, appeared like a shower of stones from the skies.

7. Many heads, O foremost of the Bharatas, were seen lying on the field of battle, graced with ear-rings and head-gears, and effulgent like gold itself.

8. The ground was strewn over with limbs severed by *Visikha*, with head graced with ear-rings, and with arms decorated with ornaments &c.

9—10. In a moment the earth literally became covered over with bodies cased in armours, with decorated arms, with faces charming like the moon and beautified with eyes with coppery corners, and O monarch, with the of dead bodies of elephants, steeds and men.

11. Under the thick cloud of dust (raised by the warriors) in which the whistling weapons flashed like lightning, the sound emitted by the various implements of war resembled the roars of thunder.

12. That dreadful and fierce fight, O Bharata, between the Kurus and the Pandus created a river of blood in the field of battle.

13. In that fierce, dreadful, terrifying and hair-stirring battle, the Kshastriyas incapable of being repressed in battle began to shower a veritable down-pour of arrows.

14. Afflicted with that shower of arrows, the elephants of your army as well as of the enemy's army, began to shriek aloud and run hither and thither with uplifted trunks.

15. Nothing could be heard in consequence of the flappings produced by bows of great toughness, belonging to cool-headed warriors excited with fury.

16. As head-less trunks stood up in the sea of blood, other kings rushed into battle endeavouring to slay their enemies.

17. Heroes of immeasurable prowess possessed of arms resembling bludgeons, slew one another in that battle, with shafts and *Saktis* and maces and swords.

18. Pierced with shafts and deprived of their riders who used to guide them with hooks, elephants began to course (madly) through the field; steeds ran about in all direction having their riders slain.

19. Many warriors of your army and many belonging to the host of enemy, afflicted with shafts-wounds, running hither and thither (with pain), (at last) jumped up and fell down.

20—21. In that fight between Bhima and Bhishma, heaps of arms, heads, bows maces, legs and ornaments and bracelets were seen rising over the field.

22. There was also seen here and there O ruler of men, large number of running steeds and retreating elephants.

23. The Kshastriyas, urged on by Destiny, began to slay one another in that battle, with maces, swords, lances and straight-jointed shafts.

24. Other heroes accomplished in battle struck one another in that battle with their bare arms, that resembled bludgeons made wholly of iron.

25. O king, other heroic warriors of your army fought on with those of the Pandava host, and slew one another by striking one another with clenched fists, knees, palms and blows.

26. With the fallen, the falling, and with those rolling on the ground in agony, the battle, O lord of men, became indeed very dreadful.

27. Car-warriors deprived of their cars, grasping well-tempered swords, rushed at one another desirous of slaying one another.

28. Thereupon king Duryodhana surrounded by a large number of the Kalingas and placing Bhishma at the head, charged the Pandava host.

29. So also, the Pandavas, surrounding Vrikodara and riding on fleet animals in that battle, rushed, inflamed with wrath, against the division led by Bhishma.

Thus ends the seventieth chapter, the fierce fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXI.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said :—

1. Seeing his brother (Bhima) and other kings (of the Pandava host) engaged with Bhishma, with weapons uplifted, Dhananjaya rushed against the son of Ganga.

2. Hearing the blare of the conch *Panchajanya*, and the twang of the bow Gandiva, and seeing the standard of the son of Pritha (Arjuna), every one of us was seized with terror.

3—4. O mighty monarch, we then beheld the standard of that wielder of the Gandiva bow,—standard that resembled a lion's tail in shape and looked like a blazing mount in the air; that could not be obstructed by the trees; that appeared like the risen comet; and that was of diverse hue and variegated and of celestial make and bore the device of the monkey.

5. In that terrible encounter, the warriors saw Arjuna's gold-mounted Gandiva appear beautiful like flashes of lightning illumining a mass of clouds in the welkin.

6. While he was slaying the warriors of your army, we heard shouts, that resembled those of Indra himself, uttered by Arjuna, as also the dreadful sounds he produced by striking his palms against his arms.

7. Arjuna poured in torrents his arrowy showers in all the directions of the compass, like a rain-cloud surcharged with lightning and thunder and assisted by violent tempest pouring rain.

8. Then Dhanjaya, possessed of dreadful weapons, rushed against the son of Ganga. Confounded with his weapons we then were unable to distinguish between the east and the west.

9. Then O foremost of the Bharata, your warriors, not knowing which point of the compass they were in, with their animals exhausted, steeds slain and hearts confounded, and huddling close to one another,

10. Threw themselves upon the protection of Bhishma, along with your sons. In that battle Bhishma the son of Santanu became their refuge.

11. Seized with panic, car-warriors jumped down from their cars and cavalry-soldiers from the back of their steeds; and foot-soldiers fell down even on the ground where they stood.

12. Hearing the twang of the bow Gandiva, that resembled the rumble of thunder, O Bharata, all your warriors were struck with terror and began to fall off their ranks.

13. Then, with fleet and mettled chargers of the Kamvoja breed, and surrounded by many thousand Gopas and an army of the Gopayanas,

14. And O ruler of men, supported, by the Madras, the Souviras, the Gandharas the Trigartas, and the foremost of all Kalinga warriors, the king of the Kalingas,

15. And king Jayadratha accompanied by many kings and followed by a numerous force consisting of various races headed by Dussasana himself,

16. And supported by fourteen thousand picked cavalry-soldiers urged by your son, encompassed on all sides the king of the Suvalas.

17. Then in that battle, united together and riding on their respective vehicles, those foremost of Bharata's race, namely the sons of Pandu, began to slaughter the warriors of your army.

18. A thick cloud of dust, raised by car-warriors, elephants, steeds and foot soldiers, made the battle that raged all the more terrible.

19. Bhishma then, supported by a mighty force consisting of elephant-warriors, car-warriors and cavalry-soldiers, all armed with *Tomaras, Narachas and Prasas*

fell to fight with the diadem-decked Arjuna.

20—21. The ruler of Avanti encountered the king of the Kasis. Bhimasena engaged the ruler of the Sindhus; and *Ajatusatru* (Yudhisthira) with his sons and his counselors, engaged with the renowned Salya the foremost of the Madras. Vikarna became engaged with Sahadeva, and Chitrasena with Sikhandin.

22. The Matsyas, O ruler of men encountered Duryodhana along with Sakuni. Drupada, Chekitana and the mighty car-warrior Satyaki

23. Engaged with the illustrious Drona, supported by his son. Kripa and Kritavarman both charged Dhristadyumna.

24. Thus, running steeds and wheeling and whirling cars and elephants, in that battle, engaged with one another, all over the field.

25. Flashes of lightning illumined the welkin although there was no cloud, and the points of the compass were shrouded in thick clouds of dust; and O ruler of men, large meteors were seen falling with terrible sounds.

26. A mighty tempest, raged and a shower of dust began to fall. The sun disappeared in the firmament being shrouded by the dust-clouds raised by the troops.

27. All the warriors, overwhelmed with that dust and fighting with their various weapons, were greatly confounded.

28. The whizzing noise produced by the arrows capable of piercing through every armour and discharged by the arms of heroes, was indeed deafening.

29. O foremost of the Bharatas, weapons endowed with the pure effulgence of the stars, illumined the firmament when they were shot by excellent arms.

30. In all directions were scattered, O foremost of the Bharatas, bucklers made of bull's hide, of variegated appearance, and covered with a net-work of gold.

31. In all directions were seen heads and limbs falling, being cut off with swords of the effulgence of the sun.

32. Mighty car-warriors, having the wheel, the axle and the terraces of their cars broken, fell down on the ground, with their steeds slain and their long arms severed.

33. Steeds fell down on the battle-field mangled with the cut of weapons, and cars wheeled around deprived of their warriors.

34. O Bharata, wounded with arrows, with their bodies mangled, and their harnesses on, excellent steeds ran there dragging the car-yokes after them.

35. Many warriors, O king, with their cars, horses and drivers were seen slain in that battle by a single elephant possessed of great strength.

36. In that battle scenting the odour of the temporal juice shed by other compeers, many elephants began to snuff the air in the very midst of that slaughter of troops.

37. The field of battle was covered with elephants bearing wooden edifices and guides, as they fell down deprived of live being struck with piked lances.

38. In the midst of large forces, many elephants with the standards and warriors on their back, fell down on the ground being crushed by other huge compeers urged on by their guides.

39. In that battle, O king, were seen many chariot-shafts to be broken by elephants using their trunks that resembled the body of the serpent chief.

40. In that battle car-warriors, the yokes of whose cars had been shattered, were seized by the hair by the tuskers; and dragged down like branches of trees they were thoroughly crushed.

41. Other prodigious elephants, dragging cars entangled with other cars, ran in all directions uttering loud roars.

42. The appearance of those elephants dragging those chariots looked beautiful like that of others of their species tearing lotus-stems growing in the lakes.

43. Thus then the extensive field of battle was strewn over with cavalry-soldiers, and mighty car-warriors and their tall standards.

Thus ends the seventy-first chapter, the fierce fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXII.

(BHISMABADHA PARVA)—Contd.

Sanjaya said :—

1. O ruler of men, Sikhandin, with the king of the Matsyas *vis* Virata, speedily rushed against Bhishma, that mighty bowman difficult of being defeated in battle.

2. Dhananjaya in that battle rushed against Drona, Kripa, Vikarna, and many

kings, all mighty-bowmen, brave, and endowed with great prowess,

3. As also, against that great warrior, the ruler of the Sindhus supported by his friends and ministers, and, O foremost of the Bharatas, against many other kings from the West and the South.

4. Bhimasena, in that fight, rushed against your vindictive son Duryodhana that mighty bow-men, as also against his, brother Dussaha.

5. Sahadeva rushed against the two mighty car-warriors, both skilful bow-men and invincible in battle, namely, Sakuni and Uluka who were father and son.

6. That mighty car-warrior, O great monarch, namely Yudhisthira, who had been shamefully deceived by your son, proceeded in that battle against the elephant division of the Kurus.

7. That brave son of Pandu by Madri namely Nakula, who was capable of wringing tears from the foe, encountered in battle that excellent division of car-warriors consisting of the Trigaitas.

8. Satyaki, Chekitana, and the son of Subliadra endowed with great prowess, all invincible in battle, rushed against the Salyas and the Kaikayas.

9. The Rakshasa Ghatotkacha, and Dhristaketu, both incapable of being conquered, charged in that battle the car-division of your sons.

10. Then, O king, the mighty car-warrior, that generalissimo Dhristadyumna of immeasurable soul, engaged with Drona of fierce achievements.

11. Thus the warriors of your army, all heroic and mighty bow-men, encountering the Pandavas in the battle, began to smite one another down.

12. When the sun reached the meridian and when the sky burned with his fiery rays, the Kurus and the Pandus began to kill one another.

13. Then chariots, mounted with flag-staffs from the tops of which pennons were fluttering, and variegated with gold and covered with tiger-skins, appeared beautiful, as they drove through the scene of battle.

14. A dreadful din was created by those warriors as they engaged in the fight out of a desire for conquering one another, and as they roared like roaring lions themselves.

15. The strokes that the heroic Srinjayas and the Kurus dealt to one another in that conflict and that were terrible and wonderful, were also seen by us.

16. Neither, O monarch, O afflicter of your enemies, were we able to see the firmament, the sun or the cardinal and subsidiary quarters, in consequence of their being shrouded on all sides by a thick discharge of arrows.

17. The effulgence, like that of blue lotuses, of *Saktis* with shining heads, of hurled lances, of well-tempered swords,

18. As also the effulgence of the coats of mail and of diverse and wondrous ornaments, filled the firmament and the cardinal and subsidiary quarters with its flashes.

19. Then, O monarch, here and there, the field of battle appeared beautiful being strewn over with the bodies of monarchs, which were effulgent like the sun or the moon.

20. Excellent car-warriors, all foremost of men, encountering one another in battle, appeared beautiful, O king, like planets in the heavens.

21. Then that foremost of car-warriors namely Bhishma, waxing wroth opposed Bhimasena of great prowess even before the very eyes of the assembled troops.

22. Then shafts furnished with golden wings whetted on stone, smeared with oil and charged with imperus, wounded Bhima in that battle, being shot by Bhishma himself.

23. Thereat the mighty Bhimasena hurled at Bhishma, O Bharata, his lance charged with fierce momentum and resembling an enraged snake.

24. But in that combat Bhishma cut off with his straight arrows, that lance furnished with a golden staff as it coursed swiftly towards himself.

25. Thereafter, O Bharata, with a whetted and well-tempered *Vallu* Bhishma cut in twain the bow of Bhimasena.

26-27. Thereupon, speedily rushing at Bhishma, Satyaki in that encounter, with numerous keen-pointed and sharp-edged shafts discharged with a bow-string drawn back to the ear, pierced, O ruler of men, your own father. Thereat aiming a sharp and very dreadful arrow,

28. Bhishma felled the charioteer of that *Vrishni* hero from his seat on the box of the chariot. Upon the death of the driver, the steeds, O king, of that warrior, boled away.

29. Those steeds wildly careered over the field of battle, endowed as they were with the fleetness of the mind or the wind. Thereupon a loud uproar was sent up by all the troops.

30. Exclamations of *Oh !* and *Alas !* were uttered by the warriors of the Pandava army. *Run, Seize, Hold the steeds, Go in haste,*

31. Such cries followed the chariot of Yuyudhana. During this interval, Bhishma the son of Santanu,

32. Began to slay the troops of the Pandavas, like the slayer of Vritra himself slaying the hosts of the Danavas. Thus slaughtered by Bhishma, the Panchalas supported by the Somakas,

33. Setting their hearts fixed on battle, rushed against Bhishma. Other warriors of the host of the sons of Pritha, headed by Dhristadyumna himself rushed in battle against the son of Santanu, inflamed with a desire for slaughtering the army of your son.

34. So also, O king, the warriors of your army headed by Bhishma and Drona, rushed with impetuosity against the enemy. Thereupon these raged a second battle.

Thus ends the seventy-second chapter, the prowess of Bhishma, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXIII.

(BHISHMA-BADHA PARVA)—Contd.

Sanjaya said:—

1. Then the mighty car-warrior Virata pierced with three arrows the mighty car-warrior Bhishma, and the latter's steeds with another three arrows.

2. Thereat Bhishma the son of Santanu, that mighty bow-man endued with great strength and lightness of hands, pierced him in return with ten shafts furnished with wings of gold.

3. Then that fierce bow-man and mighty car-warrior of firm hands, namely, the son of Drona, pierced with six shafts the wielder of the Gandiva bow between his breasts.

4. Thereat that slayer of his foes, that humiliator of his antagonists, namely, Phalguna (Arjuna), cut down the bow of Drona's son and pierced him sore in return with five sharp arrows.

5. Then the latter, endued with great impetuosity, overwhelmed with fury, not brooking the severing of his bow by Partha (Arjuna) in the battle, grasped another bow,

6. And, O king, pierced Phalguna (Arjuna) with ninety keen-pointed shafts ;

then with seventy excellent arrows he pierced the son of Vasudeva.

7. Thereupon with eyes coppery in rage, Phalguna with Krishna breathing long and hot and reflecting again and again,

8—9. And also that grinder of foes that foremost of mighty heroes pressing his bow with his left arm, and excited with rage, and wielding the Gandiva bow, placed on the bow-string sharp and straight and fierce shafts capable of depriving a foe of his life ; and therewith, in that battle, speedily pierced the son of Drona.

10. Those shafts, in that battle, penetrating through the armour of the son of Drona drank his life-blood. But thus pierced by the wielder of the Gandiva-bow Drona's son did not flinch.

11. Discharging similar arrows at the son of Pritha, O king, he stood unwavering in battle, desirous of protecting Bhishma of illustrious vows.

12. That great feat of his which consisted in his encountering the two Krishnas together in battle, was greatly applauded by the foremost among the Kurus.

13. Having obtained from Drona various rare weapons together with the method of their withdrawal, he every day undauntedly fought amidst that host.

14. "This is the son of my preceptor ; this is the very dear son of Drona ; especially he is a Brahmana, and so worthy of my veneration."

15. Thinking thus, that grinder of enemies the brave Vivatsu (Arjuna), that foremost of car-warriors, showed mercy towards Bhishmadwaja's son.

16. Thereafter in that encounter leaving alone the son of Drona, Kunti's son (Arjuna) borne by white chargers, endued with great prowess, fought on displaying great lightness of hands and spreading slaughter in the ranks of the enemy.

17. Duryodhana pierced the mighty bow-man Bhimasena with ten shafts furnished with vulture-feathers and whetted on stone and decked with gold.

18. Excited with wrath, Bhimasena grasped a variegated bow of tough make, capable of depriving the foe of his life, as also ten sharp arrows.

19. Thereafter taking a steady aim with those keen-pointed shafts charged with great energy and fierce impetus, and drawing the bow-string back to his ears, Bhimasena struck home the ruler of the Kurus on his broad chest.

20. Thereupon the gem that was hanging in the breast of Duryodhana by golden

threads, being surrounded by those arrows, appeared charming like the sun in the heavens surrounded by the planets.

21. But your son endued with great energy, thus pierced by Bhimasena, did not brook it coolly, like a snake not bearing the sound of the tread of man.

22. Thereafter inflamed with rage, O king, he pierced Bhima with numerous shafts furnished with golden wings and whetted on stone, with a view to protect his own soldiers.

23. Thus fighting with each other and mangling each other (with shafts) in that battle, those two sons of yours, both endued with great prowess appeared beautiful like two gods.

24. Then that foremost of men, that slayer of hostile heroes, namely, the son of Subhadra, pierced Chitrasena with innumerable short arrows and also Purumitra with seven shafts.

25. And that heroic one equal to Sakra himself in battle, piercing Satyavrata with seventy shafts, seemed to dance about on the field causing us much pain.

26. Chitrasena pierced him in return with ten shafts, Satyavrata with nine, and Purumitra with seven.

27. Thus pierced the son of Arjuna while still shedding blood, severed the beautiful and mighty bow of Chitrasedha that was capable of holding the foe at bay.

28. Penetrating his coat of mail, Arjuna's son, pierced him with a shaft on the breast. Thereat the heroic princes of your army all mighty car-warriors,

29. Uniting together, and inflamed with rage, pierced Arjuna's son with numerous keen-pointed arrows. But the latter, conversant with excellent weapons, wounded all of them with sharp arrows.

30. Beholding that feat of his, your sons in that battle surrounded him on all sides, who was consuming the warriors of your army

31. Like a blazing fire consuming a heap of fuel in the summer season. Thus spitting down your soldiers the son of Subhadra appeared highly beautiful.

32. Beholding those feats of Abhimanyu the son of Subhadra, O king, your grandson Lakshmana speedily faced him desirous of battle.

33. Thereupon waxing wroth Abhimanyu that mighty car-warrior pierced Lakshmana of auspicious marks and his charioteer, with six well sharpened arrows.

34. So also, O king, Lakshmana pierced the son of Subhadra with sharp arrows;

and O mighty sovereign, the feat seemed to be marvellous.

35. Thereat that mighty car-warrior the son of the Subhadra, slaying the four steeds of Lakshmana, as also his charioteer, rushed at him covering him with sharp shafts.

36. Then standing on his chariot of which the steeds were slain, Lakshmana the slayer of inimical heroes, excited with the wrath, hurled a lance aiming at the car of Subhadra's son.

37. Then Abhimanyu, cut down with his keen-pointed arrows, that dreadful and irresistible lance that resembled a snake and that was coursing swiftly towards himself.

38. Thereupon Goutama (Kripa) taking Lakshmana upon his chariot carried him away from the field before the very eyes of the troops.

39. Then in that general and dreadful engagement, the fighters rushed, one against another, smiting one another and desirous of depriving one another of his life.

40. The mighty bowmen of your army and the mighty car-warriors of the Pandava host, all ready to lay down their lives in battle, began to slay one another.

41. Having dishevelled hair, deprived of their armours, shorn of their cars, and with their bows severed, the Srinjaya fought on with their bare arms.

42. Then the mighty-armed Bhishma endued with great strength, waxing wroth, began to slay with weapons of celestials make, the Pandavas of high-soul,

43. In that battle, the earth was then strewn over with the corpses and falling bodies of car-warriors, cavalry-soldiers, men, and horses, and of elephants deprived of their guides.

Thus ends the seventy-third chapter, the single combats, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXIV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then O king, the mighty-armed Satyaki, invincible in battle, drawing in that battle, an excellent bow capable of bearing a great strain,

2. Discharged numerous arrows furnished with wings and resembling snakes of

virulent venom, displaying at the same time his great and wonderful lightness of hands.

3—4. While slaying the enemy in that battle, so swiftly did he draw his bow, take out his arrows (from his quiver), place them on his bow-string, discharge them at the foe, and again take out other arrows and let them off, that he appeared to be highly beautiful like a mass of clouds pouring showers of rain.

5. The king Duryadhana beholding him swell like a raging fire, O Bharata, despatched against him a division consisting of ten thousand cars.

6. Then Satyaki of infallible prowess endued with great strength, that mighty bowman, slew all those excellent bowmen with weapons of celestial make.

7. Having accomplished that fierce feat and grasping his bow, that hero encountered Bhurisravas in that battle.

8. Bhurisravas that enhancer of the glory of the Kurus, seeing that division of his troops felled by Yuyudhana (Satyaki) wailing with wrath rushed against Satyaki.

9—11. Stretching his mighty bow that resembled that of Indra himself (rain-bow) in hue, he, O monarch, discharged thousands of arrows, that looked like snakes of virulent poison, that were endued with the energy of the thunderbolt itself displaying in the act his wonderful lightness of hands. Thereupon the followers of Satyaki unable to bear those shafts of fatal touch, O monarch, fled in all directions, abandoning, O king, in battle Satyaki ever invincible in fight.

12. Seeing this, the ten highly powerful sons of Yuyudhana, all mighty car-warriors of great fame, clad in armours of best make possessing various weapons and diverse standards,

13. Approaching in that fierce conflict that mighty Bowman named Bhurisravas, who bore the device of a sacrificial stake on his standard, thus addressed the latter in wrath in that dreadful fight.

14. "O kinsman of the Kuravas, O mighty one, come give us battle; fight with us either jointly or separately.

15. Vanquishing ourselves in battle you may earn great glory; or crushing you in combat we shall attain to great gratification."

16. Thus spoken to, that foremost of men possessed of great strength and heroism and proud of his prowess, seeing them ready for the fight, thus replied to them.

17. "You have spoken well O heroes; if indeed this be your desire, fight with me

in a body putting forth all your endeavours. I will slay all of you in battle."

18. Thus spoken to, those heroes all mighty bowmen and endued with great lightness of hand, poured a thick shower of arrows on that subduer of his enemies.

19. That afternoon, O mighty sovereign a dreadful battle was fought on the field between Bhurisravas alone on side and many united together on the other.

20. O monarch, they then covered that single-handed foremost of car-warriors with an arrowy downpour, like rain clouds drenching a mighty cliff in the rainy season.

21. But that mighty car-warrior cut down those numerous shafts discharged by them,—shafts, which resembled the mace of Death or the thunder-bolt itself in their noise,—even before they could reach him.

22—23. Those ten warriors then completely surrounding that mighty-armed hero, strove to slay him. But, O Bharata, Somadatta's son, inflamed with wrath, cutting off their bows, severed their heads in that conflict with arrows of diverse descriptions. Thus slain, they fell down on the ground like trees crushed by the thunder-bolt.

24. Beholding those mighty sons of his slain in battle, that hero of the Vrishni race namely Satyaki, rushed against Bhurisravas, O king, thundering out of his war-cry.

25. Those two heroes both endued with great prowess, then made their cars collide against one another; and in that conflict slaying the steeds of one another's chariot,

26. And thus deprived of the use of their respective chariots, those two mighty, powerful heroes, jumping down on the ground, rushed against one another, whirling mighty swords and bucklers.

27. Then those two foremost of men thus standing prepared for the encounter, appeared exceedingly beautiful. Thereafter approaching Satyaki who was armed with a sword of best make,

28—30. Bhimsena, O monarch, hastily took him up on his chariot. Your son also, O king, in that conflict, speedily took up Bhurisravas on his car before the very eyes of all the assembled bowmen. When thus the battle raged, the son of Pandu (Arjuna), inflamed with wrath began to fight with that mighty car-warrior viz, Bhishma, O foremost of the Bharatas. When then the orb of the day assumed a crimson hue, Dhananjaya displaying great activity,

31. Slew twenty-five thousand mighty car-warriors of the hostile host. These warriors, being commanded by Duryodhana to slay the son of Priitha,

32. Approaching him met with their destruction, like insects burning on fire. Thereupon the Matsyas and the Kekyas all accomplished in the science of bowmanship,

33. Surrounded the mighty car-warrior Arjuna along with his son. At that moment the sun having gone down below the horizon,

34—35. All the warriors were overwhelmed with confusion. Then your Sire Devavrata whose steeds were completely exhausted, O mighty sovereign, caused the withdrawal of the forces. After that (fierce) encounter between the Kurus and the Pandavas,

36. The troops, overwhelmed as they were with great apprehension, retired to their respective encampments. Thereafter repairing to their respective camps, O Bharata, the Pandavas along with the Srinjayas, as also the Kurus, duly rested (for the night).

Thus ends the seventy-fourth chapter, the end of the fifth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXV.

(BHISMABADHA PARVA)—Contd.

Sanjaya said :—

1. Then O monarch, when the night had worn away, the Kurus and the Pandavas, having duly rested, again marched forth for battle.

2. Then O Bharata, a loud clangour arose there, as mighty car-warriors prepared themselves for battle, as tuskars were equipt for the coming conflict,

3. As the foot-soldiers donned their coats of mail, and as steeds were furnished with trappings &c. Then O Bharata, on all sides was heard tremendous sound of drums and blare of conchs.

4. Thereafter king Yudhisthira addressing Dhristadyumna said :—"Arrange, O mighty-armed hero, the troops in the the *Makara* array that is calculated to extirpate the enemy."

5. Thus spoken to by the son of Priitha (Yudhisthira), that mighty car-warrior Dhristadyumna, O sovereign, proclaimed that order among the car-warriors (for forming the *Makara* array).

6. King Drupada and the Pandava Dhananjaya formed its head. Sahadeva along with the mighty car-warriors Nakula constituted its two eyes.

7. Bhimasena endued with great strength, O king, formed its beak. The son of Subhadra, the sons of Drupadi, the Rakshasa Ghatotkacha,

8. Satyaki and the very virtuous king Yudhisthira were stationed on the neck of that array. Virata, the leader of a division, O monarch, formed its back.

9. The five Kekaya brothers, united with Dhristadyumna and supported by a mighty division, stationed themselves on its left wing.

10. Dhristaketu the foremost of men and Chekitana endued with prowess, stationing themselves on the right wing, prepared themselves for the defence of array.

11. O might monarch, at the feet of of that array were stationed the ever-properous and mighty car-warriors namely the Kuntivoja, and Satanika supported by a large division.

12. The fierce bowman Sikhandin, of great prowess being surrounded by the Somakas, together with Iravan, was stationed in the tail of that array.

13. Thus O Bharata, disposing their troops in this array, the Pandavas, O mighty monarch, donning their mails and desirous of battle, at sunrise,

14. Rushed against the Kouravas with impetuosity, supported by their elephant-warriors, car-warriors, cavalry and infantry as also with their standard, and umbrellas, and effulgent and shining weapons upraised.

15. Beholding the troops of the Pandavas thus disposed of, your sire Devavrata O king, arranged his troops in a counter-array figuring a huge crane.

16. In its beak was placed that mighty bowman the son of Bharadwaja; and O ruler of men, Aswathaman and Kripa formed its two eyes.

17. Kritavarman the foremost of all bowman together with the king of the Kamvojas and with the Valhikas, was, O foremost of men, placed in the head of that array.

18. Surasena and your son Duryadhana, O Bharata, surrounded by numerous kings, was stationed in its neck, O mighty sovereign.

19. The ruler of the Pragjyotisas, united with the Madras, the Souviras and the Kekayas, and supported by a large division,

was, O foremost of men, placed in its breast.

20. Susarman, the ruler of Prasthala, clad in mail, and supported by his own division, stationing himself in its left wing, stood ready for battle.

21. The Tasaras, the Yavanas, the Sakas, together with the Chulikas, placing themselves in the right wing of that array prepared for battle, O Bharata.

22. Srutayush and Satayush and the son of Somadatta, O Sire, supporting one another, stood in the rear of that array.

23. Then the Pandavas rushed to battle with the Kurus. At sun rise, O mighty monarch, the engagement commenced.

24. Elephants rushed against car-warriors and car-warriors proceeded against elephants. Horse-soldiers rushed against horse-soldiers, and car-warriors also advanced towards horse-soldiers.

25. Horse-soldiers, O king, also rushed against horses and elephants in that dreadful fight; as also, O king, elephant-riders proceeded against elephant-riders and cavalry.

26. Car-warriors encountered foot-soldiers, and cavalry-soldiers also engaged with the infantry. Thus, O king, excited with wrath, they rushed against one another in that battle.

27. The army of the Pandavas, defended by Bhimasena, Arjuna, and the twins Nakula and Sahadeva, as also by other mighty car-warriors, appeared beautiful like the sky bespangled with stars in a dark night.

28. So also, your troops, O king, with Bhishma, Drona, Kripa, Salya, Duryodhana and others, appeared beautiful like the firmament covered with the planets.

29. Bhimasena the son of Kunti, endued with great prowess, beholding Drona, rushed against the division of Bharadwaja's son, being borne by fleetest steeds.

30. The highly powerful Drona, waxing wroth, in that battle, O monarch, pierced Bhishma with nine shafts made of iron, directing them towards his vital parts.

31. Thus wounded sore in that battle by the son of Bharadwaja, Bhima dispatched the latter's charioteer to the regions of the of Death.

32. Then that son of Bharadwaja endued with prowess, himself holding the reins of his steeds, began to consume the Pandava host like fire consuming a heap of cotton.

33. Thus slaughtered by Bhishma and Drona, O foremost men, the Srinjayas with the Kekayas took to their heels.

34. So also your soldiers, mangled by Bhima and Arjuna, were deprived of their senses even where they stood, like an excellent damsel fainting away in consequence of wounded pride.

35. In that battle, in which many excellent heroes lost their lives, the array of your soldiers as well as that of the Pandavas was shattered and broken; and O Bharata, great distress overwhelmed the two armies.

36. Then, O Bharata, we beheld a delightful sight, when your warriors fought with the enemy, both inspired with a singleness of purpose.

37. In that battle, O lord of men, the Pandavas and the Kouravas, fought with one another hurling weapons at one another.

Thus ends the seventy-fifth chapter, the commencement of the sixth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXVI.

(BHISHMA-BADHA PARVA)—*Contd.*

Dhritarastra said :—

1. Our army is endued with many excellent attributes and composed of various kinds of troops, and its efficiency is great. O Sanjaya it is disposed of in perfect accordance to the rules of the military science; so it should to be ever crowned with success.

2. The warriors therein are very much devoted to our interests, and are ever attached to us. They are disciplined and free from the vices of lust and anger. Their prowess has been tested before.

3. They are neither very old nor very young; they are neither lean nor very corpulent. They are of active habits, well-built, strong-bodied, and free from any disease.

4. They are clad in coats of mail and well-furnished with offensive weapons; they are accomplished in the use of all kinds of weapons, and are masters in fighting with swords, with maces and even with bare arms.

5. They are well-practised in the use of lances, sabres, darts, iron bludgeons, short shafts, javelins and mallets.

6. They are well-disciplined in the exercise of all kinds of weapons, and are ex-

perts in mounting on and descending from vehicles, in moving forward and in falling back,

7. In striking down effectually, in marching forward, and in retreating back ; they have been examined in the management of steeds, elephants, and chariots.

8. Being duly tested, they have been employed on pay and not for the sake of family-relationship,

9. Nor for the sake of friendship, nor for connections through marriage and birth. They are all honourable and prosperous ; and all their relatives have been honoured and well-treated by ourselves.

10—12. We have done many good services to them ; they are also all illustrious men, possessors of great intelligence. They are again defended, O son, by many best of men endued with great lightness, of great achievements, of world-wide renown and resembling the Protectors of the worlds themselves ; they are protected by numerous Kshatriyas esteemed throughout the earth, who have, out of their own accord, taken our side with their followers and forces. Truly our army is like the vast ocean swelling with the waters of various streams flowing into it from all sides.

13. Our army teems with chariots, which though destitute of wings are capable of moving like the winged rangers of the sky ; it abounds also in elephants. Myrinds of fierce warriors constitute the waters of that ocean and the various vehicles constitute its numerous waves.

14. Innumerable maces, darts, arrows and lances form the oars plied on it. It abounds in standards and ornaments, and is full of cloths of gold embossed with gems.

15. The running vehicles constitute the wind that lashes that ocean into fury. It really resembles the extensive and shoreless sea roaring (in fury).

16. That army of ours is again protected by Drona and Bhishma ; so also it is defended by Kritavarman, Kripa and Dussasana, and by others headed by Jayadratha,

17. By Bhagadatta and Vikarna, by the son of Drona, by Souvala and by the ruler of the Valhikas. Thus protected by many foremost of men, all endued with strength and possessed of generous souls,

18—19. If that army be still slaughtered in battle, it is indeed due to predestined Fate. Neither man, nor illustrious and ancient sages, O Sanjaya, ever saw on earth such extensive preparations for battle. That such a large army well-supplied with the implements and sinews of war,

20. Should be slain in battle, alas, what can it be due to but Destiny ? All this appears to be unnatural, O Sanjaya.

21. Vidura had often advised what would have been beneficial and profitable ; but my wicked son Duryodhana would not accept his counsel.

22. I think the prophetic and high-souled Vidura had foreseen all that is happening at present ; and hence his thought was so.

23. Or it may be, O Sanjaya, that all this had been predestined by the Creator ; and what is pre-ordained by Him must happen as ordained and can not be otherwise.

Thus ends the seventy-sixth chapter, the thoughts of Dhritarashtra, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXVII.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1—2. Through your own wickedness, O monarch, have you been overwhelmed with this calamity. Those faults, O foremost of the Bharatas, in that sinful conduct towards the Pandavas, of which you were cognisant, O king, were not desisted by Duryodhana. It was through your fault, O ruler of men, that the game at dice was played in days past ;

3. And it is through your fault also that this battle with the Pandavas has been brought about. Do you now reap the fruit of that sin which you have already committed.

4. One reaps the fruits of actions done by himself ; so, O monarch, do you reap here and hereinafter the fruits of your own actions.

5. O monarch, though overwhelmed with this calamity, be still patient, and listen to the account of the battle as it happened, as I, O sire, go on recounting it.

6. Having shattered the ranks of your mighty army with his well-sharpened shafts Bhimasena, endued with heroism, encountered all the younger brothers of Duryodhana.

7. Duryodhana, Durvisaha, Dussaha, Durmada, Jaya, Jayasena, Vikarna, Chitrāsena, Sudarsana,

8—9. Charnchitra, Suvarman, Duskarna, and Karna—beholding these and many

other mighty car-warriors of the Dharta-rastras near enough to himself, all excited with wrath, Bhimasena, endued with great strength, in that battle penetrated into the ranks of your mighty army protected by Bhishma himself.

10. Then seeing him standing amongst them, all those kings said :—"Let us torture this one till he is deprived of his life."

11. Then that son of Pritha (Bhima), encompassed by those brothers of his, all resolved (to slay him), appeared like the sun surrounded by the unpropitious planets at the time of the world's annihilation.

12. Though then the son of Pandu (Bhima) was in the very heart of the Kaurava array, fear did not overwhelm him as it did not overwhelm Indra in the midst of the Danava host during the fight, in days of old, between the Asuras and the celestials.

13. Then hundreds and thousands of car-warriors furnished with all kinds of weapons, all ready for the battle, assailed his single self with dreadful arrows.

14. Thereat the heroic Bhima, unmindful of the sons of Dhritarastra, slew in that battle many foremost (hostile) warriors, including elephant-riders, cavalry-soldiers, car-warriors and others.

15. And knowing the intention of those cousins of his who were all resolved to slay him, Bhimasena, possessed of great strength determined, O king, to slay them all.

16. Thereafter, leaving aside his car and grasping his mace, that son of Pandu (Bhima) began to smite down that ocean-like host belonging to the sons of Dhritarastra.

17. When Bhimasena had thus broken the Kaurava host, Dhristadyumna the son of Prisata, abandoning Drona hied there where Suvala's son was.

18. That foremost of men, checking the mighty army of your sons, approached, in that battle, the car of Bhima left empty by himself.

19. Seeing, in that conflict, Visoka the charioteer of Bhimasena, Dhristadyumna, O mighty monarch, became depressed in mind and was deprived of his senses.

20. Overwhelmed with grief, his voice choked up with tears and breathing heavily, he questioned Visoka saying :—"Where is Bhimasena, dearer to me than my own life?"

21. Thereupon, folding his palm, Visoka thus replied to Dhristadyumna [saying :—"Leaving me here, the mighty son of Pandu (Bhima), possessed of great strength,

22. Has, alone and unsupported, entered into the ocean-like host of the sons of Dhritarastra. He said to me, O foremost of men, these cheerful words.

23. 'Wait for me, O charioteer, restraining the steeds for a moment only, until I slay these that are resolved to destroy me.'

24. 'Beholding then the highly powerful Bhima running mace in hand, all the car-warriors were transported with joy.

25. And when that awful and general engagement raged, O monarch, your friend, breaking through the hostile ranks, penetrated into it."

26. Listening to these words of Visoka, Dhristadyumna the son of Prisata, possessed of great strength, replied to the charioteer on the field of battle saying :—

27. 'If to-day, discarding my affection for the Pandavas, I am to abandon Bhimasena in the fight, what need have I then of my very life?'

28. What will the Kshatriyas say of me if I return without Bhima, (from the field of battle)? What will they say of me when they will hear that Bhima alone entered into the hostile ranks though I was there to help him in the conflict?

29. The gods headed by Sakra himself visit him with evil, who abandoning his supporters in battle, returns home unscathed.

30. Moreover that highly powerful Bhima is my friend and relative. He is devoted to me, and I cherish a great devotion for that slayer of foes.

31. I shall therefore penetrate there where Vrikodara has already gone. See me slay the foes like Vasava slaying the Danavas."

32. Having thus spoken, that hero, O Bharata, advanced through the centre of the hostile ranks following the track (opened and) marked by Bhima with the elephants crushed by his mace.

33. Then he (Dhristadyumna) beheld Bhima consuming the troops of the enemy and crushing, in the conflict, many kings, like so many trees.

34. The car-warriors, the cavalry-soldiers, the foot-soldiers and the tusk-ers, being thus slaughtered in the fight, began to utter loud distressful cries.

35. Cries of 'Oh' and 'Alas', O sire, arose from the ranks of your soldiers, as they were slaughtered by the accomplished Bhima versed in diverse modes of warfare.

36. Thereafter they (the Kaurava combatants) exercised in all sorts of weapons, surrounding Vrikodara, began fearlessly to

pour a shower of weapons on him from all sides.

37. Then that highly powerful son of Prisata, beheld that foremost of all wielders of weapons, that hero of world-wide fame, that son of Pandu, viz., Bhimasena, charged on all sides by the serried and mighty ranks of the enemy;

38. And approaching Bhimasena, the son of Prisata comforted him whose body was mangled with shaft-cuts, who was treading on foot and vomiting the poison of his anger and who was wielding his mace like the Destroyer himself at the time of the universal annihilation.

39. That high-souled hero (Dhristadyumna) quickly plucked off the arrows from Bhima's body, and took him up on his car; and embracing the latter warmly, the former comforted him even in the very midst of the enemy.

40. Thereat, in that conflict, your son, approaching his brothers, quickly said to them. "This wicked-souled son of Drupada has now joined Bhimasena.

41. We shall proceed against him in close array in order to slay him, even before he, our enemy, challenges us to fight." Hearing these words, the sons of Dhritarastra, urged on by the command of their elder brother and unable to put up with the foe,

42. With uplifted weapons fell to slaughter him (Dhristadyumna), like so many dreadful comets falling down at the hour of destruction at the end of a Yuga. Grasping beautiful bows and shaking the earth with the twang of their bows and the rattle of their car-wheels, those heroes,

43. Showered arrows on the son of Drupada, like the clouds showering rain on mountain breasts. But the latter, accomplished in various modes of warfare, though thus wounded with keen-pointed shafts did not flinch.

44-45. On the other hand, O king, highly inflamed with rage against your sons, like Indra against the Asuras, that mighty car-warrior, the youthful son of Drupida, beholding your heroic sons stay before him in battle and exert their best for slaying him, placed on his bow-string the fierce dart called *Pramohana*, with a view to slay them all. Then those heroic warriors, having their senses and mind confounded by being struck with the *Paramohana* weapon lost all consciousness.

46. Seeing those sons of yours overwhelmed with a swoon and deprived of their senses, like those whose hour has come, the

Kaurava troops fled in all directions, with their steeds, elephants and chariots.

47. Meanwhile, Drona, that foremost of all wielders of weapons, encountering Drupada, pierced him with three fierce arrows.

48. Thus, O king, wounded sore by Drona, that ruler of men, Drupada, fled from the field of battle, remembering his former enmity (with Bharadwaja's son).

49. Thereupon, the highly powerful Drona, having vanquished Drupada, sounded his conch. Hearing the blare of his conch, all the Somakas were struck with terror.

50. Then Drona, endued with great energy, that foremost of wielders of weapons, heard that your sons had been deprived of their senses in battle through the influence of the *Pramohana* weapon.

51. Thereupon, desirous of rescuing the princes, Drona hastily left that part of the field where he was (and went where your sons were); there, that mighty bowman possessed of great prowess, namely the son of Bharadwaja, beheld

52. Dhristadyumna and Bhima career through that dreadful field; and that mighty car-warrior likewise beheld your sons overwhelmed with a swoon.

53. Thereupon, he fixed on his bow-string the weapon known as *Prajnana* (capable of imparting consciousness) and therewith cut off the *Pramohana* weapon. Then your sons, those mighty car-warriors, regained their senses.

54. Thereupon, desirous of battle, they again encountered Bhima and the son of Prisata in battle. Then king Yudhishthira summoning his troops addressed them saying:—

55. "Let twelve heroic car-warriors headed by Subhadra's son, protected with coats of mail, proceed following, to the best of their abilities, the track of Bhima and the son of Priyavira."

56-58. Let intelligence be brought (of those two heroes). My mind is not unmisgiving." Thus commanded, the five Kekaya princes, the sons of Draupadi, and the highly powerful Dhrishtaketu, all powerful warriors, endued with heroism and proud of their manliness, saying 'yea' (to the words of Yudhishthira) marched forward when the sun had reached the meridian, placing Abhimanyu at their head and being supported by a mighty division of troops.

59. Those grinders of foes forming their troops in the array known as *Suchimukha*, penetrated, in that battle, into that car-division of the sons of Dhritarastra.

60—61. Your troops, O ruler of men, struck with the fear of Bhimasena and deprived of their senses by Dhristadyumna, were not able to bear the charge of those fierce bowmen headed by Abhimanyu, as they rushed, like a lady in the streets deprived of her consciousness by a swoon.

62. Desirous of rescuing Dhristadyumna and Vrikodara, those fierce bowmen owning standards decked with gold, approached the former breaking through the hostile ranks.

63. Those two heroes *vis* Vrikodara and Dhristadyumna himself, became filled with delight, and fell (with increased ardour) to slaughter your troops.

64. Then the prince of the Panchalas, the heroic son of Prisata, beholding his own preceptor suddenly make towards himself, desisted from compassing the death of your sons.

65. Then placing Vrikodara on the car of the Kekaya king he, inflamed with rage, rushed against Drona who was accomplished in the use of arrows and all other kinds of weapons.

66. Then the highly-powerful son of Bharadwaja, that grinder of foes, excited with wrath severed, with a broad-head shaft, the bow of Dhristadyumna as the latter rushed against him with impetuosity.

67. Bearing in mind the broad he had eaten of his master king Duryodhana and desirous of encompassing his good, he (Drona) directed hundreds of other various shafts towards the son of Prisata.

68. Thereafter, grasping another bow, that slayer of hostile heroes, namely the son of Prisata, pierced Drona with seventy shafts all furnished with golden wings and whetted on stone.

69—70. Then again Drona, that grinder of foes, cut down Dhristadyumna's bow; and his four steeds he despatched to the dreadful abode of Death with four excellent arrows; and, O Bharata, Drona also despatched to Death Dhristadyumna's chariot-*eer* with a broad-headed shaft.

71. Thereupon that mighty car-warrior, Dhristadyumna, possessed of long arms, speedily jumping down from his chariot of which the steeds were slain, mounted on the excellent car of Abhimanyu.

72. Then the Pandava host, consisting of chariots, elephants and steeds, began to quake with the fear (of Drona), even before the very eyes of Bhimasena and the intelligent son of Prisata.

73. Beholding their array thus shattered by Drona of immeasurable prowess, all those mighty car-warriors were not able to check the former.

74. That army, then thus slaughtered by Drona with his keen-pointed arrows, began to whirl about, like the agitated sea, on the field of battle.

75. Beholding the hostile troops in that plight, your warriors were filled with delight; and also beholding the aged preceptor consume the hostile array on all sides, O Bharata, the warriors sent up loud exclamations of, "well-done" "well-done."

Thus ends the seventy-seventh chapter the prowess of Drona, in the Bhisma-budha of the Bhisma Parva.

CHAPTER LXXVIII.

(BHISMABADHA PARVA).—*Contd.*

Sanjaya said:—

1. Thereafter king Duryodhana, having regained his senses, once more opposed the invincible Bhima with a shower of arrows.

2. Once more uniting together, your sons, all mighty car-warriors, encountering Bhima in battle, began to fight with him in all earnestness.

3. The mighty-armed Bhimasena also approaching his chariot mounted on it, and proceeded to that part of the field where your sons were.

4. Taking up a woundefully tough bow, endued with great energy, capable of depriving the enemy of his life, and diversely variegated, he (Bhima) began to pierce your sons with innumerable shafts in that battle.

5. Then king Duryodhana sorely wounded the mighty Bhima in his very vital parts with a *Naracha* of exceeding sharpness.

6. Thus deeply pierced by your son, that fierce bow-man, with eyes red in rage and out of fury drawing his bow-string fiercely,

7. Pierced Duryodhana on his two arms and breast, with three arrows; but O king, thus struck the latter wavered not, like a monarch of mountains.

8. Beholding those two enraged heroes strike one another in battle, the younger brothers of Duryodhana, all of whom were ready to lay down lives their in battle,

9. Dearing in mind their pre-concerted plan of afflicting Bhima of fierce deeds, began with an earnest determination, to strike him (from all sides).

10. Then the highly powerful Bhima beholding them make towards himself in battle, O monarch, rushed against them like an elephant encountering his compeers.

11. Then excited to fury, that hero endued with great fame and energy, afflicted your son Chitrasena, O monarch, with a long shaft.

12. Then in that conflict, O king, the descendant of the Bharata race smote your other sons with diverse kinds of arrows furnished with golden wings and charged with great impetus.

13. Then those twelve mighty car-warriors including Abhimanyu and others, arranging their troops in proper order,

14. And being despatched by the very virtuous king Yudhisthira to follow behind Bhima, encountered, O mighty monarch, your princely sons, all excellent car-warriors.

15. Beholding those warriors on their chariots resemble the sun or the fire itself in effulgence, beholding all those fierce bow-men of burning effulgence and exceeding beauty,

16. Shine resplendent in that conflict being decorated with diadems of gold—your sons all endued with great strength abandoned fighting with Bhima. But the son of Kunti was unable to brook the sight of their leaving the combat alive.

Thus ends the seventy-eighth chapter, the prowess of Bhima, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXIX.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. Then Abhimanyu accompanied by Bhimasena, once more running after them, afflicted your sons in battle.

2—3. Thereupon the mighty car-warriors of your army including Duryodhana and others, seeing Abhimanyu and Bhimasena joined with the son of Prisata in the midst of their own troops, grasped their bows and carried along by fleet steeds, rushed to the place where those heroes were stationed. Then, in that afternoon O monarch, there ensued a terrible fight,

4. Between the mighty warriors of your army and those of the enemy, O Bharata. Then Abhimanyu, slaying the steeds of Vikarna in that terrible conflict,

5. Pierced the latter with twenty-five short shafts; then that mighty car-warrior Vikarna, leaving his chariot of which the steeds were slain,

6. Ascended, O king, the resplendent car of Chitrasena; them thus seated on the same chariot, namely those two brothers, the peripatator of Kuru's race,

7—9. The son of Arjuna, O Bharata, covered with a shower of arrows. Then Durjaya and Vikarna pierced the nephew of Krishna with five shafts made entirely of iron. But the nephew of Krishna moved not in the least, and remained firm like the immovable Meru. In that conflict, O sire, Dussasana fought with the five Kekaya brothers; O mighty monarch, the battle that raged between them was indeed very wonderful. The sons of Droupadi, excited with rage, in that battle, checked Duryodhana,

10—11. Your son; and O monarch, every one of them pierced him with three shafts each. Your invincible son, O monarch, in that conflict, pierced the sons of Droupadi separately with arrows of exceeding sharpness. Pierced with their arrows in return and bespattered with blood, he (Duryodhana) appeared highly beautiful,

12—14. Like a mountain washed with spring-water mixed with red chalk. The highly powerful Bhisma also, O king, in that battle began to afflict the Pandava host like a herdsman belabouring his herd (with his cudgel). Thereupon, O ruler of men, the twang of Partha's Gandiva was heard, when he was engaged in slaughtering the right wing of your army. In that battle, headless trunks stood up by thousands,

15—16. In the host of the Kurus as well as in that of the Pandavas. O Bharata that ocean of troops of which blood formed the waters, the arrows the eddies, the elephants the islands, and the steeds the fishes, that ocean was crossed by those foremost of men on their chariots that served the purpose of boats. Many foremost warriors, with arms severed, armours shattered, and bodies mangled,

17. Were seen lying prostrate there, by hundreds and by thousands. With the carcasses of infuriate elephants slain and bespattered with blood,

18. The field of battle, O foremost of the Bharatas, appeared beautiful as if strewn with hillocks. The wonderful sight that we beheld, O Bharata, was, that among your as well as their army,

19. There was no man who was not inflamed with a desire for battle. Thus did those heroic warriors of your army fight on with those of the Pandavas, desiring great renown and ardently longing for securing victory in battle.

Thus ends the seventy-ninth chapter, the fierce fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXX.

(BHISHMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then when the sun assumed a crimson hue, king Duryodhana, ardently longing for battle, rushed towards Bhima, out of a desire for slaying him.

2. Beholding that best of human heroes, that most implacable enemy of his, make towards himself Bhimasena, excited to the highest pitch of wrath, said these words :—

3. 'The hour has come that I have been looking forward to so anxiously for all these years. To-day I will slay you, if indeed you do not abandon fighting.

4. Slaying you, I will this day soothe the sorrows of Kunti, and also those of Droupadi; to-day will I avenge the woes that we did suffer during our exile in the woods.

5. O son of Gandhari, inflated with pride in days past, you disregarded the sons of Pandu. Reap now the dire fruit of that act of yours.

6. Acting upon the counsel of Karna and of the son of Suvala, and thoroughly disregarding the Pandavas, you formerly treated the latter as it had pleased you.

7. You also despised the descendant of the Dasarhas (Krishna) when he begged you (for peace). Filled with joy, you sent Uluka to us with your messages.

8. For all these act of yours, I will, this day, slay you with all your relations, and will avenge all those wrongs you did formerly, inflict on us."

9. Having spoken these words, and bending and repeatedly stretching his bow and taking up terrible arrows that resembled the thunder-bolt itself in effulgence, Bhima,

10. Excited with rage, quickly shot at Suyodhana thirty-six arrows resembling the flames of a blazing fire, looking like the thunderbolt and coursing straight through the air.

11. Thereafter he struck Duryodhana's bow with two arrows, his charioteer with another two; and with four others, he despatched the latter's fleet steeds to the abode of Death.

12. Then that grinder of foes, with two other arrows drawn a long way back at the time of being discharged, cut down, in that

conflict, the umbrella of the king from his excellent car.

13. With three more arrows he cut down the excellent standard that was indeed blazing. Having severed it, he uttered a loud roar even before the very eyes of your son.

14. And that beautiful standard, decked with diverse kinds of gems, suddenly fell down on the ground from the chariot, like lightning from the clouds shooting down on the earth.

15. And all the rulers of men then beheld that blazing and propitious standard of the Kuru king, effulgent like the sun, bearing the device of an elephant and embossed with gems, fall down, (served by Bhima).

16. Then the mighty car-warrior Bhima, as if smiling, struck Duryodhana with ten shafts, in that battle, like an elephant-rider piercing the huge animal with the hook.

17. Thereupon the king of the Sindhus, that foremost of car-warriors, that highly powerful one, stationed himself on the flank of Duryodhana, being supported by many excellent warriors.

18. Then that foremost of car-warrior, namely Kripa took upon his own car, O king, the vindictive Duryodhana, that descendant of the Kuru race, endued with immeasurable energy.

19. Then in that conflict, king Duryodhana, pierced deep and afflicted sore by Bhimasena, squatted down on the terrace of his car.

20. Thereafter king Jayadratha, desirous of slaying Bhima, surrounded him on all sides with thousands of chariots, and warriors, and thus intercepted him,

21. Thereupon, O king, Dhristaketu, and Abhimanyu endued with prowess, the Kekayas, and the sons of Draupadi, engaged with your sons.

22. The high-souled Abhimanyu quickly struck them all piercing each with five shafts,

23.—24. Resembling the thunder-bolt itself or the mace of Death, shot from his beautiful bow. Thereupon all of them, unable to bear it, showered an arrowy down pour on that excellent car-warrior namely Subhadra's son, like clouds showering rain on the Meru mountain. Thus afflicted in the battle, that hero, accomplished in the use of weapons, and invincible in fight,

25. Namely, Abhimanyu, O king, made your warriors tremble, like the wielder of the thunder-bolt making the Asuras tremble in the war between them and the celestials.

26. Thereafter, O Bharata, that foremost of car-warrior, hurled at Vikarna fourteen mortal broad-headed shafts that looked like snakes of most virulent venom.

27. Possessed of great prowess, and as if dancing in battle, with those shafts he cut down the standard of Vikarna from this car and also slew his charioteer and steeds.

28. Again that mighty car-warrior *vis* the son of Subhadra shot at Vikarna other arrows, well-tempered, keen-pointed and straight-coursing.

29. Those arrows decked with the feathers of the *Kanka* bird, coming upon Vikarna and passing through his body stuck on the ground like so many hissing snakes.

30. Those arrows, with wings and points decorated with gold, and bathed in the blood of Vikarna, and stuck on the earth, appeared to the vomit-blood.

31. Beholding Vikarna thus penetrated through and through, his other uterine brothers, rushed in that conflict against those warriors who were headed by the son of Subhadra.

32. When those warriors formidable in battle riding on their own chariots quickly came upon the combatants of the Pandavas army seated on their cars like so many effulgent suns, they began to pierce one another in that battle.

33. Then Durmukha piercing Srutakarman with five swift-coursing arrows cut down the latter's standard with a single arrow, and pierced his charioteer also with seven others.

34. Advancing closer, with six arrows he pierced Srutakarman's steeds caparisoned with a net-work of gold and fleet as the wind itself; he also felled the latter's charioteer.

35. Thereupon standing on that chariot of his of which the steeds were slain, that mighty car-warrior Srutakarman, excited to the highest pitch of fury, hurled a great dart blazing like a fierce meteor.

36. That very resplendent dart charged with great energy, penetrating through the massive armour of the renowned Durmukha, and shattering it, stuck itself on the ground.

37. Thereupon Sutasoma, possessed of great prowess, beholding Srutakarman deprived of his chariot, took him up on his car even before the very eyes of the assembled host.

38. Thereafter, O monarch, Srutakirti possessed of heroism, rushed, in that battle, against your illustrious son Jayatsena, out of a desire for slaying him.

39-40. Then in that conflict, O monarch, your son Jayatsena, with a sharp-edged *Kshurapra* (horse-shoe-headed shaft), as if smiling, cut off the bow of that high-souled warrior, namely Srutakirti, O Bharata, as the latter came repeatedly stretching it. Thereupon Satanika seeing his uterine brother deprived of his bow,

41. Endued as he was with great energy, quickly rushed to the spot, every moment uttering roars resembling those of a lion. Then in that conflict stretching his bow with a strong hand, Satanika,

42. With great lightness of hands, pierced Jayatsena with ten sharp arrows and then uttered a loud roar like that of an elephant in rut.

43. Then again with another sharp arrow capable of penetrating through all kinds of mail, Satanika deeply pierced Jayatsena on the breast.

44. At this crisis, Duskarna, who was near his brother, overwhelmed with wrath cut off the bow and arrows of the son of Nakula (Satanika)

45. Thereat, grasping another bow of excellent make and capable of bearing great strain, the highly powerful Satakina fixed on the bow-string shafts of exceeding sharpness.

46. Then he (Satanika) challenged Duskarna, before his brothers, saying 'Wait' 'Wait,' and then he discharged at him those keen-pointed arrows that resembled so many blazing snakes.

47. Then the former cut off the latter's bow with a single shaft; and pierced his charioteer with two shafts; and, O sire, in that conflict the former also quickly pierced the latter with feathered shafts.

48. Thereafter that sinless warrior, with twelve shafts of great sharpness, pierced all the steeds of Duskarna,—steeds that we reflect as the mind and decked with gold trappings.

49. Then highly excited with rage, he in that conflict, deeply pierced Duskarna on the chest, with another broad-headed arrow well-directed and swift-coursing.

50. There at the latter fell down on the ground like a tree smitten by the thunder-bolt. Beholding Duskarna slain, the five mighty car-warriors, O king,

51. Encompassed Satanika on all sides, out of a desire for slaying him; and they began to strike the illustrious Satanika with a showers of arrows.

52. Thereupon the five Kekaya princes excited with rage, rushed to the rescue of

Satanika). Beholding them advance, your sons all mighty car-warriors,

53. O mighty monarch, encountered them like so many elephants encountering their huge compeers. Durnukha, Durjaya, the youthful Durnarsana,

54. Satrunjaya and Satrusata,—all these illustrious warriors, proceeded, O king, in a body against the Kekaya brothers.

55. Riding on their chariots resembling (fortified) cities, to which were harnessed steed decked with precious caparisions and which were decorated wonderful streamers of variegated hue.

56. Those heroes, wielding excellent bows, owning finest armours and best standards, entered the hostile array like lions going from one forest to another.

57. Then between them and the foe, raged a fierce and dreadful combat in which cars and elephants got entangled together and in which the combatants (mercilessly) slew one another,

58. Out of a feeling of animosity, they fought the dreadful fight that lasted for a few moments only before sun-set, adding to the population of Death's kingdom,

59—60. Then car-warriors and cavalry-soldiers were strewn by thousand on the field of battle. Thereupon excited with wrath, the son of Santanu namely Bhishma, with straint-knotted shafts, began to slay the troops of the high-souled Pandavas. With his arrows he also despatched to the regions of Death the troops belonging to the Panchala princes.

61. Thus, O king, having broken the ranks of the Pandava host, the grandsire withdrawing his forces, retired to his own encampment.

62. The very virtuous king Yudhisthira also, seeing Dhristadyumna and Vrikodara, smelt their heads, and with a delighted heart repaired to his camps.

Thus ends the eightieth chapter, the withdrawal of the forces after the sixth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXXI.

(BHISHMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. Then, O mighty monarch, those heroes literally bespattered with blood, keeping alive their enmity for one another, retired to their respective tents.

2. Threafter having rested awhile, and having duly praised one another (for the feats achieved), they again were seen clad in coats of mail, standing desirous of battle.

3. Then, O monarch, your son Duryodhna, covered with stains of blood all over the body, and overwhelmed with anxious thought, from confidence, asked the grand-sire Bhishma saying :—

4. "Our troops are fierce and formidable and duly arranged; and they carry mighty standards; and yet those heroic and fleet host of car-warriors belonging to the Pandava army, penetrating and slaughtering and crushing,

5. And confounding us all, has earned great fame in battle. I have also been wounded deeply by those dreadful shafts resembling the club of Death himself, that have been shot by Bhima, who broke through our *Makara*-array that was strong as the thunder-bolt itself.

6. Beholding Bhima, I have been, O sire, unmanned with fear; even now I can not regain the equilibrium of my mind. O you of never-failing aim, I desire, through your grace, to obtain victory and to slay the sons of Pandava."

7. Thus addressed by Duryodhana and knowing him to be possessed by great grief, that high-souled son of Ganga, that foremost of all wielders of weapons, endued with intelligence, smiling, replied to the former with a cheerless heart :—

8. "Breaking through the hostile ranks with the greatest exertions and with all my power, O prince, I wish to give you victory and joy. For your sake, I do never dissemble.

9. These mighty car-warriors, who have sided with the Pandavas in this battle, are innumerable, formidable, all foremost heroes, endued with renown and accomplished in the use of weapons; they are indefatigable and seem to vomit forth the venom of their wrath in battle.

10. These heroes are not to be so easily vanquished; they entertain feelings of the bitterest hostility for you, and are moreover swelling with their powers. Yet O monarch, I will, with all my soul, fight these heroes to the bitter end.

11. For your sake, O generous hero this day will I have no regard for my life in battle. For your sake, will I consume all the regions with their myriad celestials and Daityas, what to speak of your enemies?

12. I will encounter, O king, the Pandavas, and there by encompass all that is

agreeable to you." Hearing these words, Duryodhana became inspired with confidence, and his heart swelled in joy.

13. Then with a delighted heart, he gave the word of command to the troops and all the assembled kings, saying 'Proceed'. At his command the army consisting of chariots, steeds, foot-soldiers, and elephant-riders, began to advance (in battle array).

14. That extensive army of yours, O king, equipped with various sorts of implements of war, was filled with delight. O king, your army, teeming with elephant-riders, cavalry-soldiers and foot-soldiers, arranged in battle order, appeared exceedingly beautiful.

15. The division of tuskers composed of large numbers and goaded on by skilful riders, appeared charging from all sides of the field; and your troops were also formed into order by many princely warriors, accomplished in the use of offensive and defensive weapons.

16. A cloud of dust,—resembling in hue the rays of the rising sun and intercepting from the view the sun itself—that was raised by the divisions of cars, elephants, infantry and cavalry as they moved over the field in due order, appeared exceedingly beautiful.

17. Just as lightning, flashing amidst a mass of clouds in the firmament, appears beautiful, so the streamers of variegated hue mounted on cars and the backs of elephants, fluttering in the air and whirling along the welkin, appeared highly effulgent.

18. A dreadful and deafening din was created by monarchs stretching and twanging their bows,—din that resembled the roar of the ocean, when in the Satya era, it was churned by the hosts of celestials and Asuras.

19. At that moment, that army of your sons, uttering fierce war-cries, comprising in it combatants of diverse hues, looking so resplendent, and capable of slaughtering the enemy's host, appeared like the clan of clouds that are seen at the expiration of a Yuga.

Thus ends the eighty-first chapter, the colloquy between Bhishma and Duryodhana, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXXII.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said :—

1. Then, O foremost of the Bharatas, the son of Ganga, seeing your son plunged in thought, once more addressed these delightful words to him.

2. "Myself, Drona, Salya, Kritavarman, of the Satwata race, Ashwathaman, Vikarna, Somadatta with the Shindhus,

3. And Vinda and Anuvinda of Avanti, and Valhika with the Vallukas, and the mighty king of the Trigarttas and the formidable sovereign of the Magadhas,

4. Vrihadvala the ruler of the Kosalas Chitrasena, Vivingsati, with many thousand of car-warriors, decorated with tall standards,

5. And a large number of country-born steeds, O king, mounted with excellent horse soldiers, and innumerable huge elephants infuriate with shedding temporal juice from their temples and mouth,

6. And many heroic foot-soldiers accomplished in the use of various kinds of weapons, and born in various countries, are all prepared to fight for your sake.

7. These and many others, prepared to lay down their very lives for your sake, are I consider, capable of obtaining victory even over the gods in battle.

8. It is, my bounden duty, O king, to tele always what will be for your good. The Pandavas are incapable of being vanquished even by the very gods led by Vasava himself.

9. They are supported by the son of Vasudeva himself in battle, and are endued with prowess equal to that of the great Indra himself. But, O foremost of kings, I will ever carry out your commands.

10. Either I will conquer the Pandavas in battle, or they will conquer me." Having thus spoken, Bhishma gave to Duryodhana the excellent herb called *Visalya-Karanee*, (that which kills all pain),

11—12. That most efficacious remedy for healing all wounds. Therewith your son cured himself of all his wounds. Then at the fair dawn, the most powerful Bhishma that foremost of men accomplished in the art of arraying troops, formed with his own troops, the array called *Mandala*, bristling with the glitter of various kinds of weapons.

13. The array teemed with excellent warriors, as also with tusked and infantry and it was surrounded on all sides with many thousand cars,

14. And with large divisions of cavalry armed with scimitars and lances. Near every elephant were stationed seven car-warriors, and near every car were placed seven horsemen.

15. Behind every horsemen were stationed ten bowmen, and behind each bowman were placed seven foot-soldiers. Thus, O monarch, your troops urged by mighty and great car-warriors,

16. Stood ready for the fierce encounter being protected by Bhishma. Then a thousand horsemen, and as many tusked,

17. And ten thousand chariots, along with your heroic sons, all accoutred in mail, headed by Chitrasena, supported the grandsire.

18. It was seen that as Bhishma was supported by those heroic warriors themselves endued with great strength and clad in mail, they were in their turn protected by the grandsire.

19. Duryodhana also, on that battle-field, occupying his car and clad in mail, and endued with all grace, looked beautiful like Indra himself in paradise.

20. Then, O Bharata, loud were the war cries uttered by your sons, and deafening was clatter of chariots and the sound of the musical instruments.

21. Then that mighty and impenetrable *Mandala*, array of those slayers of enemies *vis* the sons of Dhritarastra, formed by Bhishma himself, began to march forward facing the west.

22. Invulnerable in battle by the enemies, O monarch, that array appeared beautiful in every part. Then beholding that formidable *Mandala*, array,

23. King Yudhishthira himself formed his troops in the array known as *Vajra*. Thus when the troops were thus formed into battle array, and were stationed in proper ranks,

24. The car-warriors and cavalry soldiers uttered their war-cries (resembling leonine roars). Then, desirous of battle, fierce warriors began to leave their ranks,

25. And those heroes supported by their respective divisions, began to smite down one another. The son of Bharadwaja encountered the ruler of the Matsyas, and the son of Drona engaged Sikhandin.

26. King Duryodhana himself rushed against the son of Prisata; the twins Nakula

and Sahadeva proceeded against the king of the Madras.

27. Vinda and Anuvinda from Avanti went against king Iravat. All the other monarchs engaged Dhananjaya in battle.

28—29. Putting forth all his exertions, Bhimasena checked the son of Hridika in battle. Endued with great prowess Arjuna's son, O king engaged in battle, your sons *vis* Chetrasena Vikarna, and Durmarsana. Against that fierce bow-man, *vis* the ruler of the Pragjyotisas, Hidimba, the ruler of the Rakshas,

30—31. Rushed with impetuosity, like an infuriated elephant meeting a compeer in the same state. Then O monarch, the Rakshasa Alamvusha excited with wrath rushed in that battle, against Satyaki invincible in battle surrounded though he was with his own division. Exerting himself well, Bhurisravas engaged in that conflict Dhrishtaketu.

32. Yudhishthira, the son of Dharma, engaged king Srutayusa; and in that battle Chekitana fought with Kripa.

33. The rest putting forth all their endeavours advanced against the mighty car-warrior Bhima. Thereafter thousands of monarchs surrounded Dhananjaya on all sides,

34. Wielding in their hands darts, lances arrows, maces, and bludgeons; thereat, highly enraged, Arjuna addressed the descendant of the Vrishini race (Krishna) saying :—

35. "Behold, O Madhava, the troops of the sons of Dhritarastra formed in battle array by the high-souled son of Ganga, who is versed in all the modes of forming soldiers in battle array.

36. Behold also, O Madhava, innumerable heroes all ardently longing for battle. Behold also, O Kesava, the king of the Trigartas supported by his brothers.

37. Today, before your very eyes, I will O Janardana, slay all these, O foremost of the Yadus, who are desirous of fighting with me in the battle."

38. Having thus spoken, the son of Kunti, rubbing his bow-string poured an arrow down-pour on those hosts of kings.

39. Those fierce bowmen also covered him in return with showers of shafts, just as clouds, in the season of rain, fill the tanks with showers of rain.

40. Then, O ruler of men, when in that great battle the two Krishnas were seen to be covered with fast-falling arrows, loud shouts of 'Oh!' 'Oh!' were heard in your troops.

41. The celestials, the divine sages, the Gandharvas, and the mighty reptiles, were all overwhelmed [with amazement beholding Krishna and Arjuna thus situated.

42. Thereafter waxing wroth, Arjuna invoked, O king, the weapon called *Aindra*; then wonderful was the prowess that we beheld of Vijaya,

43. In as much as he baffled the thick shower of arrows discharged by his enemies with myriads of shafts shot by himself. There was none, O ruler of men, that was not wounded,

44. Among those thousands of kings, steeds and tuskers. The rest, O sire, the son Pritha pierced, each with two or three shafts.

45. While being thus slaughtered by the son of Pritha, they sought protection from the son of Santanu; and then Bhishma became the rescuer of those warriors who resembled men sinking in the fathomless deep.

46. Then those flying and broken ranks of your army, moving and falling back upon the divisions of Bhima, created a great confusion in the latter ranks, like the raging tempest agitating the mighty main.

Thus ends the eighty-second chapter, the commencement of the seventh day's battle, in the Bhishma-badhu of the Bhishma Parva.

CHAPTER LXXXIII.

(BHISMA-BADHA PARVA)--*Contd.*

Sanjaya said:—

1. When the battle thus raged, when Susarman had turned away from the battle, when the high-souled son of Pandu (Arjuna) had broken your ranks,

2. When your army resembling the mighty main had been greatly agitated, and when the son of Ganga had swiftly advanced towards Vijaya,

3. King Duryodhana, beholding the prowess of the son of Pritha in that battle, hastily approaching all those kings thus addressed them all;

4. Also, addressing the heroic Susarman endued with great strength, and stationed at their head, Duryodhana said these words, amidst all the soldiers, imparting delight to them all.

5. 'This Bhishma, this son of Santanu, this foremost of the Kurus, has resolved to

fight with Dhananjaya, heedless of his very life and to the best of his abilities.

6. Do you all, putting forth all your energies in battle, and supported by your respective divisions, protect the grandsire of the Bharatas, as he rushes against the army of the enemy."

7. Saying 'yea,' all those divisions, led by foremost of kings, O mighty monarch, moved near the grandsire.

8. Thereupon the son of Santanu *vis* Bhishma, while thus advancing, suddenly encountered the mighty Arjuna of the Bharata race, coming towards himself,

9. Riding on his highly resplendent chariot that bore the standard marked with the emblem of the mighty ape, to which were yoked mighty white steeds, and that produced a clatter resembling the rumble of clouds.

10. Beholding the diadem-decked Dhananjaya rush to battle, all your troops, seized with panic, set up a dreadful uproar.

11. Beholding Krishna resembling another Aditya and holding the reins in his hands, look like the sun in the meridian, your soldiers were unable to fix their eyes on him.

12. So also the troops of the Pandavas were unable to gaze at Bhishma the son of Santanu, borne by white steeds, holding a white bow, and looking like the white planet (Sukra) rising in the skies.

13. He was also surrounded on all sides by the Trigarttas of high-soul, along with their brothers, sons, and many other warriors.

14. Meanwhile the son of Bharadwaja in that conflict, pierced the king of the Matsyas with one winged arrow; and he cut down the bow and the standard of the latter with one shaft each.

15. Thereupon Virata the leader of a division leaving aside his severed bow, hastily grasped another of tougher make and capable of bearing great strain,

16. As also, arrows of the shape of snakes of virulent poison, and resembling blazing serpents. In return, he pierced Drona with three shafts, his steeds with four,

17. His standard with one, and his charioteer with five. Virata also pierced the bow of Drona with one shaft. Thereupon that foremost of the regenerates, Drona, waxed irascible.

18. Thereafter with eight straight-knotted shafts, Drona slew Virata's steeds, and,

O foremost of the Bharatas, his charioteer also with one shaft furnished with wings.

19. Thereat that foremost of car-warriors viz, Virata, jumping down from his chariot, of which the driver and the steeds had been slain, swiftly ascended the car of Sankhya.

20. Then, the father and the son (Virata and Sankhya) riding on the same car, putting forth all their energies, endeavoured to check the son of Bharadwaja with a mighty shower of arrows.

21. Thereupon that highly-powerful son of Bharadwaja, waxing wroth, with great lightness (of hand) hurled, in that battle, a shaft resembling a snake of virulent venom, at Sankhya.

22. That arrow, penetrating through Sankhya's heart and drinking his life blood, struck on the ground with its body soaked in the crimson fluid.

23. Pierced by the shaft of Bharadwaja's son, Sankhya quickly dropped down from his car, losing hold of his bow and arrows and before the very presence of his father.

24. Beholding his own son slain, Virata, fled out of fear, leaving Drona in battle who then looked like Death himself with yawning jaws.

25. Thereafter in that battle, the son of Bharadwaja, resisted, by hundreds and by thousands, the mighty army belonging to the sons of Pandu.

26. Sikhandin also, O mighty sovereign, encountering the son of Drona in the conflict, wounded him between the brows with three swift-coursing long shafts.

27. With those three arrows stuck on his fore-head, that foremost of men (Drona's son) appeared beautiful like the Meru mountain decked with three golden peaks towering high.

28-29. Thereupon waxing wroth, within half the time taken up by the wink, Ashwathaman cut off in that combat Shikhandin's charioteer, standard, horses and weapons covering them, O king, with innumerable arrows. Then that foremost of car warriors jumped down from the car of which, the steeds had been slain,

30. Grasping a whetted and effulgent sword and buckler. Then that afflicter of foes, namely Shikhandin, waxing wroth began to move about on the field of battle like a hawk.

31. As he (Sikhandin) whirled about on the field, O mighty monarch, Drona's son could not find any vulnerable

point; and this seemed indeed very wonderful.

32. Then, O foremost of the Bharatas, Drona's son inflamed with rage, sped, in that battle many thousands of shafts (against Sikhandin).

33. Then that foremost of those possessed of prowess (Sikhandin), cut off with his sharp-edged sword the dreadful shower of arrows that was falling fast upon him.

34. Thereafter the son of Drona cut off Sikhandin's glittering shield charming with a hundred moon; then in that battle he also shattered into pieces the latter's sword.

35-36. Then O monarch he (Drona's son) pierced Sikhandin with myriads of shafts furnished with wings. Thereat Sikhandin, whirling the fragment of his sword splintered by the arrows (of Drona), hurled it at the latter, like a blazing serpent. Beholding that fragment of the sword that then resembled the all-destructive fire (at the end of a Yuga) come swiftly towards himself,

37. The son of Drona cut it off in the battle, displaying great lightness of hand; then also he pierced Sikhandin with many shafts made wholly of iron.

38. Thus wounded sore with sharp arrows, Sikhandin quickly ascended, O monarch, the car of the high-souled Satyaki, that scion of the dynasty of Madhu.

39. Then Satyaki, inflamed with wrath, in that conflict, covered, on all sides, the ruthless Rakshasas Alamvusha, with his dreadful arrows.

40. Thereat, O Bharata, that foremost of the Rakshasas cut off Satyaki's bow with a crescent-shaped arrow in that combat, and pierced the latter with numerous arrows.

41. Spreading an illusion through his Rakshasa prowess, he covered Satyaki with an arrowv downpour. Then we did behold the wonderful prowess of the grandson of Sini,

42. In as much as though pierced in that battle, with those sharp arrows, he did not flinch in the least. Then that descendant of the Vrishni race placed on his bow-string the Aindra weapon,

43. Which that renowned scion of Madhus race had obtained from Vijaya himself. That weapon then reducing into ashes the Rakshasi illusion,

44. Poured a shower of dreadful shafts on Alamvusha from all sides, like clouds in the rainy season covering the mountain top with (thick showers of rain.)

45. Thus afflicted sore by that high-souled scion of Madhu's race, the Rakshasa fled out of fear, leaving Satyaki (victorious) on the field.

46. Then having vanquished that foremost of the Rakshasas who could not be vanquished even by Indra himself, the grandson of Sini uttered a loud roar, even before the very eyes of your warriors.

47. Then Satyaki of prowess incapable of being baffled, began to slaughter your warriors with many well-sharpened shafts; and afflicted with fear these latter began to break away.

48—49. Meanwhile, that mighty son of Drupada, namely, Dhristadyumna, O king, in that battle covered your son, the ruler of men, with innumerable straight-knotted shafts. Thus covered with the arrows shot by Dhristadyumna, O Bharata,

50. Your son, that lord of men, neither wavered nor was agitated with fear; on the other hand, he quickly pierced Dhristadyumna with arrows, in that conflict,

51. Numbering sixty (first) and thirty (next). All this seemed highly wonderful. Thereupon the generalissimo of the Pandavas, waxing wroth, O Bharata, cut off Duryodhana's bow.

52. Also that mighty car-warrior slew the four steeds of the latter in battle, and quickly pierced his person with seven shafts of exceeding sharpness.

53. Thereupon that mighty-armed Duryodhana endued with great strength jumping down from his car the steeds of which were slain, rushed on foot towards Prisata's son with sword uplifted.

54. At that moment the highly powerful Sakuni desirous of rescuing the king, approached the spot and placed the monarch on his car before the presence of all warriors.

55. Then vanquishing the Kuru king, Prisata's son that slayer of hostile heroes, began to slaughter your troops like the wielder of the thunderbolt slaying the Asuras.

56. Then in that battle, Kritavarman afflicted the mighty car-warrior Bhima, virtually covering the latter (with arrows), like masses of clouds covering the sun.

57. Thereupon that scorcher of foes Bhimasena, waxing irascible and smiling the while, shot, in that combat, myriads of shafts towards Kritavarman.

58. Wounded with those arrows that Atiratha of the Satwata race swelling with all prowess, quaked not, O mighty monarch; but, on the other hand, pierced Bhima with many keen-pointed arrows.

59. Thereat the highly-powerful Bhimasena slaying Kritavarman's four steeds, felled his charioteer and his well-cleansed standard.

60. Then that slayer of hostile heroes (Bhima) pierced Kritavarman with arrows of diverse sorts; thus mangled and mutilated with arrows, the latter looked like a porcupine.

61. Thereafter leaving his chariot of which the steeds were slain, Kritavarman ascended the car of your brother-in-law Vrisaka, O monarch, before the eyes of your son.

62. Bhimasena also, inflamed with wrath rushed at your troops; and excited to the highest pitch of fury, he began to slaughter them like the god of Death himself wielding his mace in his hands.

Thus ends the eighty-third chapter, the single combats, in the Bhisma-badha of the Bhisma Parva.

CHAPTER LXXXIV.

BHISMA-BADHA PARVA—Contd.

Dhritarastra said:—

1. I have heard, O Sanjaya as you have discoursed on, of the numerous and wonderful single combats fought between my warriors and those of the sons of Pandu.

2. But, O Sanjaya, you never speak of my soldiers being delightful (on such occasions). You always speak of the warriors of the Pandavas as cheerful, and never and routed.

3. You always speak of my warriors as depressed in mind, vanquished and shorn of energy in battle. O Suta, indubitably all this is brought about by Destiny.

Sanjaya said:—

4. Your warriors strive in battle to the best of their strength and ardour, displaying, O foremost of the Bharatas, their manliness as much as possible.

5. Even as the very tasteful water of the celestial river Ganga flowing into that of the mighty main, attains saline properties,

6. So also, O monarch, the manliness of the illustrious warriors of your army opposed by that of the heroic sons of Pandu becomes baffled in battle.

7. It behoves you not, O foremost of the Kurus, to attribute blame to your own warriors, who exert themselves to the best

of their might, and achieve feats that are difficult of being done so.

8. From your own fault, and from that of your son, O ruler of men, this great and dreadful destruction (of the creatures of) the earth has come to pass, adding considerably to the population of Death's kingdom.

9. It behoves you not, O king, to grieve for what has come to pass in consequence of your own faults. The kings do not pay any the least regard to their lives in this battle.

10. The rulers of men (assembled on the field), desire to attain to the regions of those that perform pious acts. Always cherishing a desire for attaining Paradise, they are fighting agitating the hostile army.

11. That afternoon, O mighty monarch, a great destruction of creatures took place. Hear of me, with singleness of attention, of that battle that resembled that between the gods and the Asuras.

12. The two (royal) brothers from Avanti, both mighty bow-men, possessed of great might, and exceeding effulgence, and both formidable in battle, beholding Iravat, rushed at him.

13—14. Then the combat that was fought between them was dreadful and horripilating. Thereupon Iravat waxing wrath, quickly pierced those two brothers of godly presence, with straight-knotted shafts of exceeding sharpness. Those two warriors versed in diverse modes of warfare pierced Iravat in return, in that battle.

15. As they fought on, O king, striking their best to slay their mutual foes and desirous of avenging what is done to one another, there could be found no distinction between them.

16. Then in that conflict, Iravat, O king, with four arrows, despatched the four steeds of Anuvinda to the regions of Death.

17. Also, O sire, with a couple of keen-edged broad-headed arrows, the former cut off the standard and bow of the latter in that battle. All this, O king, seemed to be wonderful.

18. Thereupon Anuvinda leaving his own car, ascended that of Vinda; thereafter he grasped an excellent bow of great toughness and capable of bearing a great strain.

19. Then those two foremost of car-warriors endued with heroism and riding on one and the same car, both belonging to the

country of Avanti, began to shower incessantly arrows on the high-souled Iravat.

20. Shot by them both, swift-flying arrows decked with gold, intercepting the rays of the orb of the day, (literally) covered the sky.

21. Thereupon, inflamed with wrath, Iravat poured an arrowy downpour on the two brothers both mighty car-warriors; and he felled their charioteer.

22. When deprived of life, the charioteer fell down on the earth, the chariot was dragged in all directions in consequence of its horses being unrestrained.

23. Obtaining victory, O monarch, over the two brothers, the son of the daughter of the king of the Nagas displaying his manliness, began speedily to spread havoc among your soldiers.

24. Thus slaughtered in battle, the mighty army of the sons of Dhritarastra performed various movements like a man reeling through the effects of poisoning.

25. Then the son of Hidimba, the foremost of the Rakshasas endued with great strength, riding on his chariot of solar hue and furnished with a standard, rushed against Bhagadatta.

26. Thereupon the ruler of the Pragjyotisas mounted on his prince of elephant like the wielder of the thunder-bolt mounting on his *Airavat* in the days of yore at the time of the battle caused by the insult offered by Taraka.

27. Then there came the celestials along with the Gandharvas and the sages. They were unable to find out any distinction between the son of Hidimba and Bhagadatta.

28. As the lord of the celestials (Indra) waxing wroth had struck terror into the hearts of the Danavas, so did also the ruler of the Pragjyotisas, O king, in that battle frighten and crush the Pandava troops.

29. Thus routed by him on all directions, the Pandava troops, O Bharata, did not find, in their whole host, an one competent to save them.

30. We then only beheld the son of Bhimasena (Gatotkacha), O Bharata, riding on his car; the rest of the car-warriors, with minds distracted (with fear) had fled (in all directions),

31. Then, O Bharrata, when the Pandava forces rallied, a dreadful and fierce roar was sent up by your troops in that battle.

32. Thereupon, O mighty monarch, in the fierce engagement that commenced, Gatotkacha covered Bhagadatta with a

shower of arrows, like a rain-cloud covering the Meru mountain with a downpour of rain.

33. Then king Bhagadatta, severing those arrows shot from the bow of the Rakshasa, in that combat quickly pierced the son of Bhimasena in all his vital parts.

34. Wounded with innumerable straight-jointed shafts, that foremost of the Rakshasas did not flinch, (but stood firm) like a mountain though cleft open.

35. Then the ruler of the Pragjyotisas inflamed with rage, in that battle sped fourteen *Tomaras* against the Rakasha, who (easily) cut them off.

36. Then that Rakshasa of mighty arms, cutting off those *Tomaras*, pierced Bhagadatta with seventy shafts of exceeding sharpness, all resembling the thunderbolt of Heaven.

37. Thereupon the king of the Pragjyotisas, in that combat, as if smiling, despatched, O Bharata, to death the four horses of the Rakshasa.

38. Standing on his car of which the steeds were slain, that foremost of the Rakshasas endued with prowess, hurled at the elephant of Bhagadatta, a *Sakti*, with great force.

39. Then the ruler of the Pragjyotisas cut off that *Sakti* falling with great vehemence and furnished with a golden staff, into three splinters; and the *Sakti* fell shattered on the ground.

40. Seeing his *Sakti* splintered into pieces, the son of Hidimva fled out of fear like Namuchi the foremost of the Daityas flying, in the days of yore, from the fight with Indra.

41. Obtaining victory, O king, in battle over that heroic and highly powerful Rakshasa of illustrious renown who is incapable of being vanquished even by the god of Death and Varuna themselves,

42. Bhagadatta riding on his elephant crushed in that battle, the troops of the Pandavas, even like a wild elephant, that roves, O king, trampling lotus-stems (underneath its huge feet.)

43. The ruler of the Madras encountered in battle the twins (Nakula and Sahadeva). He covered his two nephews, both sons of Pandu, with an arrowy down-pour.

44. Sahadeva finding himself encircled by his uncle in battle, shrouded him with a net-work of arrows, like clouds shrouding the solar orb.

45. Shrouded by that net-work of shafts, the Madra king wore an appearance indi-

cative of joy; the twins also were greatly delighted for the sake of their mother.

46—47. Thereafter in that combat, that mighty car-warrior, (the Madra king), O king, with four excellent arrows despatched smilingly Nakula's four steeds to the mansion of Death. Then that mighty car-warrior Nakula jumping down from his car of which the horses were slain,

48. Ascended the vehicle of his illustrious brother. Then in that battle the heroes, mounted on the same car, stretching their tough bows,

49. Waxing irascible and becoming formidable in battle, covered the king of the Madras (with shafts). Covered with innumerable straight-jointed arrows

50. Shot by his nephews, that foremost of men (the Madra king) moved not, but stood still even like a mountain; then as if smiling, he baffled that shower of arrows.

51. Thereupon the highly powerful Sahadeva, inflamed with wrath, grasping a dart, rushed at the ruler of Madras and then hurled it at him, O Bharata.

52. That dart shot by him and coursing swiftly like the Garuda himself, penetrating through the body of the Madra king, fell down on earth.

53. Thus deeply pierced, and smarting with pain, that mighty car-warrior squatted down on the terrace of his car, and O mighty monarch he was overwhelmed with a swoon.

54. In that battle, seeing him (the Madra king) senseless and fallen on the car and afflicted by the twins, his charioteer drove him on his vehicle away from the field of battle.

55. The sons of Dhritarastra beholding the car of the ruler of the Madras turn away from the field, were all depressed in mind and thought that he was no longer alive.

56. Obtaining victory in battle, over their uncle, the sons of Madri, greatly delighted blew their conchs and roared out their war cries.

57. Thereafter filled with delight, they rushed against your host, O ruler of men, like the immortals Indra and Upendra, O king, rushing against the host of the Dandak.

Thus ends the eighty-fourth chapter, the single combats, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXXV.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. Then when the sun shone on the meridian, king Yudhisthira, beholding Srutayusa, urged his own steeds towards him.
2. Then the king rushed at Srutayusa, that subduer of foes, wounding the latter at same time with nine straight knotted-shafts of exceeding sharpness.
3. That king, that mighty Bowman, (Srutayusa) resisting in battle, the shafts, shot at him by the son of Pandu, sped at Kunti's son a group of seven arrows.
4. Those arrows penetrating through Yudhisthira's armour drank, in that battle, his life-blood, as if plucking out all vitality enervating the frame of that high-souled warrior.
5. Pierced deep by that illustrious sovereign, the son of Pandu, in that combat struck the former on his breast with an arrow resembling in shape the ear of a boar.
6. Then that foremost of car-warriors namely the son of Pritha, with another broad-headed shaft, quickly felled on the ground from his car, the standard of the illustrious Srutayusa.
7. Then that ruler of earth Srutayusa, beholding his standard felled, pierced, O king, the son of Pandu with seven arrows of great sharpness.
8. Then Yudhisthira the son of Dharma burnt with rage, like the fire that burns at the end of a Yuga consuming all creatures.
9. Beholding the son of Pandu blaze forth in rage, the celestials, the Gandharvas and the Rakshasas became afflicted O monarch, and the whole world was seized upon by anxiety.
10. Then this thought prevailed in the minds of all beings present, namely 'This king, waxing wroth, will today consume the triune world.'
11. Then, O king, when the son of Pandu was thus enraged, the Rishis and the celestials performed many benedictory ceremonies for the peace of the worlds.
12. Then that king (Yudhisthira) possessed with anger and constantly licking the corners of his mouth, assumed a dreadful appearance like that of the sun that rises at the end of a Yuga.
13. Thereupon, O ruler of men, all the warriors of your army, became despondent of their lives, O Bharata.
14. But that highly-renowned one (Yudhisthira) restraining that wrath of his, with patience, severed the mighty bow of Srutayusa near the grasp.
15. Thereafter in that combat the king (Yudhisthira, pierced the latter whose bow had been severed, with a long arrow between his breasts, even before the very eyes of all the troops.
16. Then, O monarch, with great quickness, Yudhisthira endued with great prowess, slew the steeds of the illustrious Srutayusa as also his charioteer, with swift-flying arrows.
17. Then deserting his car of which the steeds were slain, and beholding the malignity of the monarch (Yudhisthira), Srutayusa fled with all haste from the field of battle.
18. When that mighty-bowman Srutayusa was vanquished in battle by the son of Dharma, the troops of Duryodhana, O king, turned their faces away from the field of battle.
19. Achieving this feat, O mighty monarch, Yudhisthira the son of Dharma fell to slaughter your army, like the Destroyer himself with gaping mouth.
20. Then Chekitana that descendant of of the Vrishni race, covered that foremost of car-warriors namely the son of Gotami, with numerous arrows, before the very eyes of all the troops.
21. Resisting also those arrows, in that combat, Kripa the son of Saradwata pierced O monarch, with winged shafts, Chekitana who had been fighting very heedfully.
22. Then, O Bharata, with a broad-headed shaft the former severed the latter's bow; as also with great lightness of hand he overthrew with another broad-headed arrow the latter's charioteer.
23. Kripa also slew Chekitana's steeds and the charioteers of those who were protecting him in the flank. Then he of the Satwata race quickly jumping down from his car grasped a mace.
24. Then that foremost of all wielders of maces slaying the steeds of the son of Gotami with that mace capable of crushing heroes, felled the latter's charioteer.
25. Then standing on the ground, the son of Gotami shot at him sixteen shafts; and those shafts penetrating through him of the Satwata race, struck on the surface of the earth.
26. Then Chekitana, inflamed with rage and desirous of slaying the son of Gotami, once more hurled that mace at the latter, like Purandara hurling his thunder-bolt at Vritra.

27. Thereat the son of Gotami, with many thousands of arrows resisted that mighty and huge mace made entirely of adamant, that was falling swiftly on him.

28. Thereupon Chekitana, O Bharata, drawing his sword out of its sheath, with admirable activity rushed at the son of Gotami.

29. Thereupon Kripa also having laid aside his bow and grasping his sword highly polished, with great impetuosity rushed at Chekitana.

30. Then those two (heroes) endued with strength and armed with swords of excellent make, began to smite one another with their well-sharpened weapons.

31. Then those two foremost of men, struck with the vehemence of one another's swords (blows) fell down on the earth inhabited by all sorts of creatures.

32. Their limbs were stiffened in a swoon and they lost their consciousness through the fatigue (of their exertions). Thereupon the king of the Karushas, out of friendship, rushed (to the rescue of chekitana).

33. And that hero invincible in battle seeing Chekitana in that plight, placed him on his car before the very eyes of all the troops.

34. So also, O ruler of men, your heroic brother-in-law Sukani, quickly took up on his chariot that foremost of car-warriors namely the son of Gotami.

35. Thereafter Dhristaketu endued with great strength, waxing wroth, pierced, O king, the son of Somadatta, on the breast, with ninety shafts.

36. The son of Somadatta, O mighty monarch, with those arrows stuck on his breast, appeared highly beautiful like the mid-day sun covered with its own rays.

37. Then in that conflict, Bhurisravas deprived the mighty car-warrior Dhristaketu (of the use) of his chariot, having slain its steeds and driver with excellent arrows.

38. Beholding him deprived of his car in consequence of its driver and steeds being slain, Somadatta's son covered him in the battle with a thick shower of arrows.

39. Then, O sire, deserting that car of his, the high-minded Dhristaketu ascended the vehicle belonging to Satanika.

40. Then, O monarch, Chitrasena, Vikarna, and Durmersana, all good car-warriors, clad in armours of gold, rushed against the son of Subhadra.

41. Then a dreadful combat ensued between Abhimanyu and these warriors,

that resembled, O king, the fight between the body and its three humours viz wind, bile, and phlegm.

42. Depriving, O monarch, your sons of their chariot, in that great battle, that foremost of men, Abhimanyu did not slay them recollecting the words of Bhima.

43—45. There after as the battle raged, the son of Kunti (Arjuna) owning white steeds, beholding Bhishma who was unconquerable even by the celestials themselves in battle and who was supported by many thousands king proceed to rescue your sons from Abhimanyu—a mere boy, though a mighty car-warrior still alone—addressed these words to the son of Vasudeva. "O Hrishikesha, urge the steeds to the spot where those numerous warriors are.

46. O Madhava, so guide the steeds that these numerous heroes irrepressible in battle and all accomplished in the use of weapons, may not slay our troops."

47. Thus spoken to by Kunti's son of immeasurable prowess, he of the Vrishni race drove in the thick of the battle that car to which were yoked white steeds.

48. When wrought up with wrath Arjuna rushed against your army, O sire, a tremendous uproar was set up by your troops.

49. The son of Kunti then having approached those monarchs protected by Bhishma himself, addressing, O king, Susarman spoke these words to him :—

50. "I know you to be one of the foremost in battle; your enmity for us in days gone by, was also implacable. To-day, reap the mortal fruit of that wicked behaviour of yours.

51—52. To-day I shall transport you to your grand-sires who had long being dwelling in the regions of the dead." Hearing these insulting words spoken by that slayer of foes namely Vibhatsu, Susarman, the commander of a car-division spoke nothing well or ill in reply.

53. Surrounded by innumerable monarchs, he attacked the heroic Arjuna from all sides, namely in the front, in the rear and in the two flanks.

54. O sinless one, encircling Arjuna in that battle, Susarman along with your sons covered the former with arrows, like clouds covering the orb of the day.

55. Then commenced a sanguinary engagement between your warriors and those of the Pandavas, in which blood flowed like streams of water.

Thus ends the eighty-fifth chapter, the encounter between Arjuna and Susarman, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXXVI.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. Then the highly powerful Dhananjaya wounded with those arrows, breathing like a trodden snake, forcibly cut off, in that battle, the bows of those mighty car-warriors, discharging shaft after shaft.

2. Within a moment having severed the bows of those highly powerful monarchs in the battle, O king, that illustrious hero setting his mind upon their destruction began to pierce them simultaneously with his arrows.

3. Wounded by the son of Sakra (Arjuna), O king, they rolled on the field weltering in their blood, with their bodies mutilated, their heads severed their armours shattered and their lives taken out of them.

4. Many, of them afflicted with the arrows shot by the son of Pritha (Arjuna), fell down on the earth; and undergoing diverse contortions simultaneously gave up their lives. Beholding those princes slain in battle, the ruler of the Trigarttas proceeded (to battle) riding on his own car.

5. Then thirty-two of those car-warriors, protecting his (Trigarta king's) rear, rushed at the son of Pritha. Thereafter those warriors encircled Pritha's son and drawing their bows emitting fierce twangs,

6. Covered the latter with a thick shower of arrows, just as clouds charged with rain drench with showers of their contents the mountain breast. Afflicted with that shower of arrows, Dhananjaya inflamed with rage in that battle,

7. With sixty shafts, cleansed with oil, slew all those warriors protecting the rear of the Trigarta king. Vanguishing those sixty car-warriors in battle, filled with delight, the illustrious Dhananjaya,

8. Ever-attended with victory, hied to slay Bhishma, having slain that division of kings. The king of the Trigarttas beholding those mighty car-warriors, his friends slain,

9. Speedily advanced towards the son of Pritha in order to slay him, placing in his front a large number of kings. Beholding that foremost of those versed in the

use of weapons, namely Dhananjaya, thus assailed, the Pandava warriors headed by Sikhandin,

10. Grasping in their hand well-sharpened weapons, rushed in battle desirous of protecting the car of Arjuna. Beholding those royal heroes accompanied by the Trigarta king make towards himself, the son of Pritha,

11. That fierce Bowman, destroyed them in battle, with arrows of exceeding sharpness shot from the Gandiva bow. Desirous of encountering Bhishma in battle, Dhananjaya then observed many kings including Duryodhana and the ruler of the Sindhus.

12—13. Then that highly powerful and wonderfully-intelligent hero of infinite prowess and great energy, fighting with them for a moment only and checking them, and then avoiding the king (Duryodhana) and Jayadratha and others, proceeded towards the son of Ganga, holding in his hands his bow and his arrows. Then the illustrious Yudhisthira of fierce prowess, excited with wrath speedily rushed to the battle.

14. Avoiding in battle the ruler of the Madras of infinite renown who was allotted to his share and who was his kinsmen, Yudhisthira accompanied by the sons Madri and also by Bhimasena, proceeded, desirous of battle, toward Bhishma the son of Santanu.

15. Though assailed in battle by all the sons of Pandu, all mighty car-warriors united in a body, the son of Santanu begotten upon Ganga, that high-souled warrior versed in all modes of warfare, flinched not in the least.

16. Then king Jayadratha, highly intelligent and endued with great strength, and never failing in his aims in battle, advancing upon those mighty car-warriors forcibly severed their bows by means of his own excellent bow.

17. Then the illustrious Duryodhana, having anger for his poison, waxing wrath in battle, wounded Yudhisthira, Bhima, Arjuna, and the twins (Nakula and Sahadeva) with arrows resplendent like fire itself.

18. Pierced with arrows shot by Kripa, Salya, Sala and Chitrasena, O master, the Pandava brothers excited to the highest pitch of fury, resembled the celestials wounded with arrows shot by the united hosts of the Daityas.

19. Beholding Sikhandin with his bow severed by the royal son of Santanu, the illustrious Ajatasatru (Yudhisthira) waxing wroth, angrily said these words to the former.

20. "Having said to me even before your father these words viz.—'I will slay with my showers of arrows of the effulgence of the resplendent sun, Bhishma of great vows. This I say you forsooth,'—you made a promise.

21. You have not redeemed that promise of yours, in as much as you have not yet slain Devavrata in battle. O hero, be not of a man of empty promises. Preserve your virtue, your race and your fame.

22. Behold Bhishma of tremendous impetuosity falling upon my host of troops destroying it with a shower of arrows of excessive effulgence, like the Destroyer himself destroying everything in a moment,

23. Having your bow severed, shunning the fight, vanquished by the royal son of Santanu, whither are you going forsaking your friends and your uterine brothers? this does not befit you.

24. Beholding Bhishma of infinite prowess and seeing this army broken and routed, O son of Drupada, you are indeed seized with panic, in as much as your countenance has assumed a pallid hue.

25. But, behold, O hero Dhananjaya has engaged in dreadful fight with Bhishma even without your knowledge. Celebrated through out the world, why to-day, O hero are you afraid of Bhishma?"

26. Hearing this hard-worded speech full of instructions delivered by the very virtuous king Yudhisthira, that high-souled hero Sikhandin considering it to be good counsel, hastened. O king, to bring about the slaughter of Bhishma.

27. When Sikhandin had been thus advancing with great momentum to fall upon Bhishma, Salva checked him with a weapon dreadful and difficult of being baffled.

28. Beholding that weapon effulgent like the fire that appears at the Yuga's end (for destroying the world) shot at him, the son of Drupada, of prowess resembling that of the great Indra, was not at all confounded.

29. On the other hand, that fierce bowman stood there resisting that weapon with numerous arrows. Thereafter Sikhandin fixed on his bow-string the Varuna weapon that was capable of counteracting (the fiery weapon of Salva).

30—31. The celestials in the heavens and the rulers of the earth, all beheld that weapon (fiery dart of Salva) baffled by Sikhandin's (Varuna) arrow. In that battle, O king, the high-souled and heroic Bhishma also uttered his war-cry having cut off the bow and wonderfully variegated standard of the royal son of Pandu viz Yudhisthira of the

Ajamida race. Thereupon seeing Yudhisthira overwhelmed with fear, leaving aside his bow and his arrows,

32—33. And grasping a mace, Bhimasena rushed on foot against Jayadratha in that battle. Then Jayadratha simultaneously pierced Bhimasena who was thus furiously rushing at him with a mace in hand with five hundred sharp-pointed terrible shafts, each resembling the mace of the Destroyer himself. Without paying the least heed to those arrows, the highly active Vrikodara with heart burning in wrath,

34—35. Slew in that battle all the steeds of the king of the Shindhus, steeds that resembled (in speed) pigeons themselves. Then your son Chitrasena of unequalled prowess and resembling the sovereign of the celestials himself, beholding Bhishmasena, rushed to battle with a view to slay the latter, riding swift on his car and with weapons raised over head. Bhimasena also, roaring and uttering his war-cry, rushed against him mace in hand.

36. Beholding that mace, resembling the mace of Death himself, thus raised overhead (by Bhima), every one of the Kuru warriors, eager to avoid its fall, deserting the van of your son,

37. Fled in all directions, in that confounding dreadful and ruthless crush of combatants. O Bharata, your son Chitrasena beholding that mighty mace course towards him, was not confounded at heart.

38. Grasping a resplendent sword and a buckler, Chitrasena leaving his car and jumping down from it on level ground like a lion jumping down from the crest of a cliff, stood on his legs on the field of the battle.

39. Meanwhile that mace falling upon that beautiful car with its steeds and elephants, crushed it in battle, and fell on the ground like a blazing mace course towards him, dropping down from the skies.

40. Seeing that very wonderful feat achieved by your son, your warriors, O Bharata, were filled with delight; and they unitedly uttered their war-cries and began to praise your son.

Thus ends the eighty-sixth chapter, the breaking of Chitrasena's car, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXXVII.

(BHISMABADHA PARVA)— *Contd.***Sanjaya said :—**

1. Approaching the highly intelligent Chitrasena who had been deprived of his car, your son Vikarna picked him up on his own chariot.
2. When that dreadful and confounding battle was thus raging, Santanu's son Bhishma quickly rushed against Yudhisthira.
3. Then the Srinjayas with their cars, elephants and steeds, began to quake (with fear); and they regarded Yudhisthira to be inside the jaws of Death.
4. On the other hand, that descendant of Kuru's race, that lord Yudhisthira, united with his two twin brothers (Nakula and Sahadeva), encountered that foremost of men, that fierce bowman namely Bhishma, the son of Santanu.
5. Thereafter that son of Pandu shooting in that battle thousands of arrows, covered Bhishma, like clouds covering the orb of the day.
6. Those arrows duly discharged by Yudhisthira, the son of Ganga received in distinct sets of hundreds and thousands.
7. Also, O Sire, a net-work of arrows woven by Bhima was seen in the heavens resembling flights of insects ranging through the skies.
8. In half a wink's time, Bhishma the son of Santanu, in that battle made the son of Kunti disappear in battle, covering him with distinct sets of arrows.
9. Thereat king Yudhisthira inflamed with rage, sped at that high-souled grand-sire of the Kurus, a Naracha that resembled a snake of virulent venom.
10. Then in that battle, O king, the mighty car-warrior Bhishma, with a razor-sharp arrow, cut off that Narach discharged from the bow of Yudhisthira, even before it could reach him.
11. In that battle, Bhishma, having cut off that Naracha that resembled the Destroyer himself, slew the steeds caparisoned with golden ornaments, of that foremost of the Kurus (Yudhisthira).
12. Leaving his car the steeds of which were slain, Yudhisthira the son of Dharma, quickly ascended the car of the high-souled Nakula.
13. Thereafter Bhishma that conqueror of hostile fortresses, excited with wrath,

approaching the twins in battle, covered them with numerous shafts.

14. Then O mighty monarch, beholding the twins thus afflicted with the arrows shot by Bhishma, Yudhisthira began to reflect anxiously, desirous of finding out a means for the death of Bhishma.

15. Thereafter, O king, Yudhisthira urged the kings on his side and his relatives, saying "Uniting together do you all slay Bhishma—the son of Santanu."

16. Then hearing the command of Pritha's son, all the rulers of earth surrounded the grand-sire with a mighty host of cars.

17. Thus encircled, your father Devavrata played with his bow and arrows felling, O king, numerous mighty car-warriors.

18. The sons of Pritha then beheld that foremost of the Kurus, career on the field of battle, like a lion-cub in the woods amidst a herd of deer.

19. Beholding him utter loud war-cries in battle and frighten heroes with his shafts, O monarch, the Pandava warriors were seized with terror, like a herd of deer at the sight of a lion.

20. Then the Kshatriyas, in that battle, beheld the movements of that foremost of the Bharatas, resemble the movements of fire aided by a strong wind, when it consumes a heap of straw.

21. Then in that battle Bhishma felled the heads of car-warriors like expert men felling ripe palm-fruits from their trees.

22. As those heads, O mighty monarch, fell down on the surface of the earth, a great noise was produced like that of a shower of stones.

23. As that dreadful and fierce battle raged, a great a confusion set in, O king, among all the ranks of the soldiers.

24. When the arrays were thus shattered by Bhishma, the Kshatriyas challenging one another encountered one another for battle..

25. Sikhandin approaching the grand-sire of the Bharatas, assailed him with vehemence saying 'stay'.

26. Then Bhishma remembering the femininity of Sikhandin, and for that reason neglecting him in battle, rushed against the Srinjayas.

27. Thereupon the Srinjayas, beholding Bhishma in that battle, were filled with delight and they uttered numerous war-cries that became mingled with the blare of the conchs.

28. Then, O lord, when the sun was on the western side of the meridian, there commenced a battle in which car-warriors and elephant-riders encountered one another.

29. Then Dhrishtadyumna the prince of the Panchalas, and also the mighty car-warrior Satyaki, began to torment your troops with showers of *Saktis* and *Tomaras*.

30. They also, O monarch, slew in battle your warriors with innumerable shafts. O foremost of men, your troops, though thus smitten down in battle,

31. Did not desert the fight having formed a laudable determination (to fight to the last); and those foremost of car-warriors began to slay (the hostile troop) to the best of their energies.

32. Then, O monarch, a loud cry of agony was set up by your high-souled warriors as they were slain by the illustrious son of Prisata.

33. Hearing that distressful cry uttered by your troop, Vinda and Anuvinda of the Avanti country, both mighty car-warriors, rushed to encounter the son of Prisata.

34. Then those mighty car-warriors both endued with great activity, slaying the steeds of Prisata's son, shrouded him with a shower of arrows.

35. Thereupon that mighty car-warrior the Panchala prince quickly jumping down his car, ascended with agility the chariot of the highly illustrious Satyaki.

36. Thereupon king Yudisthira surrounded by a mighty division of troops rushed to those two afflictors of foes *viz* the princes of Avanti both inflamed with wrath.

37. So also, O sire, your sons putting forth all their energies, remained in battle surrounding Vinda and Anuvinda.

38. In that battle Arjuna also inflamed with many wrath fought with many best of Kshatriyas like the wielder of the thunder-bolt fighting against the Asuras.

39. Drona also, that well-wisher of your son, excited with wrath began to consume all the Panchalas like fire consuming a heap of cotton.

40. Your sons, O ruler of men, headed by Duryodhana himself surrounding Bhishma, fought on with the Pandavas.

41. Then, O Bharata, when the lustrous orb assumed a crimson hue, king Duryodhana addressing all your warriors said, "make hasten."

42. When they thus fought on achieving feats difficult of being accomplished, the sun being lost to the sight ascended the western hills.

43. Then in a moment, towards nightfall, a dreadful river surging with billows of blood infested by packs of jackals, began to flow across the field of battle.

44. Then the field of battle assumed a dreadful sight abounding as at did with the spirits of the dead and the ominous jackals howling (hediously).

45. Rakshasas, and Pisachas and other feeders on flesh were seen on all sides by hundreds and by thousands.

46. Arjuna having conquered the kings headed by Susarman along with their followers, proceeded through the divisions towards his own tent.

47. That descendant of the Kuru race, *viz* the lord Yudhisthira also proceeded, O king, surrounded by his troops and accompanied by his brothers, towards his own tent at the advent of night.

48. Bhimsena also, O foremost of kings having vanquished in battle the kings, all good car-warriors, headed by Duryodhana himself, retired to his own camp.

49. In that great battle also, king Duryodhana surrounding Bhishma the son of Santanu, speedily proceed towards his own tents.

50. Drona and his son, Kripa and Salya and Kritavarman of the Satwata race, bringing up the rear of the whole host of the Kurus, wended towards their respective tents.

51. So also, O monarch, Satyaki and Prisata's son Dhrishtadyumna having slain many warriors in the battle proceeded towards their tents.

52. Thus, O mighty monarch, your warriors as also those of the Pandavas, all chastisers of their enemies, returned to their encampments when the shades of night had fallen on this earth.

53. Then, O mighty monarch, the Pandavas and the Kurus repairing near their respective encampments entered them exchanging greetings with one another.

54. Then duly arranging for scouts and out-posts and for protecting their persons, and drawing out the arrows from their bodies and having bathed in various waters,

55. And being praised by the minstrels and bards and arranging for the performance of benedictory rites, those illustrious heroes then began to sport accompanied by songs and sounds of musical instruments.

56. For a short while only did that scene resemble paradise itself, and those foremost of mortals for a while desisted from talking of the battle.

57. When those two armies, abounding in elephants and steeds and men exhausted with fatigue, were lulled in the arms of sleep O king, they indeed presented a charming sight.

Thus ends the eighty-seventh chapter, the withdrawal of the troops after the seventh day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXXV III.

(BHISMA-BADHA PARVA) —

Continued.

Sanjaya said :—

1. Having passed that night and having enjoyed a peaceful slumber, those rulers of men belonging to the hosts of the Kurus and the Pandavas, again marched out for battle.

2. Then a tremendous din was created by those two hosts when they marched out for battle,—din that resembled the uproar of the ocean itself.

3. Thereupon king Duryodhana, Chitrakarna, Vivinsati, Bhishma the foremost of all car-warriors, the son of Bharadwaja endued with prowess,

4. These mighty car-warriors of the Kaurava host clad in mail and united together and with great care, formed, O king, the battle-array of their troops against those of the Pandavas.

5. Your sire Bhishma, O ruler of men, formed a mighty array resembling the dreadful ocean itself, having for its waves and currents the vehicles (of the warriors).

6. Then Bhishma the son of Santanu marched out in the van of all the troops, supported by the Malavas, the Southerners and Avantyas.

7. Behind him came the son of Bharadwaja endued with prowess, being supported by the Pulindas, the Kshudrakas and the Malavas.

8. After Drona marched Bhagadatta endued with great prowess and determined (to fight to the last), being supported by the Magadhas, the Kalingas, and the Pisachas, O ruler of men.

9. After Bhagadatta, came Vrihadvala the ruler of the Kosalas, being supported by the Melakas, the Tripuras and the Chikinas.

10. After Vrihadvala came the heroic Ugrasena, the ruler of Prasthala, accom-

panied by numerous Kamvojas and thousand Yavanas.

11. After Trigartta, O Bharata, the valiant son of Drona rushed to battle, resounding the earth with his war-cries.

12. After the son of Drona proceeded king Duryodhana accompanied by the whole army and surrounded by his uterine brothers.

13. After Duryodhana marched Kripa, the son of Saradwata. Thus marched out the mighty array that resembled the ocean itself.

14. In that array, O lord, streamers, white umbrellas, precious armours of wonderful workmanship, and many bows, shone resplendent.

15. Seeing that mighty array of your warriors, the mighty car-warrior Yudhisthira speedily addressing Prishata's son, the generalissimo of his army said these words.

16. 'Behold, O mighty Bowman, this array of troops already formed, resembling the very ocean; O son of Prishata, without loss of time, do you also arrange your troops in counter-array.'

17. Thereupon, O mighty monarch, the valiant son of Prishata formed the dreadful array known as *Sringataka* that is capable of penetrating through the hostile array.

18. In its two horns was placed Bhishma and the mighty car-warrior Satyaki, supported by many thousands of car-warriors and cavalry and infantry.

19. In its navel was the ape-bannered Arjuna owning white steeds; and O foremost of men, in its middle was king Yudhisthira and the sons of Pandu begotten upon Madri.

20. Other mighty bowmen, all rulers of earth, and versed in the art of forming arrays with their troop filled up that array.

21. Abhimanyu and the mighty car-warrior Virata, the sons of Draupadi, and the Rakshasa Ghatotkacha were commanded to bring up the rear.

22. Thus, O Bharata, forming this mighty array, the heroic sons of Pandu occupied the field anxiously longing for battle and for victory.

23. Loud noise of the drums, mingled with the blare of conchs and the slapping of the armpits and the war-cries and shouts of the warriors, became dreadful, and filled all the quarters of heaven.

24. Thus those heroes, O king, encountering one another in battle, gazed at one another with winkless eyes.

25. Then, O foremost of men, challenging one another by their appellations, the warriors became engaged with one another.

26. There raged a fierce and frightening battle between your warriors and those of the enemy, as they smote down one another.

27. Whetted long shafts, O Bharata, began to rain on all sides of the field of battle, like dreadful reptiles with mouths wide open.

28. Resplendent darts cleansed with oil and shot with great force, began to fall, O king, like flashing forks of lightening from the clouds.

29. Maces, covered with shining pieces of cloth and decked with gold were seen to fall on the field like so many beautiful crests of mountains.

30. Swords resplendent like the clear blue sky, glittered there. Bucklers made of bull's hide and decorated with hundred moons, O Bharata,

31. Falling on all sides, appeared beautiful, O king. O ruler of men, when the two armies fought with each other in that battle,

32. They appeared beautiful like the hosts of the celestials and the Daityas engaged with one another (in days gone by). From all sides they rushed against one another in that battle.

33. Excellent royal car-warriors rushing against their antagonist car-warriors fought on in that dreadful battle having the yokes of their chariots entangled with one another.

34. On all sides, O foremost of the Bharatas, were seen scintillations of fire mixed with smoke emitted from the tusks of elephants in consequence of friction, as they fought on with one another.

35. Some elephant-warriors struck down with *Prasas*, falling on the ground appeared like mountaintrees overthrown from the peaks.

36. Heroic foot-soldiers of diverse appearance were seen to slay one another and to battle with lances that looked like their nails.

37. The combatants of the Kuru and the Pandava troops nearing one another, began to despatch one another to the regions of Death, with arrows of diverse shapes.

38. Thereafter Bhishma the son of Santanu, rushed against the Pandava host, filling the heavens with the clatter of his car and confounding the enemies with the twang of his bow.

39. The car-warriors of the Pandava host also setting up a dreadful noise, rushed towards Bhishma, firmly resolved to fight and headed by Dhristadyumna himself.

40. Then, O Bharata, raged the battle between you as well as the enemy's troops, consisting of men, steeds, cars and elephants — battle in which the combatants became entangled with one another.

Thus ends the eighty-eighth chapter, the commencement of the eighth day's combat, in the Bhishma-badha of the Bhishma Parva.

CHAPTER LXXXIX.

(BHISMA-BADHA PARVA) :—*Contd.*

Sanjaya said :—

1. The Pandavas were unable to look at Bhishma burning like the solar disc, when inflamed with wrath he rushed to (the thick of the) fight.

2. Thereafter the whole army, by the order of the son of Dharma, rushed against the son of Ganga when the latter was wounding them with whetted shafts.

3. But Bhishma ever proud in battle, began to fell with his shafts, the Somakas, the Srinjayas and the Panchalas, all mighty wielders of the bow.

4. Though thus slaughtered by Bhishma, the Panchalas with the Somakas impetuously rushed against Bhishma, abandoning all fear of death.

5. Then that foremost of car-warriors namely Bhishma the son of Santanu, in that battle, O king, cut off the arms and heads of all those combatants.

6. Your sire Devavrata deprived car-warriors of their car; and the heads of horse-soldiers fell fast as they rode on their chargers.

7. We also beheld, O mighty monarch elephants deprived of their riders and fallen on the field like so many hills and also paralysed by the weapons of Bhishma.

8. Not a single person of the Pandava host remained there on the field of battle, except, O ruler of men that foremost of car-warriors namely Bhimasena endued with great prowess.

9—10. Encountering Bhishma in battle, Bhishma began to resist the former; a dreadful, fierce and deafening uproar arose among all the troops when Bhishma and Bhishma thus encountered each another. Thereupon the Pandavas greatly delighted roared out their war-cries.

11. Thereupon king Duryodhana surrounded by his uterine brothers, protected Bhishma when that battle destructive of creatures was raging furiously.

12. Then that foremost of car-warriors Bhima, slew the charioteer of Bhishma; thereupon the steeds having none to check them ran away dragging the chariot.

13. Then that slayer of enemies, Bhima, with an arrow of the shape of horse-shoe and of exceeding sharpness, cut off quickly the head of Sunabha; and the latter fell down on the ground.

14. When that mighty car-warrior that fierce Bowman namely your son Sunabha was slain in battle, O Sire, his other seven uterine brothers, all brave heroes, could not brook it in battle.

15. Adityaketu, Vahvasin, Kundadhara, Mohadura Aparajita, Panditaka, and Vishalaksha, all difficult of being conquered in battle,

16. These seven grinders of foes, clad in coats of mail and owning wonderful armours and weapons, rushed to battle against the son of Pandu, desirous of fighting with him.

17. Then in that battle, Mahendra pierced Bhima with nine winged shafts resembling the thunder-bolt itself, like the slayer of Vritra piercing Namuchi (in the days of yore).

18. Adityaketu pierced Bhima with seventy shafts, Vahvasin with five, Kundadhara with ninety and Vishalaksha with seven.

19. That conqueror of foes, namely Aparajita himself, O mighty monarch, that mighty-carwarrior, pierced the highly-powerful Bhimasena, with innumerable shafts.

20. Panditaka pierced Bhima with three shafts in that battle. But Bhima did not tolerate these wounds inflicted by his enemies in that battle.

21. Then that grinder of foes (Bhima) pressing his bow with his left hand, with a straight-knotted shaft cut off in that battle, the head of

22. Your son Aparajita, graced with a well-formed nose. When he was thus conquered by Bhima, his head fell down on the ground.

23. Then the former, with another broad-headed shaft, despatched the mighty car-warrior Kundadhara to the region of Death even before the very eyes of the troops

24. Then that one of immeasurable soul (Bhima), placing on his bow-string another

shaft, sped it, O Bharata, against Panditaka in that battle.

25. That shaft slaying Panditaka penetrated into the earth, even as a serpent urged by fate, enters the earth having bitten a person whose hour has come.

26. Thereafter that generous-hearted hero, O ruler of earth, remembering the woe he (with his brothers) had to undergo, cutting off with three shafts the head of Vishalaksha felled it on the ground.

27. He also pierced the mighty car-warrior Mahendra with a long shaft between his breasts, and O king, (thus stricken), the latter fell down dead on the ground.

28. Severing the umbrella of Adityaketu with a shaft, Bhima cut down the former's head, O Bharata, with a broad-headed arrow of exceeding sharpness.

29. Thereafter inflamed with rage, with a straight-knotted shaft Bhima despatched Vahvasin to the abode of Death.

30. Then O ruler of men, the rest of your sons fled away in all directions, considering that the words he had uttered in the assembly-hall to be true.

31. Thereupon king Duryodhana, afflicted with the calamity that had befallen his brothers, commanded his troops saying, "Slay this Bhima."

32. Thus, O ruler of men, your sons, all excellent bow-men, beholding their brothers slain, remembered the words,

33. Salutary and wholesome, that the wonderfully-wise Kshatiya had said. Those words of that true speaking one has now been realised,

34. Words, beneficial and true, to which you paid no heed in past days, being possessed by covetousness and folly, as also, O lord of wealth, by the affection for your sons.

35. From the way in which that hero (Bhima) of long-arms is slaying the Kauravas, it may be asserted that, that mighty son of Pandu has surely taken his birth for the destruction of your sons.

36. Thereafter king Duryodhana possessed with overwhelming grief, approached Bhishma, and O Sire, began to lament before him in great sorrow.

37. 'My heroic brothers have all been slain in battle by Bhimasena; and other soldiers, though striving their best to resist him, are all being slain and slaughtered.

38. Though you are always in our midst, yet you always neglect us. Alas! what a wrong course have I taken! Behold my evil Destiny!'

Sanjaya said :—

39. Hearing this, your father Devavrata, inflamed with rage, said these words to Suyodhana, with his eyes overflowing with tears.

Bhisma said :—

40. 'Even this had been said before by myself, by Drona, by Vidura and by the illustrious lady Gandhari. But then, O sire, you did not pay any heed to it.

41. O Grinder of foes, I have made arrangements with you that, neither myself nor the preceptor Drona shall survive this war.

42. I tell you truly that, every one of the host of Dhritarastra whom Bhishma will meet in battle, he will slay in fight.

43. Therefore, O king, with all your patience, and forming a firm resolution for battle, do you fight with the sons of Pritha, looking upon paradise as your final goal.

44. The sons of Pandu cannot be vanquished even by the celestials headed by Indra himself. Therefore, OBharata, forming a firm determination for fight, do you fight on (with the Pandavas).

Thus ends the eighty-ninth chapter, the slaughter of Adityaketu and others, in the Bhishma-badha of the Bhishma Parva.

CHAPTER XC.

(BHISMA-BADHA PARVA)—Contd.

Dhritarastra said :—

1. Seeing my sons, so many in number, slain by one, what, O Sanjaya, did, Bhishma Drona, and Kripa do?

2. Day by day, O Sanjaya, my sons are being destroyed. Indeed O Suta, I consider them to be completely struck down by (Evil) Destiny.

3—5. In as much as, my sons are never victorious and are ever vanquished in battle, in as much as my sons remaining amidst, Drona, Bhishma, the illustrious Kripa, and the heroic son of Somadatta, and Bhagadatta, and O son, Aswathama, and many other heroic and valiant warriors of high-soul, are still slaughtered in battle, what can it be but (adverse) Fate?

6. The wicked Duryodhana did not listen to our advice before. Forbidden, O son by myself, by Bhishma, by Vidura,

7. By his mother Gandhari ever anxious to compass his good, that perverse Duryodhana did not comprehend our words be-

fore, through his folly. Now he reaps the fruits of his own actions,

8. In as much as, day by day, waxing wroth in battle, Bhishmasena is despatching my sons to the abode of death.

Sanjaya said :—

9. Those excellent words of Khattwa have now been verified, which, O lord, uttered as they were for your good, you did not pay any heed to before.

10. 'Withhold your sons from the dice, do not persecute the sons of Pandu',—these words, spoken by your well-wishing friends,

11. You did not listen to, like one on death-bed neglecting wholesome medicine. It is now that you realise those words spoken by the righteous.

12. Disregarding the salutary advices offered by well-wishing friends like Bhishma Drona, Vidura and others, the descendants of the Kuru race are reaping destruction.

13. Now, O monarch, the inevitable consequence of all that has arrived. Listen now from me as to how the battle was fought.

14. At mid-day, O king, the battle raged fiercely and the carnage that took place was exceedingly terrible. Hear me narrate it.

15. Then at the command of the son of Dharma (Yudhisthira), all the troops of the Pandava host inflamed with rage, rushed against Bhishma, out of a desire for slaying him.

16. Dhristadyumna, Sikhandin and the mighty car-warriors Satyaki, uniting together their divisions, rushed, O mighty monarch, against Bhishma.

17. Then the mighty car-warriors Virata and Drupada accompanied by all the Somakas rushed even against Bhishma himself.

18. The Kekayas, and Dhristaketu, and Kuntivoja, clad in mail and supported by their armies, rushed, O monarch, against Bhishma himself.

19. Arjuna, the sons of Drupadi, and the highly powerful Chekitana, rushed against the kings commanded by Duryodhana himself.

20. Thereafter, the valiant Abhimanyu, that mighty car-warrior, the son of Hidimva, and Bhishmasena himself, all wrought up with wrath, assaulted the Kouravas.

21. Thus were the Kouravas slain in battle by the Pandavas divided in two divisions; so also, O monarch, the Pandavas were slaughtered by the Kouravas in that fight.

22. Then that foremost of car-warriors namely Drona, excited with rage, rushed against the 'Somakas and the Srinjayas, despatching them to the mansion of Death.

23. Then the high-souled Srinjaya, set up a loud and distressful cry when, O king they were thus being slaughtered in battle by that great Bowman the son of Bharadwaja.

24. Innumerable Kshastriya warriors, smitten by Drona were seen to convulse like persons suffering from agonising ailments.

25. They groaned and moaned and cried and uttered cries of agony in consequence of which a confused noise was heard, resembling that produced by men struck with famine.

26. On the other hand, the highly puissant Bhimasena, waxing wroth, caused a dreadful carnage among the Kourava ranks like another god of Death himself.

27. In that fierce fight, as the troops slew one another, a terrible river started up into existence on the field of battle, of which the waves and currents were formed of blood.

28. That great battle, O mighty monarch, between the Kurus and the Pandavas, was indeed very dreadful in its aspect; and it considerably swelled the population of of Death's domain.

29. Thereafter Bhima inflamed with rage, fell with inapetuosity upon the elephant-division of the Kurus, and many were the beasts that he sent to the regions of Death.

30. There, in that battle, O Bharata, many were the elephants that pierced with *Nacharas* by Bhima, fell and were confounded and shrieked and careered in all directions.

31. Huge elephants, with their trunks cut off, and their bodies mangled, fell down on the earth, O sire, screaming like cranes.

32. Nakula and Sahadeva, both together, charged the cavalry-division. Those horses decked with golden chains and caparisons of the same metal,

33. Were seen to be slain by hundreds and by thousands; and, O monarch, the earth was strewn over with falling horses.

34. The earth looked awful, O foremost of men, being covered over with horses of diverse appearance, some of which were tongueless, some of which, again were breathing hard, some moaning and some deprived of their lives.

35. The earth also, O Bharata, appeared kvitully beautiful being overstrewn with aings slain by Arjuna in the encounter.

36. With shattered chariots, and torn flags and umbrellas of great effugence, with rent *chamaras* and fans, and with mighty weapons splintered into pieces,

37. With garlands and necklaces of gold, with heads graced with ear-rings, with bracelets, with head-gears fallen off from the heads, and with streamers,

38. With well-made car-bottoms, and O king, with reins and riggings—covered with all these things, the earth appeared as beautiful as she appears during the spring being strewn over with blossoms.

39. Such also was the carnage caused in the Pandava host, O Bharata, when the son of Santanu, and Drona that foremost of car-warriors were enraged;

40. As also when Aswathaman, and Kripa and Kritavarman (were wrought up with rage). So also your troops underwent destruction when the other side was inflamed with wrath.

Thus ends the ninetieth chapter, the eighth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER XCI.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. When, O king, that dreadful battle destructive of excellent heroes was thus raging, Suvala's prosperous son Sakuni rushed against the Pandava hosts.

2. Also, O king, that slayer of foes, that son of Hridika, of the Satwata race, proceeded in battle against the Pandava divisions.

3—5. Several warriors of your army, with a mighty division of horses consisting of best animals of the Kamvoja breed, of those born in lands watered by many rivers, of those belonging to Aratta, Mahi, Sindhu, and Vanayu, of those that were white-hued, of those born in mountainous tracts, and of those exceedingly swift and endued with the fleetness of wind, and of those of the Tittiri breed, surrounded on all sides the Pandava army. With many steeds duly clad in mail and decked with caparisons of gold,

6. All best of their class, and fleet as the wind itself, the highly puissant son of the Pandava (Arjuna), of cheerful appearance and the slayer of his foes, rushed against that division of horses belonging to the enemy.

7. This prosperous son of Arjuna by name Iravat, endued with great prowess

was begotten by the highly intelligent Partha (Arjuna) on the daughter of the sovereign of the Nagas.

8. Her husband having been slain by Suparna (Garuda), she was helpless and completely depressed in mind; she was then bestowed upon Arjuna by the illustrious Airavata.

9. As she came to him under the influence of desire, the son of Pritha accepted her as his wife. Thus it was that Arjuna's son was begotten upon another's wife.

10. This son of Arjuna was brought up in the regions of the Nagas, and was protected by his mother. He was abandoned by his wicked-souled uncle from his animosity for the son of Pritha.

11. Hearing that Arjuna had come to the regions of Indra, that handsome, highly puissant and accomplished Iravat of prowess that could not be baffled, hied to those regions.

12. That mighty-armed hero of infallible prowess, approaching his father did obeisance to him, duly folding his palms.

13. He introduced himself to the illustrious Arjuna saying—'I am your son Iravat, O lord, may good betide you.'

14. He also reminded Arjuna of the circumstances under which the latter met his mother. Then the son of Pandu also remembered them aright.

15. Then in the mansion of the chief of the celestials, the son of Pritha embracing his son equal to him in his acquirements, was highly delighted.

16. Then that mighty-armed hero (Iravat), O king, was thus cheerfully commanded by Arjuna, in the celestial regions with regard to his own business (namely the impending war with the Kurus).

17. 'O son, when the battle would take place, you should render us assistance.' He then said 'yea' to the words of his father; and now that the hour has arrived, he also presented himself,

18. O king, surrounded by parti-coloured horses, countless in number. Those horses caparisoned with trappings of gold and of diverse hues and great fleetness,

19. O king, suddenly appeared on the field like swans on the bosom of the mighty-main. Those horses encountering your division of fleetest steeds,

20. Struck one another with their chests and noses. Overthrown by their own impetuosity, O king, they began to fall down suddenly on the earth.

21. When those two horse divisions thus clashed against one another (and some fell down), a terrible sound, resembling that of Suparna's swoop was heard there.

22. So also, O mighty monarch, those who rode on these steeds nearing one another in that dreadful battle, fell upon slaughtering one another mercilessly.

23. When that general and dreadful encounter raged fiercely, the chargers of the two hosts, seized with panic, coursed wildly all over the field.

24. Warriors, mutilated with shafts, with their chargers slain, and themselves exhausted with fatigue, began to perish, cutting one another with their swords.

25. Then when that horse-division was considerably thinned and very few survived, O Bharata, the younger brothers of Suvala's son (Skuni), all endued with heroism, rode out in the van (of the hostile rank).

26. On horses, the contact of whose dash was overthrowing like the vehemence of the wind, which were equal to the wind in fleetness, and which were all excellent chargers, well-broken and youthful.

27. Gaya, Gavaksha, Vrisava, Charmavan, Arjava and Suka, these six highly puissant heroes rode out of the mighty ranks the Kauravas,

28. Supported by Sakuni and their respective mighty divisions consisting of highly powerful warriors, themselves covered with armours, accomplished in battle, fierce in aspect and possessed of great strength.

29. Breaking through that invincible cavalry division of Iravat, desirous of victory and longing for paradise and endued with great strength,

30. Those Gandhara heroes formidable in battle cheerfully penetrated into it. Thereupon the highly puissant Iravat, beholding them very delightful,

31—32. Thus commanded his own warriors adorned with wonderful ornaments and weapons, saying:—'Adopt such measures by which these warriors of Dhritarashtra's son may all be destroyed with their weapons and vehicles.' Saying 'Yes,' all those warriors belonging to Iravat,

33. Slew in battle that division of your army difficult of being conquered by the enemy. Beholding their division crushed by the division of Iravat,

34. The sons of Suvala not tolerating it in battle, rushing at Iravat, surrounded him on sides.

35. Piercing Iravat with sharp lances and urging their warriors against him,

those heroes careered over the field creating a great confusion.

36. Then Iravat pierced with sharp lances by those high-souled warriors and covered with blood that was trickling down from his wounds, appeared like an elephant pierced with the hook.

37. Single-handed as he was, he was smitten sore by many, on his chest, his back, and his flanks; but O king he flinched not in consequence of his great patience.

38. Thereupon Iravat, conqueror of hostile cities, waxing wroth, piercing all of them with whetted shafts, deprived them of their senses.

39. Then drawing out all those lances from his own body, that subduer of enemies wounded the sons of Suvala in battle even with those very lances.

40. Then drawing his sharp sabre and holding his buckler, he (Iravat) quickly ran on foot desirous of slaying the sons of Suvala, in that battle.

41. Then all those sons of Suvala regaining consciousness, possessed by rage, once more rushed towards Iravat.

42. Iravat also proud of his strength, and displaying the lightness of his hands by whirling his sword, rushed against all those sons of Suvala.

43. Those sons of Suvala, riding on fleet chargers could find no opportunity for striking Iravat moving as he was with great agility.

44. Then beholding Iravat standing on foot on the ground, those warriors once more surrounding him close, endeavoured to capture him.

45. Then Iravat, that slayer of foes, beholding them very near to himself, with his sword, cut off their right and left arms (lit : with which they wielded their swords and their bows respectively), and also mutilated their bodies.

46. Their weapons and their hands furnished with these, fell down on earth, and they themselves deprived of life and with their bodies mangled, fell down dead.

47. Only Vrisava, O mighty monarch, with his body mangled with wounds, escaped, with difficulty, alive from that most terrible combat destructive of heroes.

48. Then your son Duryodhana beholding all those heroes crushed, waxing wroth, said these words unto the Rakshasa of fearful appearance,

49. That fierce bowman, that subduer of foes, that one of great illusive energies, *vis* Alamvusha the son of Rishyasringa,

who was the sworn enemy of Bhimasena, in consequence of the latter's slaughter of Vaka.

50. 'Behold O hero, how this puissant son of Arjuna, versed in illusions, has done me this terrible wrong in the shape of destroying my forces ?

51. You are also, O sire, capable of going every where at your unrestrained will and are also versed in all weapons of illusion; you are moreover the sworn enemy of Pritha's son; so slay me this one in battle.'

52. Saying 'yea' (to Duryodhana's words), that Rakshasa of terrible appearance rushed, uttering his war-cries, to the spot where the youthful son of Arjuna was.

53. Alamvusha was supported by the heroic lancers of his own division, all accomplished in smiting and well-mounted, skilful in fight, bearing resplendent lances.

54. He was desirous, O king, of slaying in battle the highly puissant Iravat, along with the two thousands excellent cavalry that survived the recent conflict.

55. The most agile and puissant Iravat also, that slayer of enemies, waxing wroth began to resist the Rakshasa who was desirous of slaying him.

56. That Rakshasa (Alamvusha) endowed with great strength, beholding Iravat make towards himself, speedily began to put forth his illusions.

57. He then created, as many illusive chargers, all mounted by fierce Rakshasas, bearing in their hands lances and battle axes.

58. These two thousand well-disciplined smiters, advancing with wrath, and encountering Iravat's division, were both speedily despatched to the regions of the departed.

59. When both the divisions of Iravat and Alamvusha were slain in battle, those two heroes, both formidable in battle, encountered each other like Indra and Vritra.

60. Seeing that Rakshasa invincible in battle make towards himself, the highly puissant Iravat, excited with wrath, began to resist him;

61. And when the former had come very near to him, with his sword he cut off that wicked one's bow and shafts into five fragments each.

62. Seeing his bow severed, he speedily mounted on the sky, confounding as it were with his illusive powers Iravat who was greatly excited with rage.

63-64. Thereupon mounting on the sky, that unapproachable hero Iravat, versed in

all duty and capable of assuming any form at will, confounding with his illusive powers that Rakshasa, cut off the latter's limbs in that battle. Thus was that foremost of Rakshasas cut into pieces again and again.

65. But, O mighty monarch, Alumbusha was again born anew, in the fulness of his youth. Illusion is natural with them (the Rakshasas) and their age and appearance are the result of their will.

66—67. Thus the limbs of the Rakshasa again and again cut to pieces, appeared very beautiful. Thereupon the enraged Iravat repeatedly cut that Rakshasa endued with great strength with his battle axe of exceeding sharpness. Cut like a tree by that powerful Iravat, that heroic

68. Rakshasa uttered a dreadful roar; that created a terrible sound. Cut with the strokes of the battle-axes, the Rakshasa shed blood profusely.

69. Thereafter that son of Rishyasringa possessed of great strength, beholding his puissant antagonist blaze forth in that battle, became inflamed with fury and put forth his own powers in that battle.

70. Assuming a dreadful and prodigious form he tried to capture the son of Arjuna, namely the illustrious Iravat.

71. In the very thick of the fight, before the very eyes of all the combatants, seeing that illusion put forth by that wicked-souled Rakshasa,

72. Iravat, highly excited with rage, himself began to create great illusions. Then when that unreceding hero was overwhelmed with rage in that battle,

73. A Naga related to him through his mother came to his support; surrounded on all sides by numerous Nagas, O king, in that battle,

74. That Naga, assumed a prodigious form mighty like that of Ananta himself. Thereafter with those innumerable and diverse kinds of Nagas, he covered the Rakshasa.

75. Thus surrounded by the Nagas, that foremost of the Rakshasas, reflecting for a while, assumed the form of Garuda and devoured all those serpents.

76. When that Naga, related to him through his mother's side had been thus devoured through the illusive powers of Alumbusha, Iravat became confounded and the Rakshasa slew him with his sword.

77. Then that Rakshasa felled on the earth the head of Iravat graced with earrings and a diadem, and effulgent like the moon or the lotus.

78. When that heroic son of Arjuna had been slain by the Rakshasa, the sons of Dhritarastra with all their partisan kings, were relieved of their anxiety.

79. In that great and dreadful battle between those two armies, awful was the carnage that then took place.

80. Horses and elephants, and foot-soldiers, mixing with one another, was slain by the tuskers; and car-warriors, and horse-soldiers, and tuskers were also slain in that battle by foot-soldiers.

81. Then, O king, in that dreadful engagement, divisions of foot-soldiers and car-warriors and numerous horses, belonging to your as well as their (Pandavas) host, were slain by car-warriors.

82. Meanwhile Arjuna also unaware of the fate of the son of his loins, slew that battle those heroic kings who were engaged in supporting Bhishma.

83. Thereafter, O monarch, your warriors and the Srinjayas, by thousands, gave up their lives in battle slaying one another

84. Car-warriors, with dishevelled hair, with their arrows, swords, and bows severed, fought on with their naked arms meeting one another.

85. The highly powerful Bhishma also shew in that battle mighty car-warriors with shafts capable of penetrating into the very vitals, agitating the whole host of the Pandavas.

86. By him (Bhishma) many warriors and tuskers, and horse-soldiers and car-warriors and steeds of Yudhishthira's army, were slain.

87. In that battle, O Bharata we beheld the prowess of Bhishma, of Bhimasena and also, O Bharata, of the son of Prishata.

88. The battle that that mighty bowmen of the Satwata race namely Satyaki, fought, was indeed very fierce. Beholding the prowess of Drona, the Pandavas were seized with terror.

89. 'Single-handed can this Drona slay us in battle with all our soldiers; what to speak of him when he is supported by a large body of warriors of world-spread renown.'

90. Even these were the words that the sons of Pritha said, O monarch, when, O foremost of the Bharatas, they were greatly afflicted by him in that fierce fight.

91. All the heroes endued with great strength, of those two armies, did not give or take quarter; they fought on as if possessed by Rakshasas or evil spirits.

92. And, O sire, the bowmen of your army and those belonging to the army of the Pandavas, were all excited to the highest pitch of fury. We indeed did not then find any one pay the least heed to his life in that battle destructive of heroes, and that resembled the fight of the Daityas themselves.

Thus ends the ninety-first chapter, the slaughter of Iravat, in the Bhismu-badha of the Bhishma Parva.

CHAPTER XCII.

(BHISMA-BADHA PARVA):—*Contd.*

Dhritarastra said :—

1. Describe to me, O Sanjaya, what the highly puissant sons of Pritha did when they heard that Iravat had been slain in battle.

Sanjaya said :—

2. Beholding Iravat slain in battle, the Rakshasa Ghatotkacha the son of Bhimsena, sent forth a terrible roar.

3. As he roared, the earth having the oceans for her raiments, with her mountains and forests, O king, quaked violently with the echo of his roars ;

4. As also the firmament and all the cardinal and subsidiary quarters. As your soldiers heard, O Bharata, that terrible uproar,

5. Their thighs were petrified and they trembled and perspired ; and O foremost of kings, all of them became depressed at heart.

6. And they fled on all sides like herds of elephants frightened by a lion. Then the Rakshasa, uttering those loud roars that resembled the rumble of the thunderbolt,

7. Balancing his resplendent trident, and assuming a dreadful appearance, and surrounded by foremost of Rakshasas of fearful mein and armed with diverse weapons,

8. Advanced, greatly excited with rage, like the Destroyer at the time of universal annihilation. Beholding that irate hero of dreadful appearance make towards himself.

9. And seeing also his own troops, one and all, turning their faces away from the field of battle from fear of that Rakshasa, king Dhuryodhana rushed against Ghatotkacha,

10—12 Grasping a bow with arrows fixed on the string and uttering his war-cries incessantly and loud. Behind him followed the ruler of the Bangas himself, supported by ten thousand elephants prodigious like the hills and with the temporal juice flowing down. Beholding your son surrounded by the elephant-division rush to battle, O mighty monarch, that night-ranger became inflamed with wrath ; then raged a combat, dreadful and hair-stirring,

13. Between the Rakshasa, O mighty monarch, and the division of Duryodhana. Beholding that elephant-division like a mass of clouds in the horizon,

14. The Rakshasas, highly enraged, rushed at it, with weapons in their hands, and uttering various war-cries, like clouds charged with lightning.

15. With arrows, darts, sabres, shafts, lances, mallets, and battle-axes, they began to slay the warriors fighting from the backs of elephants.

16—17. They slew those huge elephants with blocks of stones and large trees. We beheld, O mighty monarch, elephants with temples rent, and bodies bathed in blood and mangled with wounds, slain by those rangers of night. When that division of elephant-riders, was shattered and thinned in number,

18. Duryodhana himself, O mighty monarch, rushed against the Rakshasas, influenced by great animosity and heedless of his own life.

19. That highly powerful hero sped arrows of exceeding sharpness at those Rakshasas, and that fierce bowman slew many of the Rakshasas that were fighting there.

20—22. Your irate son Duryodhana, O foremost of the Bharatas, that mighty car-warrior slew with four shafts, the four Rakshasas viz Vigavanta, Maharoudra, Vidyutjivha, and Pramathin. Once more, that one of immeasurable soul shot, O foremost of Bharatas, a shower of arrows incapable being baffled, at the host of the Rakshasas. Beholding, O sire, that marvellous feat achieved by your son,

23. The highly powerful son of Bhimsena blazed forth with rage ; then stretching his mighty bow effulgent like the thunderbolt of Indra,

24. He rushed against the irate Duryodhana with violence. Beholding him rush forward like death incarnate urged on by the Destroyer himself,

25. Your son Duryodhana, O monarch, did not waver at all. Then Ghatotkacha,

with his eyes coppery in wrath thus addressed Duryodhana angrily saying :—

26. "This day will I liquidate the debt I owe to my fathers and mothers who had so long been exiled by your heartless self.

27. The sons of Pandu, O monarch, were deceitfully defeated by you at a game of dice. The daughter of Drupada by name Krishna, while in her courses and so clad in one garment only,

28. O perverse-minded wretch, was brought in the midst of the court-hall and was persecuted by you in various ways. While she was dwelling in her hermitage in the woods, out of a desire for compassing your good, the wicked-souled

29. Ruler of the Sindhus oppressed her disregarding my sires. O you the disgrace to your family, these and many other such insults

30. Will I this avenge, if indeed you do not fly forsaking the field of battle.' Having thus spoken, and stretching his mighty bow Hidimva's son,

31. Biting his lips with his teeth and licking the corners of his mouth, covered Duryodhana with a mighty shower of arrows, like clouds washing the mountain breast with torrents of rain in the rainy season.

Thus ends the ninety-second chapter, the fight of the son of Hidimva, in the Bhismabaddha of the Bhishma Parva.

CHAPTER XCIII.

(BHISMA-BADHA PARVA)--

Continued.

Sanjaya said :—

1. Then that shower of arrows, which it was difficult even for the Danavas to withstand, was borne by that foremost of kings Duryodhana, like a mighty elephant bearing a shower of rains.

2. Thereafter your son possessed with rage, and breathing like a snake was involved in a very hazardous situation in that battle, O foremost of the Bharatas.

3. Then he (Duryodhana) shot (at the Rakshasa), twenty five keen-pointed darts of exceeding sharpness; those darts, O king, fell upon that foremost of Rakshasas with great force,

4. Like infuriate snakes falling upon the mountain Gandhamadana. Pierced with those arrows, and shedding blood copiously,

like an elephant in rut (shedding the temporal juice),

5. That cannibal formed a fixed resolution for destroying the king. Thereafter the Rakshasa grasped a mighty lance, capable of penetrating even through rocks,

6. Blazing with effulgence, burning like a fierce meteor and resembling the flashes of lightning in radiance. That mighty-armed hero then desirous of slaying your son, raised that lance.

7. Beholding that lance raised, the ruler of the Bangas, speedily urged his elephant of proportions huge like a hill, against the Rakshasa.

8. This king, in that battle, riding on his excellent elephant of great strength and fleetness, reached the spot where Duryodhana's car was stationed;

9. And he covered the car of your son Duryodhana with the body of his elephant. Seeing the way (to Duryodhana's car) thus covered by the highly intelligence ruler of the Bangas,

10. Ghatotkacha, O mighty monarch, with eyes coppery in anger, sped that raised dart of great fierceness at the elephant.

11. Struck with that dart, O king, hurled by the hand of Ghatotkacha, the elephant bleeding profusely, fell down dead.

12. The mighty ruler of the Bangas quickly leaping up from his elephant, jumped down on the surface of the earth.

13. King Duryodhana seeing that excellent elephant felled and his army shattered, was overwhelmed with grief.

14. Holding before his mind's eye the paramount duty of a Kshatriya, and also from his own pride, king Duryodhana, though worsted, stood immovable like the everlasting hills.

15. Then placing on his bow-string whetted shafts blazing like the fire of dissolution, and highly excited with rage, he discharged them at that dreadful ranger of the night.

16. Seeing those arrows falling like the thunderbolt of Indra, the high-souled Ghatotkacha foiled their aim by the alacrity of his movements.

17. Like clouds at the end of a Yuga, once more did he fiercely roar out, with eyes coppery in rage, striking terror into the hearts of all soldier.

18. Hearing that deafening roar uttered by the fearful Rakshasa, Bhishma the son of Santanu, coming to the preceptor Drona, addressed him saying :—

19. 'As I hear these dreadful roars uttered by the Rakshasa Ghatotkacha, I think it sure that the son of Hidimva is engaged with king Duryodhana himself.

20. In battle, this Rakshasa could not be conquered by any creature. So hie yourself to the king and rescue him. May good betide you.

21. That hero of eminent parts viz., Duryodhana has been assaulted by the high souled Rakshasa. Now, O afflicter of foes, even this (to protect the king) is our incumbent duty.'

22. Having heard the words of the grandsire, the mighty car-warriors, without delaying and at the top of their speed, rushed where the ruler of the Kurus was.

23. Drona and Somadatta, and Valhika and Jayadratha and Kripa and Bhurisravas, Salya and the two princes of Avanti and also Vrihadvala,

24. And Aswathaman, and Vikarna, and Chitrasena and Vivinsati,—these and thousands of other car-warriors, along with those that followed them,

25—26 Proceeded, desirous of rescuing your son Duryodhana who had been hotly pressed. Beholding that invincible division protected by many mighty car-warriors make towards himself with hostile intentions, that foremost of Rakshasas possessed of mighty arms, remained immovable like the Mountain Mainaka,

27. Holding a massive bow and surrounded by his relations armed with bludgeons and mallets, and diverse other kinds of weapons.

28. Then commenced a fierce engagement capable of making the hair stand erect, between those foremost amongst Duryodhana's host and those amongst the Rakshasa's kinsmen.

29. On all sides of the field of battle, the twanging of bows was heard, O mighty monarch, like the crackling of burning bamboos.

30. The din produced by the stroke of weapons against the armours of the combatants, resembled, O king, the sound produced by the rending of mountains.

31. The appearance of lances hurled by the arms of heroes was, O ruler of men, like that of serpents coursing swiftly through the welkin.

32. Thereafter excited to the highest pitch of fury, that foremost of Rakshasas possessed of mighty arms stretching his mighty bow, uttered a terrible yell.

33. He then burst asunder the bow of the preceptor Drona with a crescent-shaped

arrow. Then with a broad-headed arrow, having crushed the standard of Somadatta, he broke out into another yell.

34. He pierced Valhika with three shafts, between his breasts; then he pierced Kripa with one shaft and Mitrasena with three.

35. With another well-directed and well-aimed shaft shot by his bow drawn to its fullest stretch, he struck Vikarna on the soldier-joint as the latter neared him;

36—37. Then Vikarna, bathed in blood, squatted down on the terrace of his car. Thereafter that Rakshasa of infinite soul, excited with wrath, sped, O foremost of the Bharatas, five and ten darts at Bhurisravas; and these darts penetrating through the latter's armour stuck on the surface of the earth.

38. He also wounded the drivers of Vinvinsati and the son of Drona; both of them fell down on their seats in the car loosening their grasp of the reins of steeds.

39. He cut down, O monarch, the standard of the king of the Sindhus bearing the device of the boar and decked with gold, with a crescent-shaped shaft; and with another, he burst the latter's bow asunder.

40. Then again with eyes red in rage, the Rakshasa slew with four lances the four steeds of the high-souled princes of Avanti.

41. Then, O mighty monarch, he pierced prince Vrihadvala with another sharp and well-tempered arrow, shot from his bow drawn to its fullest stretch.

42. That one (Vrihadvala) thus deeply pierced and smarting with pain, sat down on the terrace of his chariot. Then that lord of the Rakshasas possessed with furious wrath, and stationed on his car,

43. Shot many keen-pointed shafts of great sharpness that resembled snakes of virulent poison; these shafts, O mighty monarch, penetrated through Salya accomplished in battle.

Thus ends the ninety-third chapter, the fight of Hidimva's son, in the Bhismabaddha of the Bhishma Parva.

CHAPTER XCIV.

BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. Having made all your warriors turn their faces away from field of battle, the Rakshasa, O foremost of the Bharatas, assaulted Duryodhana out of a desire for slaying him.

2. Beholding him make towards the king with impetuosity, your warriors, all invincible in battle, rushed at him, desirous of doing away with him.

3. Those mighty car-warriors, stretching their bows that looked like large palmyr trees, and uttering their war-cries loud as the roars of the lions, rushed at him shooting weapons at him.

4. Then they covered him with an arrowy downpour, like clouds covering the moudtains with a downpour of rain in the rainy season.

5. Thus pierced sore, and greatly afflicted like an elephant smitten with the hook, the Rakshasa then at once rose to the sky like the son of Vinatal Garuda,

6. Then he uttered a loud roar that resembled the rumble of autumnal clouds; and that dreadful roar reverberated through the susidiary and cardinal points of the compass.

7. King Yudhishthira hearing those war-cries of the Rakshasa, thus spoke, O foremost of the Bharatas, to Bhimasena the subduer of foes.

8. "Surely the Rakshasa is fighting with mighty car-warriors of the host of Dhritarastra's son, in as much as we can hear, (even at this distance), the noise created by his fierce cries.

9. I also perceive that that foremost of Rakshasas has now to bear a burden unequal to his strength; on the other hand, the grand-sire inflamed with rage is exerting for slaughtering the Panchalas.

10. For the protection of these latter, Phalguna is engaged with the foe. Having heard, O mighty armed hero, of these two tasks both of which demand prompt attention,

11. Hie yourself for rescuing the son of Hidimva involved in a great predicament." Accepting the words of his brother, without the least delay, Vrikodara

12. Proceeded to the battle, terrifying all the kings with his fierce war-cries, and, O king, with an impetuosity like that of the ocean in the days of the full moon or the new moon.

13. Him followed Satyadhri and San-chitti ever invincible in battle, and Srenimat and Vasudhara and the puissant son of the king of the Kasis,

14. The sons of Droupadi, all mighty car-warriors headed by Abhimanyu, and Kshatradeva, the powerful Kshatradharman,

15. And Nila the sovereign of the low countries accompanied by his own divisions. They surrounded the son of Hidimva with a mighty division of cars.

16. With six thousand highly infuriated elephants, all potent smiters, those heroes began to protect Ghatotkacha that foremost of the Rakshasas.

17. These warriors made the very earth quake with their fierce war-cries, the clatter of their car-wheels, the sound produced by the hoofs of their galloping horses.

18. Hearing that noise of the assualting army, the warriors of the army of your sons, wore a pallid countenance being agitated with the fear of Bhimasena;

19—20. And leaving Ghatotkacha alone, they turned back from the field of battle. But the combatants of your army and those of the enemy's host were both untreating; so there once more ensued, O mighty monarch, a terrible battle, between these high-souled warriors. Mighty car-warriors hurling weapons of various shapes,

21. Rushed at one another and then smote down one another. Thus raged the most dreadful combat capable of inspiring terror into the hearts of the cowards.

22. Horse-soldiers encountered elephant-riders and foot-soldiers fought with the car-warriors; challenging one another in battle they rushed against one another, O king.

23. In consequence of this onslaught of cars, horses, elephants, and infantry, a thick and impenetrable cloud of dust appeared, being raised by the car-wheels and tread of the foot-soldier.

24. Then the field of battle, O king, was shrouded by a thick cloud of dust of the reddish hue of smoke; and none was able to distinguish between his friend and his foe.

25. Father could not distinguish his son nor the son his father, in that horripilating-carnage where no consideration was of any avail.

26. The clashing of weapons and the yells of men, O foremost of the Bharatas, created a fierce din, that resembled the roar of demons themselves.

27. On the field of battle a river started up into existence, of which the currents, were constituted by the gore of elephants, horses,

and men, and the weeds and moss by the hair (of the warriors).

28. A deafening noise, like that produced by a shower of stones, was heard there, as the heads of the combatants fell on the field severed from their trunks.

29. The earth was covered with headless trunks with mutilated elephants and with horses with limbs mangled and hacked to pieces.

30. Mighty car-warriors, putting forth all their energies, rushed to smite down one another, hurling at the same time weapons of various kinds.

31. Urged on by their riders, encountering one another, horses dashed against one another, and fell down on the field deprived of life.

32. Combatants, with eyes crimsoned in rage, meeting one another, struck one another with their breasts, and thus killed one another.

33. Goaded on by their riders, elephants slew their hostile compeers with the ends of their tusks, in that battle.

34. These elephants decked with fluttering pennons and shedding blood in copious quantities, and bespattered with it, appeared like clouds adorned by forks of lightening.

35. Some of these with bodies mangled with tusk wounds, others with their temples rent by broad-headed shafts, careered all over the field roaring like roaring clouds.

36. Some with their trunks cut in twain, others with their bodies mutilated, fell down in that sanguinary battle, like mountains having their wings cut off.

37. Other huge elephants having their sides opened by their hostile compeers, copiously shed blood like mountains discharging liquified red chalk.

38. Others, slain with lances and pierced with Tomaras, with their riders killed, looked like mountains deprived of their crests.

39. Others, possessed with fury, and inflamed with shedding the temporal juice, and having none to restrain them, began to crush in that battle, horses and cars and soldiers by hundreds.

40. So also horses pierced with lances and darts by cavalry-soldiers, dashed against their assailants, as if agitating all the points of the compass.

41. Car-warriors born in noble families, and reckless of their lives, meeting their hostile compeers, fought on dauntlessly depending on their own excellent strength.

42. Those heroes accomplished in battle, O king, desirous of securing either fame or paradise, smote down one another in that fierce carnage, as if in a Sayambhara.

43. When that hair-stirring combat was thus raging, the troops belonging to Dhritarashtra's army were generally made to turn back their faces from the field of battle.

Thus ends the ninety-fourth chapter, the fight of Hidimbi's son, in the Bhismabadha of the Bhishma Parva.

CHAPTER XCV.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. There upon king Duryodhana, seeing his own troops slain, inflamed with wrath, rushed against that subduer of foes namely Bhimasena.

2. Grasping a huge bow effulgent like the thunder-bolt of Indra himself, he covered the son of Pandu with a thick shower of arrows.

3. Fixing on his bow-string a crescent-shaped and exceedingly sharp arrow furnished with wings of down, and inflamed with rage, he burst assunder the bow of Bhimasena.

4. At this opportunity, that mighty car-warrior Duryodhana without the least delay placed on his bow-string another sharp arrow capable of penetrating even through the very mountains.

5. Then that mighty-armed hero, with that arrow struck Bhimasena on the breast. The latter thus pierced deeply, snorting with pain, and licking the corners of his mouth,

6. Caught hold of the staff of his standard decked with gold (for support). Thereupon Ghatotkacha seeing Bhimasena thus depressed.

7. Blazed up with rage, like a conflagration capable of consuming everything. The mighty car-warriors of the Pandava host headed by Abhimanyu,

8. Now rushed impetuously at the king uttering their fierce war-cries. Beholding those enraged warriors rush with impetuosity,

9. The son of Bharadwaja spoke these words to the mighty car-warriors of your army :—"Good betide you all ; hie yourselves and strive to rescue the king,

10. Who is now involved in a great predicament and is being sunk into the sea of danger. These irate car-warriors of the Pandava army, these fierce bow-men,

11. Placing Bhimasena at their head, are rushing at Duryodhana, hurling diverse kinds of weapons, determined to secure success,

12. Roaring out their fierce war-cries and frightening thereby the rulers of earth belonging to our party." Hearing these words of the preceptor, your warriors headed by Somadatta,

13. Rushed against the ranks of the Pandavas. Kripa, Bhurisravas, Salya, the son of Drona, Vivingsati,

14. Chitrasena, Vikarna, the ruler of the Sindhus, Vrihadvala and the two Avanti princes, both great bow-men, all in a body surrounded the Kuru ruler (for the aiding him).

15. Proceeding only twenty steps, the Pandavas and the Dhartarastras began to strike one another, out of a desire for slaying one another.

16. The mighty-armed son of Bhara-dwaja also, having spoken the above words, stretched his mighty bow and afflicted Bhima with twenty-six shafts.

17. Then again that hero of mighty-arms speedily covered him with a shower of arrows, like clouds covering the mountains with rains in the rainy season.

18. But the highly puissant Bhimasena, that fierce bow-man, without the least delay, pierced Drona in return in his left side with ten shafts of great sharpness.

19. Thus deeply pierced and overwhelmed with pain, the preceptor worn out as he was with age, squatted down on the terrace of his chariot being deprived of his consciousness.

20. Beholding him (Drona) highly pained, king Duryodhana himself and the irate son of Drona, both together rushed against Bhimasena.

21. Seeing them both rush against himself like the Destroyer him at the end of a Yuga, the mighty-armed Bhimasena speedily took up a mace;

22. And jumping down from his car he stood fixed like the immovable hills, uplifting his heavy mace that resembled the bludgeon of Death himself.

23. Beholding him stand with his uplifted mace like the crested Kailasa mountain, the Kuru king and the son of Drona, united together, rushed against him.

24. Thereupon the highly puissant Bhimasena also rushed with impetuosity

against those two foremost of powerful heroes who were rushing unitedly against himself.

25. Beholding the enraged Bhima of terrible expression thus fall upon them, the mighty car-warriors of the Kourava host proceeded to meet him without delay.

26. Headed by the son of Baradwaja, those heroes, out of a desire for slaying Bhimasena, hurled at the latter's breast weapons of diverse descriptions.

27. Thus united together, they sorely pressed that son of Pandu (Bhima) on all sides. Beholding that mighty car-warrior thus involved in a predicament and thus afflicted,

28. The mighty car-warriors of the Pandava host, such as Abhimanyu and others, rushed, forward desirous of rescuing him, setting their own dear lives at naught.

29. The heroic ruler of the low countries, that dear-loved friend of Bhima, by name Nila, of complexion blue like the clouds, excited with wrath, rushed at the son of Drona.

30. That fierce bowmen (Nila) ever longed for an encounter with the son of Drona. Now stretching his mighty bow he pierced with many a winged shaft the son of Drona,

31. Just as, O mighty monarch, in the days of yore, Sakra pierced the Danava Viprachchiti, invincible in battle and the terror of the celestials,

32. Who, possessed by rage, struck terror into the three worlds by the display of his energy. Thus pierced by Nila with well-directed shafts,

33. Drona's son, shedding blood profusely, became possessed with wrath; then drawing his wonderful bow whose twang resembled Indra's thunder,

34. That foremost of intelligent heroes resolved to slay Nila in battle. Thereafter fixing on the bowstring broad-headed shafts, resplendent and variegated by the forger himself,

35. He (Drona's son) slew with these the four horses of Nila and cut down his standard too. With the seventh arrow, he pierced Nila himself on the chest.

36. Thus deeply pierced and sorely pained, Nila squatted down on the terrace of his car. Beholding king Nila, of appearance like a mass of blue clouds, thus confounded,

37. Ghatotkacha excited with wrath and surrounded by his kinsmen, impetuously rushed against Drona's son that ornament of battle.

38. Other inferior Rakshasas invincible in battle also rushed to the fight. Seeing that Rakshasa of dreadful aspect make towards himself,

39. The highly puissant son of Bharadwaja, without the least delay rushed against the former and excited with wrath he slew many Rakshasas of dreadful visage,

40. Who were stationed in the front of in Ghatotkacha; beholding his own troops turn faces away from the field of battle, in consequence of the shafts shot from the bow of Drona,

41. The huge-bodied Gatotkacha, the son of Bhimasena became wrought up with rage, and brought into existence an awful and terrible illusion.

42. Then therewith that ruler of the Rakshasas of potent illusive powers, confounded in battle Drona's son. Then all your warriors were repulsed through the illusion of the Rakshasa.

43. They (your warriors) saw one another mangled and lying on the surface of the battle field, writhing in convulsions, distressed and weltering in their own blood.

44. Drona, Duryodhana, Salya Aswathaman, and other foremost bowmen of the Kourava host were seen to fly away from the field of battle.

45. All the car-warriors appeared to be smashed, the kings felled, the horses and cavalry hacked to pieces by thousands.

46. Beholding this (illusive) scene your warriors, O king, ran towards the encampments, although myself and Devavrata cried at the top of our voice saying, O king,

47. "Go on fighting, fly not, this illusion has been set forth by Ghatotkacha?" But confounded as they were, they did not stop;

48. They also did not believe the words we uttered, as they were inspired with terror. Beholding them fly, the Pandavas winning victory,

49. Began to shout their war-cries, being joined by Ghatotkacha himself. They uttered continued yells of triumph, which became mixed with the blare of conchs and sound of drums.

50. Thus it was that your whole army was broken and routed in all directions by the wicked-souled son of Hidimva at the time when the sun set.

Thus ends the ninety-fifth chapter, the display of illusion by Hidimva's son, in the Bhishma-badha of the Bhishma Parva,

CHAPTER XCVI.

(BHISMA-BADHA PARVA)—Cont.

Sanjaya said:—

1. When that dreadful battle was over, king Duryodhana, approaching the son of Ganga, and saluting him with humility,

2. Began to describe everything that had taken place, namely, the victory won by Ghatotkacha, and the defeat he himself has suffered.

3. That invincible warrior, O king, then spoke these words, sighing repeatedly and addressing the grandsire of the Kurus namely Bhishma.

4. "Just as the son of Vasudeva has been relied upon by the foe, so relying upon yourself, I have commenced this dreadful war with the Pandavas, O lord.

5. My troops counting eleven Aukshahini in number, as also my own self, O grinder of foes, are all under your command.

6. Though thus supported, yet, O foremost of the Bharatas, I have been worsted in battle by the Pandava combatants headed by Bhimasena and dependent on Ghatotkacha.

7. "This it is that is corroding my limbs like fire burning a withered tree. Therefore, O you of eminent parts, O slayer of foes, through your grace, I wish,

8. O grandsire, to slay that worst of Rakshasas myself, mainly depending upon your invincible self. It behoves you to see that my wish is fulfilled."

9. Hearing, O foremost of the Bharatas, these words of the king, Bhishma the son of Santanu addressed these words to Duryodhana.

10. "Hear, O king the words that I shall speak to you, O scion of the Kuru race, about how you should conduct yourself, O grinder of foes.

11. O sire, O slayer of foes, you should ever carefully protect yourself in battle, under all circumstances. O sinless one, you should always engage with the very virtuous king Yudhishthira,

12. Or with Arjuna or with Bhimasena or with the twins Nakula and Sahadeva. Keeping in view the duty of a king, a king strikes another royal compeer.

13. Myself, Drona, Kripa, the son of Drona, Kritavarman of the Satwata race, Salya, Somadatta's son, the might car-warrior Vikarna,

14. Your heroic brothers headed by Dussasana,—we shall all fight with that highly puissant Rakshasa for your sake.

15--17. Or if you bear implacable hatred for that fierce prince of Rakshasas, let this ruler of earth namely Bhagadatta, who is equal to Indra in battle, encounter in battle that evil-minded one." Having thus addressed the king, Bhimsa eloquent in speech thus spoke to Bhagadatta even before that foremost of kings:—"Proceed, O mighty monarch, without delay, against the son of Hidimva, invincible in battle.

18. Putting forth all your energies do you resist that Rakshasa of cruel deeds before the eyes of these bowmen, even as Indra resisted Taraka in days gone by.

19. Your weapons are of celestial make and O repressor of your foes, your prowess is divine. And before this, you have had encounters with many a host of Asuras.

20. O foremost of kings, you are a match for the Rakshasa in this fierce battle; and supported by your own divisions, O king, do you slay that foremost of Rakshasas."

21. Hearing these words of Bhimsa the generalissimo of the Kouravas, Bhagadatta rushed towards the enemy uttering his war cries.

22. Beholding him rush like a mass of roaring clouds, the mighty car-warriors of the Pandava host inflamed with wrath advanced with impetuosity.

23. Bhimasena, Abhimanyu, the Rakshasa Ghatotkacha, the sons of Drupadi, Satyadhrithi, Kshatradewa, and O sire,

24. Vasudeva, the ruler of the Chedis, the ruler of the Dasarhas,—all these warriors assailed Bhagadatta. Bhagadatta also mounted on his elephant Supratika, charged these heroes.

25. Then ensued a dreadful combat of awful aspect, between the Pandava hosts and Bhagadatta's divisions, increasing the population of Death's domain.

26. Fleet arrows charged with energy and shot by car-warriors, O mighty monarch, began to fall on elephants and chariots.

27. Huge-elephants with rent temples and goaded on by their riders, approached and fell upon one another dauntlessly.

28. Excited to the highest pitch of fury and blind with shedding the temporal juice, those elephants approaching one another ripped one another open with the point of their tusks resembling hard bludgeons.

29. Horses, graced with long-flowing tails and mounted by lancers, urged on by their riders, vehemently dashed against one another totally undaunted.

30. Foot-soldiers struck by other foot-

soldiers with lances and darts, fell down on the ground by hundreds and thousands.

31. Car-warriors riding on their cars, O king, having slain many heroes with *Karnis* (barbed arrows) *Nalikas* (fire-arms) and shafts to began to vociferate their war-cries.

32. When that hair-stirring combat was thus raging, the fierce bowmen Bhagadatta assailed Bhimasena,

33. On his elephant with rent temples and with the temporal juice trickling down in seven distinct lines like so many rills flowing down the mountain breast.

34. That sinless one advanced on the neck of Supratika, scattering thousands of arrows, like the almighty Purandara riding on the Airavata.

35. That ruler of men afflicted Bhima with an arrowy down-pour, like clouds afflicting the mountains with a down-pour of rain at the end of the summer.

36. Then that fierce Bowman Bhimasena excited with rage, slew with his showers of arrows those warriors numbering more than hundred who were engaged in protecting Bhagadatta's feet.

37. Seeing them slain, the highly powerful Bhagadatta, inflamed with wrath, goaded his foremost elephant towards the chariot of Bhimasena.

38. Like an arrow shot from the bow-string, that elephant, O subduer of foes, directed by Bhagadatta, impetuously rushed against Bhimasena.

39. Beholding that elephant thus advance furiously, the mighty car-warriors of the Pandava host headed by Bhima assaulted it.

40. The five Kekaya brothers, Abhimanyu the sons of Draupadi, the heroic ruler of the Dasarhas, Kshatradewa, and O sire,

41. The ruler of the Chedis, and Chitraketu, all these powerful warriors wrought up with wrath, displaying their excellent weapons of celestial make,

42--44. Surrounded that single elephant on all sides. That huge elephant pierced with many shafts and shedding blood profusely, appeared beautiful like the king of mountains decked with red chalk solution. The ruler of the Dasarhas, mounted on an elephant prodigious like a mountain, dashed against the elephant of Bhagadatta. Beholding that elephant rush towards himself that foremost of elephants,

45. Namely Supratika withstood it like the banks of the ocean resisting its surging waves. Beholding the excellent elephant of

the high-souled ruler of Dasarha thus checked,

46. The troops of the Pandavas, all applauded Bhagadatta saying 'excellent' 'excellent' Thereupon the ruler of the Pragjyotisas waxing wrath, with fourteen lances,

47—48. Struck, O foremost of men, the elephant of the Dasarha king; these lances penetrating the fine armour and caparisons of gold covering the elephant's body, entered into it like snakes entering into their holes on ant-hills. That elephant, O foremost of the Bharatas, thus deeply pierced and extremely pained,

49. With its fury quenched, turned back with great vehemence; then that elephant uttering dreadful roars of agony ran,

50. Crushing the army to which it belonged, like the strong wind crushing the trees with its velocity. When that elephant of the Dasarha king was defeated, the mighty car-warriors of the Pandava host,

51. Uttering their war cries aloud, proceeded for battle. Then placing Bhima at their head they assailed Bhagadatta,

52—53. Shooting arrows and weapons of various descriptions and shapes. Thereupon hearing the war-cries of those advancing and irate warriors longing for vengeance, that fierce bowman Bhagadatta dauntless through rage, goaded his own elephant.

54. That foremost of elephants, thus urged on by the press and stroke of the toe and the hook, in that battle became destructive like the fire of dissolution.

55. Then, O king, the elephant careered, hither and thither, and crushed divisions of cars and elephants and horses mounted by cavalry-soldiers.

56. It also crushed foot-soldiers by hundreds and by thousands. Thus agitated by it, that mighty army of the Pandavas,

57. Contracted, O monarch, like a piece of hide held over a blazing fire. Beholding his own army thus routed by the highly intelligent Bhagadatta,

58. Ghatotkacha excited to the highest pitch of fury, rushed against the former. That being of fierce aspect, with countenance and eyes flashing fire,

59. Burning with rage, assuming a dreadful form, took up a resplendent trident capable of rending even the mountains.

60. Then that highly powerful hero desirous of slaying the elephant, hurled the lance, emitting scintillations of fire from all sides.

61. Beholding that lance swiftly course towards the elephant, the ruler of the Pragjyotisas, sped a dreadful crescent-shaped arrow of exceeding sharpness and effulgence.

62. Then with that arrow, that hero endowed with energy, cut off the fierce trident; and that trident of golden effulgence then fell down on the ground divided in twain,

63. Like the mighty thunderbolt of Indra discharged by him, dropping through the skies. Then beholding that trident fallen and severed in twain, that ruler of the earth Bhagadatta,

64. Took up a lance furnished with a golden staff and blazing like the flames of fire, and then hurled it at the Rakshasa saying 'Stay' 'Stay.'

65. Beholding it course through the air like the thunderbolt itself, the Rakshasa lightly jumped up and caught hold of it uttering fierce war-cries.

66. Then before the very eyes of the Pragjyotisas, O Bharata, he broke it into pieces placing it on his thighs. This feat was indeed wonderful.

67. Beholding that mighty feat achieved by the puissant Rakshasa, the celestials in the heavens, along with the Gandharvas and the sages were amazed.

68. The Pandavas also, O mighty monarch, headed by Bhimasena, filled the earth with their shouts of 'well-done' 'well-done.'

69. Hearing the roars of the delighted Pandavas of high soul, the highly powerful Bhagadatta that fierce bowman was unable to brook them.

70. Then stretching his mighty bow equal to the thunderbolt of Indra in effulgence, he assailed with vehemence the mighty car-warriors of the Pandavas,

71. Discharging, as he advanced, resplendent darts of exceeding sharpness and of the effulgence of fire. He pierced Bhima with one shaft and the Rakshasas with nine,

72. Abhimanyu with three, and the Kekayas with five. Then with a shaft of straight joints, shot from his bow drawn to its fullest length,

73. He pierced in that battle the right arm of Kshatradeva, and suddenly the latter's excellent bow with shafts fixed on the string fell down, loosened from the grasp.

74. Then again he pierced the five sons of Droupadi with five shafts, and inflamed with rage he slew the chargers of Bhimasena.

75. Then with three shafts he cut down Bhima's standard bearing the device of the lion, and with another three winged shafts he penetrated the latter's charioteer.

76. The charioteer Visoka thus deeply pierced and extremely pained by Bhagadatta in the conflict, squatted down on the terrace of the car, O foremost of the Bharatas.

77. Then O mighty monarch, that foremost of car-warriors Bhima, thus deprived of the use of his car, quickly leapt off from his excellent chariot with a mace in hand.

78. Beholding him with the uplifted mace resemble a crested mountain, your troops, O Bharata, were seized with panic.

79. At this juncture, O king, that son of Pandu, whose charioteer is Krishna, came destroying his foes right and left,

80. To that part of the field where those two foremost of the men, those two mighty car-warriors, viz Bhimasena and Ghatotkacha, father and son, were engaged with the ruler of the Pragyotisas.

81. Beholding his brothers, all mighty car-warriors, thus engaged in battle, that son of Pandu (Arjuna), O foremost of the Bharatas, joined the fight scattering his shafts on all sides.

82. Then that mighty car-warrior namely Duryodhana himself in all haste urged on his army teeming with chariots and elephants.

83. Thereupon that son of Pandu owning white steeds, rushed with velocity against the mighty army of the Kouravas that was speedily advancing.

84. Then in that combat, O Bharata, Bhagadatta also, crushing the ranks of the Pandavas with that elephant of his, assailed Yudhisthira himself.

85. Thereat, O sire, a fierce battle commenced between Bhagadatta on one side, and the Panchalas, the Srinjayas, and the Kekayas on the other, all with weapons upraised.

86. In the course of that combat, Bhimasena apprised Kesava and Arjuna of the slaughter of Iravat as it had happened.

Thus ends the ninety-sixth chapter, the prowess of Bhagadatta, in the Bhismabudha of the Bhisma Parva.

CHAPTER XCVII.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said:—

1. Hearing his son Iravat slain, Dhananjaya, overwhelmed with grief and sighing like a snake,

2—3. Spoke, O king, these words addressing the son of Vasudeva, even on the field of battle. "Surely the high-minded Vidura of great wisdom divined beforehand this dreadful destruction of the Kurus and the Pandavas. It was therefore that he forbade king Dhritarastra.

4. Innumerable other heroes, O slayer of Madhu, have been slain by ourselves and the Kouravas in this sanguinary war.

5. For the sake of wealth, O foremost of men, vile deeds are being perpetrated. Fie on that wealth for the sake of which this destruction of kinsmen is being perpetrated.

6. Death is preferable, for him who has no wealth, to the acquisition of wealth by the slaughter of his kinsmen. What good O Krishna, shall we reap, slaughtering these our kinsmen assembled together.

7. In consequence of the faults of Duryodhana and those of Sakuni the son of Suvala, and in consequence of the wicked counsels of Karna, the Kshatriyas are suffering destruction.

8. Now, O slayer of Madhu, do I realise what a great act of piety, O mighty-armed, one, did the king (Yudhisthira) do by begging of Suyodhana,

9. Either half of the kingdom or else five villages only. But the pervert Duryodhana turned deaf ears to our solicitations. Beholding these Kshatriyas, all brave warriors, prostrate on the surface of the earth.

10. I can not but reproach myself. Fie fie on the life of a Kshatriya. These Kshatriyas may consider me incapable of battling any longer,

11. But, O slayer of Madhu, this battle with my kinsmen does not at all please me. However, swiftly drive the horses towards the army of the sons of Dhritarastra.

12. I shall cross this ocean of battle incapable of being crossed by the strength of my arms. Surely, O Madhava, this is not the time for the display of feminine sentiments."

13. Thus spoken to by the son of Pritha, that slayer of hostile heroes Kesava, urged on those cream-coloured steeds endued with the fleetness of the wind.

14. Thereupon a deafening uproar was set up by your troops, O Bharata, like that of the ocean lashed into fury by the wind in the day of the new moon or the full moon.

15. Then in the afternoon, O mighty monarch, the battle that was fought between Bhishma and the Pandavas, resembled in its din the rumble of the rain cloud Parjanya.

16. Then your sons, O king, surrounding Drona like the Vasus encircling Vasava, assailed Bhimasena.

17. Thereafter Bhishma the son of Santanu, Kripa the foremost of car-warriors, Bhagadatta and Susarman rushed against Dhananjaya.

18. The son of Hridika and Valhika both assailed Satyaki. King Amvastaka encountered Abhimanyu.

19. The rest of the warriors, O mighty monarch, engaged with other great car-warriors of the hostile party. Then commenced an awful engagement whose aspect was indeed terrible.

20. Bhimasena beholding your sons, O ruler of men, in battle, blazed forth in anger like the sacrificial fire blazing forth with clarified butter.

21. Your sons, O king, covered that son of Kunti with a shower of arrows like clouds covering a mountain with torrents of rain during the rainy season.

22. Then, O ruler of men, when thus covered with arrows by your sons, that hero Bhima, agile as a tiger, began to lick the corners of his mouth.

23. Thereafter, O Bharata, he felled Vyudoraska with a sharp arrow furnished with a head like that of a horse-shoe; and the latter was deprived of his life.

24. Then again with an well-tempered and well-sharpened broad-headed shaft, he felled Kundalin, like a lion felling a small deer.

25. Then Bhima fixed on his bow-string arrows well-tempered and of exceeding sharpness. Getting near your sons, O sire, he let these arrows go with great lightness and with good aim.

26. These arrows sped by that firm bowman Bhimasena began to overthrow your sons, all mighty car-warriors, from their seats.

27. Bhima felled Anighristi, Kunaveda, Vairata, Deergahatichana, Deergahavahu and Kanadhwaja.

28. When falling, these heroes, O scion of the Bharata race, appeared beautiful

like blossoming mango trees falling down in the spring.

29. Then considering the highly puissant Bhima to be the Destroyer incarnate, the rest of your sons, O ruler of men fled with haste.

30. Then Drona covered that hero (Bhima) who had been consuming your sons, with a shower of shafts, like showers of rain covering the mountain breast.

31. Then indeed we beheld the wonderful prowess of the son of Kunti, in as much as, though opposed by Drona himself, he succeeded in slaughtering your sons.

32. Just as a heifer bears the shower of rain falling from the skies, so did Bhima bear the arrowy downpour discharged by Drona, like one undaunted.

33. Really, O mighty monarch, Vrikodara achieved marvellous feats, in as much as he succeeded in slaying your sons and opposing Drona simultaneously.

34. Then the elder brother of Arjuna played amidst your heroic sons like, O monarch, a powerful tiger roving amidst a herd of deer.

35. Just a wolf, remaining inside a herd of cattle, chases and terrifies them, so, in that battle, did Vrikodara crush and frighten your sons.

36. The son of Ganga, Bhagadatta, the mighty car-warrior Gotami's son, all opposed in battle Arjuna himself the son of Pandu.

37. Then that Atiratha checking the enemies' weapons with his own weapons, despatched many mighty heroes of the hostile rank to the regions of Death.

38. Then Abhimanyu with his shafts, deprived that foremost of car-warriors, viz king Amvasta of world-wide fame, of his car.

39. Deprived of his car and wounded by the illustrious son of Subhadra, he quickly jumped down from his car in shame and O lord of men.

40. Hurled his sword at the high-souled son of Subhadra. Thereafter that highly-powerful hero ascended the car of the son of Hridika.

41. Then that slayer of hostile hero, namely Abhimanyu, versed in all the modes of warfare, beholding the swiftly advancing sword, evaded its stroke by the agility of his movements.

42. Beholding the sword thus baffled by the son of Subhadra, in that battle, the troops, O ruler of men, set up an uproar crying 'well-done' 'well-done.'

43. Other warriors of the Pandava host headed by Dhrishtadyumna himself, engaged with your warriors; so also your warriors fought against the troops of the Pandavas.

44. Then when they were thus slaughtering one another mercilessly and achieving feats difficult of being accomplished, fierce was the battle that raged between your and their warriors.

45. In that battle the warriors, O sire, dragging one another by the hair, fought on striking one another with their finger-nails, their teeth, their blows and thighs,

46. Their sabres and palms and sinewy arms. Availing themselves of one another's weaknesses, they despatched one another to the regions of Death.

47. Father slew son and son slew father. In that battle men fought on making the best use of all their limbs.

48. Beautiful bows with their staves decked with gold, O Bharata, loosened from the hold of slain warriors, and precious ornaments,

49. And whetted shafts furnished with golden or argentine wings and cleansed with oil and resembling snakes that have recently cast of their slough, shone on the field (as they lay scattered thereon).

50. Swords with hilts made of ivory and decked with gold, and bucklers, belonging to bowmen, embossed with gold, lay scattered on the field, loosened from the grasp of their wielders.

51. Lances and darts and battle-axes, and javelins, all decked with gold and of golden hue,

52. And, O sire, beautiful coats of mail, heavy and light bludgeons, maces, battle-axes and small arrows,

53. And diverse-sharped, caparisons for elephants, and *chamaras* and fans and numerous bows variegated and decorated with gold, lay scattered on the field.

54. Men lying on the field with diverse weapons in grasp looked as if alive, though those mighty car-warriors were all deprived of the vital breaths.

55. With their bodies crushed with strokes of maces, their heads smashed with the blows of bludgeons, and thoroughly mangled by the cars and elephants and steed, men lay on the field.

56. Then the surface of the earth covered over with carcasses and corpses of of men and elephants and steeds, appeared, O king, as it covered with hillocks.

57.—58. The field of battle was strewn over with fallen darts, swords, arrows, lances, sabres, axes, piked stakes, iron crow's, battle-axes, clubs and bludgeons, and *Sata-lances* and bodies mutilated with weapons.

59. O slayer of enemies, the earth covered with some warriors silent in death, with others weltering in their blood and with some again moaning feebly, became highly beautiful.

60—61. O Bharata, the field of battle assumed a beautiful aspect, being strewn over with arms of mighty warriors smeared with sandal-paste and adorned with leathern fences and bracelets, as also with well-shaped thighs resembling the trunks of elephants, and with severed heads of large-eyed combatants, graced with gems and ear-rings.

62. Covered over with blood-soiled armours and golden ornaments, the field of battle appeared most beautiful as it scattered over with fires of mild flames.

63. With ornaments of various kinds loosened from their places, with bows fallen about, with shafts of golden wings lying about,

64. With many broken cars decked with rows of bells, with numerous slain steeds bespattered with gore and their tongues protruding,

65. With car-bottoms, and standards, quivers, pennons, huge milk-white conchs, belonging to mighty warriors,

66. With trunkless elephants, scattered on the field, the earth appeared charming like a damsel adorned with various sorts of ornaments.

67—68. Then also with other elephants pierced with lances and pained to the extreme, and repeatedly uttering shrieks of agony with their trunks, the field of battle appeared beautiful as if covered with moving mountains. With blankets of various colours, and caparisons of elephants,

69. With well-shaped hooks having their handles decked with lapises, with bells of huge elephants scattered here and there,

70. With clean housings of wonderful workmanship, with the skins of *Kunku* deer, with beautiful neck-laces and golden girths,

71. With many broken implements of war, with golden darts, with many gold-trigged breast-plates of steeds soiled with dust,

72. With severed arms of horse-soldiers, adorned with bracelets and scattered about, with well-polished lances of keen-points and with resplendent swords,

73. With variegated turbans fallen off and lying about, with wonderful crescent-shaped arrows of golden effulgence,

74. With housings of steeds, with skins of *Ranku* deer, torn and soiled, with beautiful and precious gems that had graced the turbans of the kings,

75. With umbrellas, and *chamaras* and fans scattered about, with moon-like or lotus-like faces of warriors conspicuous with charming ear-rings,

76. And graced with well-clipped beards, and beautified, O king, with *Kundalas* of golden effulgence,

77. The earth looked like the sky bespangled with the stars and the planets. Thus, O Bharata, the two mighty armies crushed one another,

78. Encountering one another in battle. When, O Bharata, the two armies were crushed and exhausted and completely broken,

79. The hideous pall of night fell over the earth and the fight could no longer be discerned. Then the Kurus and the Pandavas withdrew their forces from the field.

80. When that hideous night, fierce and dreadful, set in, both the Kurus and the Pandavas, having withdrawn their forces, entered their encampments and retired to their respective tents.

Thus ends the ninety-seventh chapter, the withdrawal of the forces in the eighth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER XCVIII.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. Then king Duryodhana, Sakuni the son of Suvala, your son Dussasana and the invincible son of Suta,

2. These assembled together, O monarch, began to consult as to 'how could the sons of Pandu with their partisans be conquered in battle.'

3. Thereafter king Duryodhana, addressing the son of Suta and the highly powerful son of Suvala, spoke to all his counsellors thus :—

4. "Even Drona, Bhishma, Kripa, Salya, and the son of Somadatta cannot withstand the sons of Pritha in battle. I know not what the cause may be.

5. Thus unslain, they (the Pandavas) are every day reducing my troops in great number. Therefore, O Karna, I am becoming weaker in strength, and my store of weapons is also being exhausted.

6. I am deceived by the warlike Pandavas, who cannot even be slain by the celestials themselves. I am doubtful of the means as to how to smite them down in battle." To these words of the ruler of men, O king, Suta's son replied :—

Karna said :—

7. "Grieve not, O foremost of the Bharatas, I will compass your pleasure. Let Bhishma the son of Santanu be speedily withdrawn from the battle.

8. When, O scion of the Bharata race, the son of Ganga shall cease to fight, and when he shall lay aside his weapons, I will slay the sons of Pritha together with all the Somakas,

9. In the battle even before the eyes of Bhishma himself. O king, I pledge my troth for this. Bhishma always uses the Pandavas liniently.

10. Bhishma also is incapable of conquering these mighty-warriors (the Pandavas) in battle. Moreover Bhishma is proud in battle and is very fond of battle.

11. How could he, O sire, then conquer the Pandavas who have mustered a mighty force. Therefore, without the least delay, hying yourself towards the tent of Bhishma,

12. Persuade that venerable and old hero to lay aside his weapons. Thus when Bhishma will lay aside his weapons, you shall see, the Pandavas slain,

13. With all their kinsmen [and allies, by my single self in battle"

Sanjaya said :—

Thus spoken to by Karna, your son Duryodhana,

14—15. Then said these words addressing his brother Dussasana :—"Look to it, O Dussasana, that all my retinue may without delay be dressed and ready". Having thus spoken, O king, to Dussasana, that ruler of men addressed Karna saying :

16. "Having persuaded that foremost of men, Bhishma, to withdraw himself from the battle, I shall soon come back to you, O repressor of foes.

17. When Bhishma will be withdrawn from the fight, you shall slay the Pandavas

in battle." Then, O ruler of men, your son, without any more loss of time, set out,

18—19. Accompanied by his brothers, and looking like Indra surrounded by the celestials. Thereafter, his brother Dussasana, helped that foremost of kings equal to a tiger in strength, to mount on his steed. Decked with bracelets, with a diadem on his head, and, O king, his arms graced with other ornaments,

20—22. That son of yours, O monarch, shone brightly as he went towards Bhishma's tent. Smeared with fragrant sandal paste of the colour of *vandi* flowers and of the effulgence of gold, and vested in dirtless raiments, and proceeding with the playful gait of the lion, O king, Duryodhana appeared beautiful like the bright-rayed orb of day in the skies. As that foremost of men (Duryodhana) proceeded towards the tent of Bhishma,

23. Numerous fierce bowmen of world-wide fame with bows in hand, as also his brothers all mighty bowmen, followed him like the celestials following Vasava.

24. Mounted on other horses, elephants and chariots, other foremost of men, O Bharata, surrounded him on all sides.

25. Many of his friends bearing weapons came there for protecting the king, and they accompanied him like the celestials accompanying Indra in heaven.

26. Thus honoured by the Kurus, that highly puissant king of the Kurus repaired to the son of Ganga of illustrious fame.

27—28. Followed and surrounded by his uterine brothers, he proceeded, raising his right arm sinewy like the trunk of the elephant and capable of crushing all his foes, and therewith accepting the homages offered by men on all sides with their raised and folded palms.

29. He heard sweet words uttered by the assembled inhabitants of various countries. That illustrious one was applauded and eulogised by the bards and minstrels.

30—31. That lord paramount of all men honoured all these men in return. Many high-souled persons then surrounded him on all sides with golden lamps, lighted and fed with fragrant oil. Thus surrounded by those lighted lamps made of gold, king Duryodhana,

32. Shone resplendent like the moon surrounded by blazing mighty planets. Then attendants, graced with golden turbans, and bearing canes and *gharjharas* in their hands,

33. Gradually cleared the crowd that surrounded the king on all sides. There-

after, the king, reaching the beautiful tent of Bhishma,

34. And then descending from his horse, that ruler of men approached Bhishma. Thereafter doing obeisance to Bhishma, he seated himself on a beautiful seat,

35. Made of gold, of exquisite workmanship and overspread with an excellent coverlet. Then he thus spoke to Bhishma, with his palms folded, his voice choked in grief and his eyes bathed in tears.

36. "Relving upon you, O slayer of foes, we are even capable of vanquishing in battle the celestials and the Asuras united together, with Indra at their head,

37. What to speak of the sons of Pandu though they may be warlike and supported by their friends, allies, and kinsmen. Therefore, O son of Ganga, O lord, it behoves you to be merciful on me.

38. Do you slay the heroic sons of Pandu like the great Indra slaying the Danavas. 'O monarch, I shall slaughter all the Somakas,

39. The Panchalas, the Kekayas, along with the Karushas, O Bharata.' These were your words to me, verify them by slaying the assembled sons of Pritha.

40. As also the Somakas, all fierce bowmen. Prove, O Bharata, the truth of your words. But if out of mercy, or out of your hatred, O lord,

41. For my unfortunate self, you are inclined to spare the sons of Pandu, then permit Karna, that ornament of battle, to join the fight.

42. He will conquer the sons of Pritha together with all their friends, allies and kinsmen." Having thus spoken, your royal son Duryodhana stopped, without saying no other word to Bhishma of dreadful prowess.

Thus ends the ninety-eighth chapter, the colloquy between Bhishma and Duryodhana, in the Bhishma-badha of the Bhishma Parva.

CHAPTER XCIX.

(BHISMA-BADHA PARVA):—Contd.

Sanjaya said:—

1. Thereupon the high-souled Bhishma, thus deeply pierced by the dagger-like words of your son and overwhelmed with grief, spoke not even a single disagreeable word to your son.

2. Thus mutilated with those 'wordy daggers' and sighing like a snake, and meditating for a while, and possessed with rage and sorrow,

3. And raising, out of wrath, his two eyes, as if, O Bharata, desirous of consuming the universe with the celestials, the Gandharvas, and the Asuras, that foremost of those learned in the ways of the world (viz Bhishma),

4. Coolly addressed these words to your son:—"Why, O Duryodhana, are you piercing me with these harrowing words of yours,

5. Me who am ever endeavouring, to the best of my abilities, to accomplish what will be for your benefit, me who am ready to lay down my very life in battle, for doing good to you?

6. Is not this the sufficient indication (of his invincibility) that heroic son of Pandu (Arjuna), gratified Agni by allowing it to consume the Khandava forest, after having vanquished his opponents in battle?

7. When, O mighty-armed hero, that son of Pandu released, with force, you captured by the Gandharvas, that indeed is indication enough (of his prowess)

8. On that occasion, when all your uterine brothers of great heroism, as also, O lord, Radha's son of Suta race had fled forsaking you, the rescue effected by Arjuna is indeed indication enough of his prowess.

9. That in the kingdom of Virata, single-handed, he encountered our assembled host is indication enough.

10. That vanquishing the wrathful Drona and myself in battle, he succeeded in taking off our raiments, is indication enough.

11. That he conquered the great bowman, the son of Drona, as also the son of Saradwata on the occasion of the capture of Virata's kine, is indeed indication enough.

12. That conquering Karna ever bragging of his manliness, he gave his robes to Uttara is a sufficient indication.

13. That the son of Pritha vanquished in battle the Nivatakavacha brothers difficult of vanquishment by Indra himself is indication enough of his valour.

14. What man is capable of conquering the mighty son of Pandu, who is protected by the Protector of the worlds, the wielder of the conch, discus and the mace divine.

15. The son of Vasudeva is of infinite prowess, and is the Destroyer of this crea-

tion. He is the Lord of all, the God of Gods, the Supreme Soul and Eternal.

16. Diversely, O king, has He been described by Narada and other illustrious sages. But through your folly, O Suyodhana, you do not seem to recognise what you should do and what you should not.

17. A man on the brink of death sees everything to be made of gold; so also, O son of Gandhari, you see everything to be invested with a yellow hue.

18. You have yourself sowed implacable enmity between yourself on the one side and the Pandavas and Scinjayas on the other. Let us now see you fight with them in battle. Display your manliness.

19. I, however, O foremost of men, shall slay the assembled Panchalas and Somakas excepting only Sikhandin.

20. Either slain by them in battle, I shall go to the mansion of Death or slaying them I shall afford delight to you.

21. In the palace of Drupada, Sikhandin was first born as a woman; then through the virtue of a boon he became a male being. This one is the Sikhandini of old.

22. Even if I were to loose my life, O Bharata, I shall not slay him. This one is the same Sikhandini whom the creator made a female.

23. Pass the night in tranquil sleep, O son of Gandhari; tomorrow I shall fight a terrible fight, of which men shall speak so long as the earth will endure."

24. Thus spoken to, your son, O ruler of men, came out and saluting the reverend signor, with his head, he (your son) repaired to his own tent.

25. Thereafter the king, reaching his own tent, and ordering his illustrious officers to retire, that destroyer of foes entered his own camp.

26. There in his tent that ruler of men passed the night. When the night had passed away, the king, rising at the break of day,

27. Ordered, his royal warriors saying:—"Arrange the forces in battle-order. To-day, waxing irascible in battle, Bhishma shall slay the Somakas."

28. Having heard the copious lamentation of Duryodhana in the night, and regarding them, O king, as commands to himself,

29. The son of Santanu was greatly depressed; and he censured the life of dependency and reflected for a long time, desirous of encountering Arjuna in battle.

30. Coming to know from outward expressions what the son of Ganga had been thinking of, Duryodhana, O mighty monarch ordered Dussāsana saying :—

31. " O Dussāsana, without delay draw up our chariots for protecting Bhīma. Urge to battle all our two and twenty divisions.

32. Even that for which we have been longing all these years, have now come to pass, viz, the slaughter of the Pandavas with all their troops and the acquisition of the kingdom by ourselves.

33. Therefore, I now consider our highest duty to be the protection of Bhīma. Protected and assisted by us, he will slay the Parthas in battle.

34. That pure-souled one had said :— 'I will not slay Sikhandin ; for this one was a female before, O king, so I should avoid him in battle.

35. All the world know, that to compass the pleasure of my father, O mighty armed one, I formerly relinquished a swelling kingdom and the company of woman.

36. Therefore, O foremost of men, I will not slay in battle females or those who were females before. I tell this truly.

37. Before the commencement of the battle I have told you,—and you have heard—that this Sikhandin was born formerly as a female and was called Sikhandini.

38. Born as a female child she has come to be a man. If now I am to fight with him I will sped my shafts towards him on no account.

39. I will, O sire, slay all other Kshatriyas in battle, who, desirous of victory to the Pandavas, shall happen to encounter me in the van of the battle.'

40. Thus did that foremost of the Bharatas, accomplished in the vedas, namely the son of Ganga address me. So I consider our foremost duty to be the protection of Ganga's son to the best of our abilities.

41. If left unprotected, in a great forest, even a wolf can slay a lion. We should not allow Ganga's son to be slain by Sikhandin like a lion slain by a wolf.

42. Our maternal uncle Sakuni, Salya, Kripa, Droṇa, and Vivinsati, should protect, putting forth their best energies, the son of Ganga. If he is duly protected, victory indubitably will be ours."

43. Hearing these words of Duryodhana, all these warriors surrounded on all sides with a host of cars, the son of Ganga.

44. Then your sons, surrounding Ganga's son, proceeded to battle shaking the earth

and the heavens and agitating the Pandavas.

45. The mighty car-warriors of the Kurus, clad in armour, and supported by those cars and many elephants, formed themselves in battle-array encircling Bhīma.

46. Protecting that mighty car-warrior Bhīma, they stood like the celestials protecting the wielder of the thunder-bolt in the battle between themselves and the Asuras.

47—49. Thereafter king Duryodhana addressing his brothers once more said :— " Yudhamanyu protects the left wheel of Arjuna's chariot and Uttamaujas protects the right. Thus protected, Arjuna protects Sikhandin. O Dussāsana, so arrange, that Sikhandin, thus protected by Arjuna, may not slay Bhīma left unprotected by ourselves." Hearing the words of his brothers, your son Dussāsana,

50. Placing Bhīma at the van proceeded to battle, surrounded by the troops. Beholding Bhīma thoroughly encompassed by a host of cars,

51. Arjuna, the foremost of car-warrior said to Dhristadyumna :—"I, O Prince of the Panchalas, Sikhandin, that foremost of men be placed face to face with Bhīma. I myself will be his protector, O prince.

Thus ends the ninety-ninth chapter, the colloquy between Duryodhana and Dussāsana in the Bhīma-badha of the Bhīma Parva.

CHAPTER C.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said :—

1. Thereafter, Bhīma the son of Santanu advanced with his troops ; and he formed his own troops in the array known as *Sarvatobhadra*.

2. Kripa, Kritavarman, the mighty car-warrior Salya, Sakuni, the ruler of the Sindhus, and Sudakshina, the ruler of the Kambojas,

3. All these, O Bharata, accompanied by Bhīma, and along with your sons stationed themselves in the van of all the troops, and in the very head of the Kaurava array.

4. Droṇa, Bhurisravas, Salya and Bhagadatta. O sire, clad in mail, stood defending the right wing of that array.

5. Aswathaman, Somadatta, and the two princes of Avanti, both mighty car-

warriors, supported by a large division, defended the left wing.

6. King Duryodhana, surrounded by the Trigarttas on all sides, stood, O monarch, O Bharata, in the centre of the array facing the Pandavas.

7. That foremost of car-warriors Alamvusha, and the mighty car-warrior Srutayulha, cased in armour, stood in the rear of the array behind all the troops.

8. Thus, O Bharata, your warriors, having formed this mighty array and cased in armour, appeared as if leaping forward.

9. Then king Yudhisthira and that son of Pandu, Bhimasena, and Nakula and Sahadeva the two sons of Madri,

10. All cased in mail, stood in the van of their array at the front of all the troops. Dhristadyumna, Virata, the mighty car-warrior Satyaki.

11. All these warriors stood prepared for battle, with their mighty divisions desirous of destroying the ranks of the enemy. Sikhandin, Arjuna, the Rakshasa Ghatotkacha,

12. The mighty-armed Chekitana, the highly puissant Kuntivoja, all these, O mighty monarch, stood ready for fight, surrounded by their large divisions.

13. That fierce bow-man Abhimanyu, the highly powerful Drupada, and the Kekaya brothers, cased in armour, stood ready for combat.

14. Thus the heroic Pandavas forming this mighty and invincible counterarray, stood, cased in mail, prepared for the ensuing struggle.

15. Your warriors, O king, supported by large divisions and placing Bhishma at their head, charged, putting forth all their energies, the sons of Pritha on the field.

16. So also, O king, the Pandavas headed by Bhishma himself, and desirous of winning victory, rushed to battle with a view to encounter Bhishma.

17. With their war-cries and confused uproars and the blare of *Krakachas* and sound of drums, cymbals, cow-horns, and *panavas*, and the roars of their elephants.

18. And with fierce yells, the Pandavas rushed to battle. With the sound of our drums, cymbals, conchs, *Dunduvais*,

19. With fierce war-cries, and other kinds of shouts, hastily did we advance to meet the foe,

20. All inflamed with rage. Thereupon ensued an awful and fierce engagement, in which the soldiers, rushing at one another, smote one another down,

21. Then the earth began to tremble with the loud din. Birds uttering fierce shrieks hovered over our heads.

22. The sun that had risen in all splendour, now became bedimmed in effulgence; and dreadful winds began to blow portending ominous results.

23. Fearful jackals yelling terribly roved there, harbingering, O mighty monarch, a great carnage.

24. The points of the compass, O king, appeared to be blazing, and showers of stone began to fall, as also showers of bones mixed copiously with blood.

25. Tears dropped from the eyes of the animals that were all weeping; and O ruler of men, preyed upon by anxiety, they frequently discharged urine.

26. O foremost of the Bharatas, fierce war-cries of heroes were drowned by the terrible uproar uttered by Rakshasas and cannibals.

27. Jackals, vultures, crows and dogs yelling various shrieks, began, O sire, to pounce and swoop down upon the ranks of soldiers.

28. Blazing meteors, striking against the solar disc, began to drop down suddenly on earth portending mighty terrors.

29. Thereafter the two mighty arrays of the Pandavas and the Kouravas, during that dreadful fight, began to shake owing to the tremendous din produced by the blare of conchs and the sound of drums, like forests shaken by the tempest.

30. The din that was produced by the two armies teeming with royal warriors, and horses, which have encountered each other in an inauspicious moment, became deafening, like that made by the ocean when it is lashed into fury by the tempest.

Thus ends the hundredth chapter, the sighting of omens, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CI.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said:—

1. Thereafter the generous hero Abhimanyu borne by excellent steeds of tawny colour, rushed against the mighty divisions of Duryodhana,

2—3. Showering an arrowy downpour like the clouds showering rain. All your warriors, O scion of the Kuru race, were

not able to resist that slayer of foes, that enraged son of Subhadra, who had then, armed with weapons, plunged into the illimitable ocean of the Kaurava army.

4. Arrows capable of crushing the foes, O king, being discharged by him in that battle, conveyed many heroic Kshatriyas to the mansion of the king of the departed.

5. Inflamed with rage, Subhadra's son discharged in that battle fierce arrows that resembled the mace of Death, and blazing snakes of virulent venom.

6. That son of Phalguna, soon shattered into pieces many cars with their rider and many elephant-warriors with the elephants they rode upon.

7. When he was achieving these wonderful feats in battle, the rulers of earth greatly delighted worshipped and applauded the son of Phalguna.

8. That son of Subhadra, O Bharata, scattered your divisions, like the tempest scattering a heap of cotton on all sides in the firmament.

9. Thus scattered by him, your troops, O Bharata, could not find a protector, like elephants sunk deep in mire.

10. Thus routing all your troop, O foremost of men, Abhimanyu stood, O king, like a blazing fire with not a streak of smoke.

11. Your troops, O king, could not bear that slayer of foes, like insects failing to bear a blazing fire, when urged on by Fate.

12. That mighty car-warrior of the Pandava host smiting all his opponents, appeared like Vasava the wielder of the thunder-bolt.

13. His bow of golden stave, moving on all sides, appeared beautiful, O king, like flashes of lightning illumining the rain-clouds.

14. Arrows, well-sharpened and well-tempered, shot from that bow, in that battle, appeared, O king, like flights of bees coming out from a blossoming tree in a forest.

15. When that high-souled son of Subhadra thus careered through the field on his car of golden sides, his foes could not detect any weakness in him.

16. Confounding Kripa, Drona, Drona's son of great prowess, and the ruler of the Sindhus, that fierce bow-man began to move with celerity and grace on the field of battle.

17. When, O Bharata, he thus consumed your ranks, I saw his bow drawn as to resemble a circle and the solar disc of effulgence.

18. Beholding him fall upon them with celerity, the heroic Kshatriyas considered, in consequence of the feats accomplished by him, that the world contained two Phalguna.

19. Thus crushed by him, O monarch, the mighty army of the Bharatas, reeled here and there like a woman intoxicated with drink.

20. Thus shattering the mighty hostile army and causing the mighty car-warriors to tremble, he delighted his forces like Vasava (delighting the gods) having conquered Maya.

21. Crushed by him, your troops in that battle, uttered terrible cries of distress resembling the rumbling of the rain clouds.

22. Then O Bharata, hearing that fierce distressful shriek uttered by your troops, that resembled the roar of the tempest-tossed ocean in a Parva,

23. Your son Duryodhana, O king, addressing Rishyasringa's son said :—'Single-handed the nephew of Krishna, O mighty-armed hero, like a second Phalguna,

24. Is tossing in rage my army like Vritra tossing the celestial host. I do not see any other efficacious medicine for him in battle,

25. Save and except, O foremost of the Rakshasas, your ownself who have seen the end of all learning. So encountering without delay the heroic son of Subhadra, do you slay him in battle.

26. We on the other hand headed by Bhishma and Drona shall slay Arjuna in battle." Thus spoken to that prince of the Rakshasas, possessed of might and power,

27. Complying with the commands of your son, speedily rushed to battle uttering deafening roars like those of clouds in the rainy season.

28. In consequence of those fierce roars of his, the mighty army of the Pandavas became agitated in all parts, like the ocean becoming agitated by the tempest.

29. Many were they, O king, who terrified at his roars, fell down on the surface of the earth giving up their dear lives.

30. The nephew of Krishna, filled with delight grasping a bow with arrows fixed on the string, rushed against the Rakshasa, as if dancing in the terrace of his car.

31. Then that Rakshasa, encountering the son of Arjuna, began to crush, in rage, the latter's divisions even, those that were not far from him.

32. Thus slaughtering the vast army of the Pandavas, the Rakshasa rushed at it like Vala rushing at the celestial host.

33. Great was the carnage that was produced, O sire, in the ranks of the enemy, when they were assailed and slaughtered by the Rakshasa of fearful aspect.

34. Then with a thousand arrows, the Rakshasa routed the vast army of the Pandavas, displaying the superiority of his prowess.

35. Thus slaughtered by that Rakshasa of dreadful expression, the division of the Pandavas fled in all directions out of great apprehension.

36. Thus crushing the troops in battle like an elephant crushing a lotus, that highly puissant Rakshasa rushed against the sons of Draupadi.

37. Thereat inflamed with rage, the sons of Draupadi, all mighty bowmen accomplished in smitting down the foe, rushed against the Rakshasa, like the five planets rushing at the sun.

38. Then that foremost of the Rakshasas sorely afflicted by those warriors endowed with prowess, appeared like the moon afflicted by the five planets at the time of the dreadful dissolution at the end of a Yuga.

39. Then the highly powerful Prativindhya penetrated the Rakshasa with whetted arrows, sharp as battle axes and with keen points.

40. With his armour penetrated by those arrows, that foremost of the Rakshasas appeared beautiful like a mass of rain cloud fringed by the rays of the solar orb.

41. Struck with those arrows furnished with golden wings, the son of Rishyasringa, O king, appeared beautiful like an immovable hill with its crest on fire.

42. Thereafter the five brothers, in that fierce conflict, afflicted that foremost of the Rakshasas, with whetted shafts furnished with golden wings.

43. Thus pierced by those dreadful arrows resembling furious snakes, Alamvusha, O king, became infuriated like a prince of elephants.

44. Thus, O monarch, deeply pierced and sorely afflicted by those mighty car-warriors within a few moments, the Rakshasa remained unconscious in a swoon for, a long time.

45. Thereafter regaining consciousness, and swelling through fury to double his dimensions, the Rakshasa cut off the bows, arrows and standards of his adversaries.

46. Then that mighty car-warrior Alamvusha as if dancing on the terrace of his car, wounded every one of the brothers with five shafts each, smiling all the while.

47. Then that highly powerful Rakshasa excited to the highest pitch of fury slew the steeds and charioteers of his high-souled foes, with great activity.

48. Then again, waxing wroth, he pierced them with arrows duly-whetted, of diverse shapes, and discharged by hundreds and thousands.

49. Then that Rakshasa that ranger of the nights, depriving those mighty champions of their cars, rushed against them desirous of slaying them.

50. Seeing his brother thus afflicted by the wicked-souled Rakshasa in battle, the son of Arjuna rushed against the former.

51. Then between them commenced a combat that resembled that between Vritra and Vasava. Your troops as also those of the Pandavas, all mighty car-warriors, then began to look at that fight.

52. Those two highly powerful heroes, O monarch, meeting one another in dreadful fight, both burning with rage and with eyes red in rage,

53. And both resembling the All-destructive fire, began to eye one another. That encounter between them became dreadful and destructive of forces, like that in the days of old, between Sakra and Samvara, during the battle between the gods and the demons.

Thus ends the hundred and first chapter, the commencement of the ninth day's fight, the encounter between Alamvusha and Abhimanyu, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CII.

(BHISMA-BADHA PARVA.)—*Contd.*

Dhritarastra said :—

1. How, O descendant of the Bharata race, did Alamvusha fight with the heroic son of Arjuna who had been slaying mighty car-warriors in battle?

2. How did also the son of Subhadra that slayer of hostile heroes, fight with the son of Rishyasringa? Describe all this in detail to me as it actually happened in the battle.

3—4. What did also Bhima, that foremost of car-warriors and the Rakshasa Ghotatkacha and Nakula and Sahadeva and the car-warriors Satyaki and Dhananjaya do to my troops in that battle? Tell me all this truly, O Sanjaya, for you are well-acquainted with the incidents of the battle.

Sanjaya said:—

5. I shall describe to you, O sire, in detail, the hair-stirring battle that was fought between the prince of the Rakshasas and the son of Subhadra;

6. As also the prowess that Arjuna and Bhimasena the son of Pandu, and Nakula and Sahadeva did display in battle;

7. As also how your warriors, headed by Bhishma and Drona, fearlessly achieved many wonderful feats in battle.

8. In that battle uttering fierce roars at Abhimanyu the mighty car-warrior, Alamvusha, repeatedly challenging the former,

9. Rushed at him saying "Stop, Stop." Abhimanyu also, incessantly roaring like a lion,

10—11. Rushed at that mighty bowman, the son of Rishyasringa, that implacable enemy of his father. Thereupon these two foremost of car-warriors, man and Rakshasa, impetuously met one another on their respective cars, like a deity and a Danava. The foremost of the Rakshasas was possessed of illusive powers while Phalguna's son was accomplished in the use of celestial weapons.

12. Thereafter, O mighty monarch, Krishna's nephew, piercing the son of Rishyasringa with three shafts of exceeding sharpness, again pierced him with five.

13. Thereupon Alamvusha, inflamed with rage, pierced Krishna's nephew on the breast with nine swift-coursing shafts, like a guide piercing a huge elephant with the hook.

14. Then that ranger of the night, endued with great lightness, afflicted Arjuna's son in battle, O Bharata, with thousands of arrows.

15. Thereat Abhimanyu, waxing wroth, with nine straight-knotted and whetted shafts, pierced that foremost of the Rakshasas on his broud chest.

16. Those shafts, then piercing through his body, penetrated into his very vitals. His body mangled with those shafts, the foremost of the Rakshasas appeared beautiful,

17. Like a mountain overgrown with blossoming *Kinsuka* trees. Struck with those arrows furnished with golden wings, that highly powerful,

18. And foremost Rakshasa, appeared beautiful like a mountain on fire. Thereupon, O monarch, the vindictive son of Rishyasringa, waxing wroth,

19. Pierced, with winged shafts, that nephew of Krishna, who resembled the great Indra himself. Those sharp arrows, resembling the rod of Death, discharged by the Rakshasa,

20. Piercing through Abhimanyu, penetrated the surface of the earth. So also, gold-decked arrows shot by the son of Arjuna,

21. Piercing Alamvusha entered the earth. Then the son of Subhadra with his straight shafts,

22. Compelled the Rakshasa to turn his face away from the field, like Sakra repulsing Maya in the great battle between the celestials and the Asuras. Thus repulsed and afflicted by the foe in battle, the Rakshasa,

23. That afflicter of enemies, created a veil of impenetrable darkness through his illusive prowess. Then, O ruler of men, every body was covered by the gloom;

24. And none was able to discern Abhimanyu, or his friends or enemies. Then, beholding that palpable darkness of great fearfulness, Abhimanyu,

25. That delighter of the Kuru race, invoked into existence the solar weapon of great effulgence. Then, O monarch, the world was again disclosed to the sight.

26—27. And with that weapon Abhimanyu destroyed the illusion of that wicked-souled Rakshasa. Then waxing wroth, that foremost of men, endued with great prowess, covered the prince of the Rakshasas in that battle with a net-work of straight-knotted shafts. Various other kinds of illusion was created by that Rakshasa;

28. But Phalguna's son, of immeasurable soul, and versed in the use of all weapons, destroyed them all. Then the Rakshasa, his illusions all neutralised, and himself afflicted with shafts,

29. Fled out of fear, forsaking his chariot even where he was. When that Rakshasa, ever fighting unfairly, had been thus speedily vanquished,

30. The son of Arjuna began to crush your troops in battlelike an infuriated excellent elephant agitating a lake having lotuses blooming in its waters.

31. Thereupon Bhishma the son of Santanu beholding the troops thus routed by the son of Subhadra, chafed the latter with a mighty shower of arrows.

32. Then the mighty car-warriors of the Dhritarashtra's host encircling that single hero, began to pierce him forcibly with many arrows.

33. Thereat that hero (Abhimanyu) equal in prowess to his father and to the son of Vasudeva in strength and powers,

34. That foremost of all wielders of weapon, performed in battle many a wonderful feat worthy of his father and his maternal uncle.

35. Thereupon that heroic Dhananjaya, highly enraged, desirous of rescuing his son, rushed to the spot where the latter was, slaying your troops as he came.

36. So also, O monarch, your sire Devavrata encountered the son of Pritha in battle, like Rahu meeting the lustrous orb.

37. Thereupon, O ruler of men, your sons with cars, steeds, and elephants, surrounded Bhishma in battle and began to protect him.

38. So also, O king, the Pandavas, clad in mail, surrounding Dhananjaya, O foremost of the Bharatas, began to put forth all their energies in battle.

39. Then, O king, the son of Saradwata, who was stationed in front of Bhishma, pierced Arjuna with a number of twenty-five arrows.

40. Rushing against him like a tiger rushing against an elephant, Satyaki pierced him with whetted shafts, desirous of doing good to the Pandavas.

41. The son of Gotami also with great celerity and waxing wrath, pierced the descendant of Madhu's race, on the breast with nine shafts decked with golden wings.

42. Thereat the grandson of Sini also highly inflamed with rage, bending his bow quickly fixed on the bow-string a shaft capable of doing away with the son of Gotami.

43. Then the irate son of Drona seeing the effulgent dart course swiftly like the thunder-bolt of Indra, speedily cut it in twain.

44. Thereupon that foremost of car-warriors the grandson of Sini, forsaking Gotama's son in battle, rushed towards Drona's son, like Rahu in the firmament rushing towards the moon.

45. Then the son of Drona cut of the bow of Satyaki in twain. O Bharata; then he pierced him whose bow had been cut with numerous shafts.

46. Then taking up another bow capable of slaying the foe and of bearing great stream, Satyaki pierced the son of Drona on

the breast and on the arms with a group of sixty shafts, O king.

47. Thus pierced and pained, the latter became unconscious and he sat down on the terrace of his car and supported himself by holding the flagstaff.

48. Then Drona's son possessed of great prowess regaining consciousness and waxing wroth, pierced the descendant of the Vrishni race with a *Naracha*.

49. That *Naracha* penetrating Sini's grandson, entered the surface of the earth like a powerful young snake entering its hole in the spring.

50. Then with another broad-headed arrow Drona's son cut down the excellent standard of him of Madhu's race; and then uttered a fierce war-cry.

51. Once more he covered Satyaki with a dreadful group of arrows, O monarch, like clouds covering the sun at the expiration of the summer season.

52. Satyaki also, O mighty monarch, destroying that net-work of arrows, speedily scattered on Drona's son a large number of arrows.

53. Then that grandson of Sini, freed from that net-work of arrows, like the sun emerging out of the clouds, began to scorch the son of Drona (with his arrows).

54. Inflamed with ire, the highly puissant Satyaki once again covered Drona's son with a thousand shafts; and then uttered his war-cry.

55. Then beholding his son in that plight, like the moon devoured by Rahu, the highly powerful son of Bharadwaja rushed against the grandson of Sini.

56. Then in that great battle, he pierced him of the Vrishni race with arrows of exceeding sharpness, desirous of rescuing his own son so afflicted by the latter (Satyaki).

57. Then abandoning that mighty car-warrior that son of the preceptor Drona, Satyaki, pierced Drona with twenty shafts of sharpness like that of the battle axe.

58. At this crisis, that afflicter of foes that mighty car-warrior the son of Kunti, (Arjuna) waxing wroth, rushed against Drona.

59. Then Drona and Arjuna met in that fierce battle, like, O mighty monarch, Venus and Jupiter meeting one another on the heavens.

Thus ends the hundred and second chapter, the encounter between Drona and Arjuna, in the Bhishma-vadha of the Bhishma Parva.

CHAPTER CIII.

(BHISMA-BADHA PARVA).—*Contd.***Dhritarastra said :—**

1. How did those two foremost of men, those two fierce bowmen, namely Drona and Dhananjaya the son of Pandu encountering each other, fight with each other to the best of their abilities ?

2. The son of Pandu is ever dear to the highly intelligent son of Bharadwaja ; so also, O Sanjaya, the preceptor is always dear to Partha in battle.

3. Those two foremost of car-warriors ever delighting in battle, namely Dhananjaya and the son of Bharadwaja, how did those two heroes, like two fierce lions encountering one another, fight one another putting forth all their energies ?

Sanjaya said :—

4. In battle neither Drona regard the son of Pritha as dear to him, nor does the son of Pritha, keeping in view the duty of Kshatriyas, regard the preceptor as dear to him.

5. Kshatriyas, O king, never shun any one in battle ; they fight with their fathers or brothers without the slightest regard for them.

6. Then, O Bharata, Drona was pierced in battle with three shafts by the son of Pritha ; but the former regarded not those arrows shot from Arjuna's bow.

7. Once more did the son of Pritha cover him in that battle with a shower of shafts ; and Drona, then blazed up with anger like a raging forest conflagration,

8. Within a short while, with straight-jointed shafts, covered Arjuna in that battle, O foremost of kings, O Bharata.

9. Thereafter king Duryodhana commanded king Susarman to protect in battle the flanks of Drona.

10. Thereupon the ruler of the Trigarttas waxing wroth, and stretching his bow full, covered the son of Pritha, O foremost of king, with many shafts tipped with iron.

11. Those arrows, O king, discharged by Drona and Susarman, shone, O mighty monarch, in the heavens like a row of cranes in the firmament in Autumn.

12. Those arrows, reaching, the son of Kunti, entered into him, like, O lord, a flight of birds entering a tree bending with the burden of its tasteful fruits.

13. Thereupon Arjuna, that foremost of car-warriors, uttering his war-cry in battle

pierced the ruler of the Trigarttas and his son with myriads of shafts.

14. Thus pierced by Partha who then looked like the Destroyer himself at the end of a Yuga, they rushed even towards Partha himself resolved to die in battle.

15—16. They also poured a shower of arrows towards the chariot of Pandu's son. Then the latter received that shower of arrows, O foremost of kings, with another shower discharged by himself, like a mountain receiving a shower of rain. Then in that battle we beheld the wonderful lightness of Vibhatsu's hands.

17. In as much as, single-handed, he baffled the indefeasible shower of arrows poured by many, like the wind scattering masses of clouds.

18. The celestials and the Danavas all become pleased with that feat of Pritha's son. Thereafter Arjuna waxing wroth on the Trigarttas, O Bharata,

19. Discharged, O monarch, the *Vayavya* weapon at the head of the hostile ranks. Thereupon raged a tempest agitating the whole welkin,

20. And felling rows of trees, and killing hosts of troops. Thereat Drona beholding that fierce *Vayavya* weapon,

21. Discharged, O mighty monarch, a terrible weapon named *Saila*. When, O ruler of men, that weapon was shot by Drona in battle,

22—23. The wind subsided, and points of the compass shone brightly. Thereafter that heroic son of Pandu, made the car-division of the Trigarttas despondent and destitute of prowess, and compelled them to turn their faces away from the field of battle. Thereat Duryodhana, and Kripa that foremost of car-warriors,

24. Aswathaman, Salya, Sudakshina the ruler of the Kamvojas, the two Avanti princes Vinda and Anuvinda, and Valhika with the Valhikas,

25. These warriors, along with a mighty division of cars, surrounded Pritha's son on all directions. Also Bhagadatta and Srutayusha, endued with great strength,

26. With a mighty elephant division, surrounded Bhima on all directions. Also, O ruler of men, Bhurisravas, Sala and Suvala's son,

27. With a shower of resplendent shafts of exceeding sharpness, resisted the two sons of Pandu. In that battle Bhishma, supported by Dhritarastra's sons along with their divisions,

28. Reaching near Yudhisthira, surrounded him on all sides. Then Vrikodara the

son of Pritha, beholding the elephant division advance towards himself,

29. Licked the corners of his mouth, like the king of beasts in the forest. Thereafter that foremost of car-warriors, grasping his mace, in that fierce battle,

30. Speedily jumped down from his car and struck terror into the hearts of your troops. Then those elephant-warriors, beholding him stand with mace in hand,

31. Surrounded him on all sides with great carefulness. Then that son of Pandu, standing in the midst of that elephant division, appeared beautiful,

32. Like the sun shining in the midst of a mass of clouds. Then that foremost of the Pandavas, began to agitate that division of elephants,

33. Like the tempest scattering away a mighty net-work of clouds. Then those tuskers, slaughtered by the highly powerful Bhimasena in battle,

34. Began to utter distressful shrieks like masses of roaring clouds. Mangled with the tusks of those elephants in many parts of his body,

35. The son of Pritha appeared beautiful like a blossoming Asoka tree. Catching the tuskers by their tusks, he rooted the tusks out,

36. And with those tusks wounding the elephants on their frontal globes felled them in battle, like the Destroyer himself wielding his mace.

37. Wielding his mace bathed in blood, with his person be-spattered with fat and marrow, and smeared with gore Bhima appeared beautiful like the Rudra himself.

38. Thus slaughtered, the surviving remnant of that huge elephant division ran away in all directions, O king, crushing their own ranks.

39. Then, O foremost of the Bharatas, owing to these huge elephants running away in all directions, the army of Duryodhana was once more compelled to turn their faces away from the field of battle.

Thus ends the hundred and third chapter, the prowess of Bhima, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CIV.

(BHISMA-BADHA PARVA)—*Contd.*

Sanjaya said :—

1. At mid-day, O mighty monarch, commenced a combat between the Somakas

and Bhisma, that become dreadful and destructive of many creatures.

2. That foremost of car-warriors *viz* the son of Ganga began to consume the ranks of the Pandava host, with his sharp shafts discharged by hundreds and thousands.

3. Then your father Devavrata crushed that army like a herd of heifer grinding (under their tread) a heap of paddy sheaves.

4. Then Dhristadyumna, Sikhandin, Virata and Drupada, encountering Bhisma in battle began to pierce that mighty car-warriors with numerous shafts.

5. Thereat, O Bharata, piercing Dhristadyumna and Virata with three shafts, Bhisma discharged a *Naracha* at Drupada.

6. Then those fierce bowmen, pierced by Bhisma that grinder of foes, waxed wroth, O king, in battle like a snake trampled under the feet.

7. Then Sikhandin pierced the grandfather of the Bharatas, but the latter of undeteriorating renown struck him not, remembering his femininity.

8. Then Dhristadyumna blazing up with rage like fire, pierced the grandsire, with three shafts on the breast and the arms.

9. Drupada with twenty-five, Virata with ten, Sikhandin with twenty-five arrows pierced Bhisma.

10. That hero (Bhisma) thus deeply pierced, O mighty monarch, and bathed in copiously flowing blood, appeared beautiful like flowering red *Asoka* tree in the spring.

11. Then the son of Ganga pierced them in return each with three straight-going shafts; and O sire, he burst open the bow of Drupada with a broad-headed arrow.

12. The latter then taking up another bow pierced Bhisma with five arrows and his charioteer with three whetted shafts on the field of battle.

13. Thereupon, O monarch, Bhima, the five sons of Draupadi, the five Kekaya brothers, and Satyaki of the Satwata race,

14. Headed by king Yudhisthira himself rushed at the son of Ganga, desirous of rescuing the Panchalas headed by Dhristadyumna.

15. So also, O ruler of men, your warriors anxious for protecting Bhisma, rushed against the Pandava host, supported by their respective divisions.

16. Thereupon ensued a fierce and sanguinary engagement between your army and theirs both teeming with men, steeds, chariots and elephants—engagement that

considerably swelled the population of Death's domain.

17. Car-warriors meeting car-warriors despatched them to the abode of Death; so also others, men, horse-soldiers, elephant-riders encountering one another,

18--19. Conveyed one another to the abode of Death, with their straight-knotted shafts; and in that field of battle, O ruler of men, many cars deprived of their riders with numerous dreadful arrows, and with their drivers slain, careered on the field being dragged on all sides.

20. Crushing, O king, innumerable men and steeds in that battle, those cars of the velocity of wind appeared beautiful like aerial castles.

21. Many car-warriors deprived of their cars, clad in armour and possessed of strength all decked with ear-rings and turbans and with bracelets and garlands,

22. All resembling sons of the gods and equal to Sakra in prowess in battle, prosperous as Vaisravana himself and wise in polity as Vrihaspati himself,

23. Ruling over vast dominions, and all heroic warriors, O ruler of men, flying hither and thither, were slain like ordinary men.

24. Huge tusked elephants also, O foremost of men, deprived of their excellent riders, fell down crushing their own ranks and uttering distressful cries.

25. With their armours, variegated standards, *chamaras*, white umbrellas with golden staves, and lances shattered, O sire,

26. The huge elephants ran in all the ten points of the compass, resembling newly-risen clouds, and roaring also like them.

27. So also, O ruler of men, elephant-riders, deprived of their elephants, were seen to run in all directions in that general engagement between your army and theirs.

28. We also beheld steeds born in various regions, decked with golden caparisons, and fleet as the wind itself, by hundreds and by thousands.

29. We also beheld horse-soldiers, deprived of their chargers chase and chased by, one another in that battle, with swords in their grasp.

30. An elephant meeting a flying compeer in that great battle, rushed with velocity crushing foot-soldiers and steeds.

31. Also, O king, in that battle one elephant crushed many cars, and cars also, passing over fallen steeds, crushed them in battle

32. And also, O king, horses again crushed the foot-soldiers in that battle. Thus, O king, they crushed one another in various modes.

33. When that awful and fierce battle was thus raging, there started up into existence on the field of battle a hideous river, having blood for its stream,

34. Choked with piles of bones, and having the hair (of slain warriors) for its moss and weeds. It had cars for its lakes arrows for its eddies and horses for its fishes; and it was inaccessible.

35. It abounded in pebbles consisting of the heads of warriors; as also in sharks &c formed by the elephants. It had armours and head-gears for its froth and bows for its current and swords for its tortoises;

36. The trees on its banks were formed of the numerous standards; it had men for its banks which it ate away constantly. It was infested by swans consisting of cannibals, and it considerably increased the population of Death's domain.

37. Many heroic Kshatriyas all mighty car-warriors crossed that river on their rafts consisting of cars, steeds and elephants, totally driving away fear from their hearts.

38. Just as the river *Vaitarani* conveys all departed spirits to the dominions of the ruler of spirits, so, in that afternoon, that river carried away (with its bloody currents) all cowards that became overwhelmed with a swoon.

39. Then in that battle the Kshatriyas beholding that awful carnage, exclaimed saying:—Through the folly of Duryodhana, Kshatriyas are being thus destroyed.

40. Why did Dhritarashtra of wicked soul, that ruler of men, infatuated by covetousness, harbour feelings of envy against the sons of Pandu, all endued with many virtues."

41. Various exclamations of this kind, purporting to be applauses to the Pandavas and censures to your sons, were heard there addressed to one another.

42. Hearing these exclamations vociferated by all the warriors, your son Duryodhana, that offender of all men,

43. Addressing Bhishma, Drona, Kripa and Salya said, O Bharata:—"Do you go on fighting with self-confidence? Why do you tarry at all?"

44. Then ensued a battle between the Kurus and the Pandavas, O king, that owed its origin to that game at dice and that brought about awful carnage.

45. Now do you see, O son of Vichitravirya, the dreadful fruit of your refusal

to accept the salutary advices (of your friends,) though warned against it by many high-souled heroes.

46. Neither the sons of Pandu, O king, with their soldiers and followers, nor the Kauravas pay any the least heed to their lives in that battle.

47. For this reason, O foremost of men, a dreadful destruction of men is taking place, brought about by Destiny or by your wicked policy, O king.

Thus ends the hundred and fourth chapter, the general engagement, in the Bhismabadha of the Bhishma Parva.

CHAPTER CV.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said:—

1. Then that foremost of men Arjuna, conveyed, with his whetted shafts, the kings that followed Susarman to the abode of the lord of departed spirits.

2. Thereupon in that battle Susarman pierced Pritha's son with many shafts; he then pierced the son of Vasudeva with seventy shafts and Arjuna again with nine.

3. Baffling those arrows with his showers of arrows, that mighty car-warrior, the son of Sakra, despatched the warriors that supported Susarman to the mansion of Death.

4. Thus slaughtered by Pritha's son, as if by the Destroyer himself at the expiration of a Yuga, those mighty car-warriors, seized with panic, ran away from the field of battle.

5. Some leaving their horses, some their cars, and some their elephants, O sire, fled in all the directions of the compass.

6. Others, on the other hand, seizing steeds, elephants and chariots in that battle, fled away, O ruler of men, at the top of their speed.

7. In that fierce fight, foot-soldiers, abandoning their weapons, and without paying any heed to any one, fled, O Bharata, hither and thither.

8. Though they were repeatedly forbidden by the Trigartta ruler Susarman as also by many other foremost sovereigns they did not tarry on the field any longer.

9. Seeing that army thus routed, your son Duryodhana, placing Bhishma at the head of all the troops, and himself marching in the van.

10. Assaulted Dhananjaya putting forth all his energies, desirous of saving, O ruler of men, the life of the king of the Trigarttas.

11. Susarman alone, accompanied by his brother, was standing against Arjuna in battle, scattering various kinds of shafts, the rest of his men having ran away.

12. So also, O king, the Pandavas, clad in armour, rushed, with all their energies, to the spot where Bhishma was, desirous of rescuing Partha.

13. Though perfectly cognisant of the dreadful prowess of the wielder of the Gandiva bow, the Pandava heroes with loud cries of 'Oh!' and 'Alas!' advanced towards Bhishma from all sides.

14. Then that hero, owning the standard bearing the device of the palmyra tree, covered the Pandava host in that battle with straight-knotted shafts.

15. When the sun reached the meridian, O mighty sovereign, the Kurus mingling pell-mell with the Pandavas fought on fiercely.

16. Then the heroic Satyaki piercing Kritavarman with five swift-coursing arrows stood in the field shooting shafts by hundreds and by thousands.

17. So also king Drupada piercing Drona with sharp shafts again pierced the latter with seventy shafts and his charioteer with five shafts.

18. Bhimasena, piercing the Valhika king, his great grandsire, uttered his war-cry that resembled the tiger's roar in the woods.

19. The son of Arjuna being pierced by Chitrasena with many swift-coursing arrows, pierced him in return on the breast with three shafts.

20. Encountering one another in battle, those two foremost of men, appeared beautiful, O king, like Venus and Saturn shining in the heavens.

21. Then that slayer of hostile heroes, that son of Subhadra, endued with prowess, slaying Chitrasena's four steeds and charioteer with nine shafts, uttered his fierce war-cry.

22. Then that mighty car-warrior Chitrasena, jumping down with agility from the car of which the steeds were slain, ascended with quickness, O ruler of men, the chariot of Durmukha.

23. The highly puissant Drona also penetrating Drupada with straight shafts, pierced with quickness the latter's charioteer.

24. Thereupon king Drupada thus afflicted before the army, fled, borne away by fleet steeds, remembering his former enmity.

25. Bhimasena in a moment deprived king Valhika of his horses, car and driver, before the very eyes of the troops.

26. Thus involved in a perilous situation and seized with panic, O mighty monarch, that foremost of men Valhika, jumping down from his own vehicle,

27. Ascended, in that fierce battle, that of Lakshana. Satyaki, having repulsed Kritavarman in battle,

28. Approached the grandsire Bhisma, shooting various kinds of arrows. Then he, having pierced the grandsire with sixty whetted shafts furnished with feathery wings,

29. Seemed to dance on the terrace of his car, wielding his massive bow. Thereupon the grandsire hurled at him a mighty lance made entirely of iron,

30. Decked with gold, charged with great velocity and looking beautiful like a daughter of a Naga. (Beholding) that irresistible lance swiftly course towards himself like death itself,

31. That high-formed hero of the Vrishni race baffled it with the swiftness (of his movements); and that dreadful lance, even without reaching him of the Vrishni race,

32—33. Fell down on the surface of the earth, like a mighty meteor of blazing effulgence. Thereupon, O king, that descendant of the Vrishni race, swiftly taking up his own lance of golden effulgence, sped it at the car of the grandsire. That lance sped with the strength of Satyaki's arm in that battle,

34. Flew swiftly, like the last night (of worldly existence) of a doomed man. Then O Bharata, Bhisma cut in twain that swift-coursing lance,

35—36. With two sharp arrows having horse shoe-heads; and the lance fell down on the ground. Having severed that lance, the son of Ganga, that grinder of foes, waxing wroth and sinning the while, pierced Satyaki on the breast with nine arrows. Thereupon with all their chariots, elephants and horses, the Pandavas, O elder brother of Pandu,

36. Surrounded Bhisma on all sides, in order to rescue him of Madhu's race. Then between the Kurus and the Pandavas, both desirous of securing victory, commenced a fierce fight making the hair stand erect.

Thus ends the one hundred and fifth chapter, the combat between Bhisma and Satyaki, in the Bhisma-badha of the Bhisma Parva.

CHAPTER CVI.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said :—

1. Beholding, O king, Bhisma inflamed with rage in battle, surrounded by the Pandavas, like the sun in the heavens surrounded by the clouds at the end of the summer,

2. Duryodhana, O monarch, said to Dussasana:—"This heroic Bhisma, this mighty bowman and slayer of heroes,

3. Is surrounded on all sides, O foremost of the Bharatas, with the heroic Pandava warriors. It behoves you, O hero, to look to the protection of that (high-souled one).

4. Our grandsire Bhisma, being well-protected in battle, will slay all the Panchalas with the Pandavas.

5. Therefore I think the protection of Bhisma to be our foremost duty. This fierce bowman Bhisma of illustrious vows is our protector.

6. Therefore surrounding the grandsire with all our troops, do you protect him as he accomplishes difficult feats in battle."

7. Thus spoken to, your son Dussasana stood with his mighty army, surrounding Bhisma in that battle.

8. Then Sakuni the son of Suvala with hundred thousands cavalry soldiers, holding resplendent spears, swords and lances,

9. And forming a proud and strong detachment of troops, bearing standards, and supported by well-disciplined and well-accomplished foot-soldiers all excellent fighters,

10. Began to oppose Nakula, Sahadeva, and Yudhisthira the son of Pandu, surrounding those foremost of men on all sides.

11. Then king Duryodhana despatched a detachment of ten thousand horses all brave warriors, for checking the Pandavas.

12. As these highly fleet chargers resembling so many Sarudas rushed to battle, the earth, O king, struck with their hoof quaked and produced a loud din.

13. The dreadful clatter of the hoofs of steeds that was then heard resembled the crackling sound produced by a bamboo forest on the top of a hill, when set on fire.

14. As these rushed to the charge, there arose a thick cloud of dust, that mounting to the solar orbit shrouded the sun itself.

15. Then the army of the Pandavas was agitated by the charge of that fleetest horse division, like a mighty lake agitated in consequence of a flight of swans suddenly alighting on its waters.

16. Nothing could be heard in consequence of their neighs. Then king Yudhishthira, and the two sons of Pandu begotten upon Madri,

17—18. Quickly checked the furious charge of those horsemen in battle, like, O mighty monarch, the banks withstanding the waves of the mighty main swollen with the waters of the rainy season on the day of the full moon. Thereupon, O king, these car-warriors, with their straight-knotted shafts,

19. Began to sever the heads of these horse-soldiers from their trunk; then, O mighty monarch, they fell down slain by these firm bowmen,

20. Like huge elephants falling down in mountain caves, slain by their compeers. Those warriors of the Pandava army also with sharp lances and straight shafts,

21. Cut down the head of those horsemen, coursing all over the field. Then, O foremost of the Bharatas, the horse-riders thus struck with swords,

22. Began to drop their heads like mighty trees dropping the fruits. Slain on all sides, horses with their riders

23. Were seen fallen and falling. When being thus slaughtered, the horses began to fly away struck with terror,

24. Like so many deer flying for the sake of preserving their lives at the sight of a lion. The Pandavas then, O monarch, confounding their foes in battle,

25. Blew their conchs and struck up their drums in battle. Then dejected in consequence of the defeat of his troops, Duryodhana

26. Said, O foremost of the Bharatas, these words to the king of the Madras: "This eldest son of Pandu, supported by his twin brothers in battle.

27. Is routing my army, O mighty-armed king, before your very eyes. Do you check him, O mighty-armed one, like the banks of the sea checking its fury.

28. You are well-known for the irresistibility of your strength and prowess." Then hearing these words of your son, the highly puissant Salya,

29—31. Supported by a division of cars, hied to the spot where king Yudhishthira was. Then the son of Pandu checked in battle that detachment of Salya falling upon him with great fury. Then that mighty car-warrior the very virtuous king Yudhishthira

quickly pierced the king of the Madras with ten shafts between his breasts; and Nakula and Sahadeva pierced him with seven straight shafts.

32. The king of the Madras in return pierced them all with three shafts each; then again he pierced Yudhishthira with sixty shafts of exceeding sharpness;

33. He also wounded the two terrified sons of Madri with two shafts each. Thereupon the mighty armed Bhima, beholding the king,

34. Staying within the reach of the Madra-king's car, as if within the very jaws of death, rushed in that battle to the side of Yudhishthira.

35. Then when the sun, rising on the western quarter, was scorching the earth, a fierce and sanguinary engagement commenced.

Thus ends the hundred and sixth chapter, the encounter between Salya and Yudhishthira, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CVII.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. Thereupon your father, waxing wroth, began to pierce the sons of Pritha and their troops, with excellent shafts of exceeding sharpness.

2. Piercing Bhima with twelve, Satyaki with nine shafts, Nakula with three, Sahadeva with seven, he pierced

3. Yudhishthira with twelve shafts on the arms and on the breast. Then that highly powerful hero, having pierced Dhrishtadyumna also, uttered a loud roar.

4. Nakula pierced him in return with twelve shafts, the descendant of Madhu's race, with three, Sahadeva with seventy, Partha with nine, Dhrishtadyumna with seventy and Bhimasena with seven shafts.

5. Then Yudhishthira pierced the grand-sire in return with twelve shafts. Drona having pierced Satyaki began to pierce Bhima,

6. Each time with five whetted shafts resembling the rods of Death himself. Those two heroes, each then with three straight shafts, pierced in return,

7. That foremost of Brahmanas namely Drona, like a guide piercing a mighty ele-

phant with the hook. The Souviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas,

8. The Avisapas, the Surasenas, the Sivis and the Vasatis, these did not avoid Bhishma though fearfully slaughtered by him in battle with whetted shafts.

9. So also many other kings, come from various other realms, rushed at the Pandavas, bearing in their hands weapons of diverse kinds.

10. The Pandavas also surrounded the grandsire on all sides. That invincible one (Bhishma) surrounded by that mighty division of cars,

11. Blazed forth destroying the foe, like a terrible conflagration in a wood. His car was his fire chamber, his bow was his flames, his sword, darts, and maces were his fuels.

12. His arrows were the scintillations, and Bhishma himself was the fire that consumed the forest of the Kshatriyas. With arrows furnished with golden wings and the feathers of vultures and charged with great energy,

13. With barbed arrows, with *Nalikas* and *Narachas*, Bhishma covered that army of the Pandavas. He felled with whetted shafts elephants and car-warriors.

14—16. He made the large detachment of car-warriors look like a palmyra-forest with its trees deprived of their tops. In that battle, O king, that mighty-armed hero, the foremost of all wielders of weapons, made cars, elephants and steeds deprived of their riders. Hearing the twang, that resembled the rumbling of the thunder, of your father's bow, O Bharata, all creatures began to tremble, and O foremost of the Bharatas, then the arrows of your father seemed to be incapable of being baffled.

17—20. Then the arrows, shot from the bow of Bhishma, did not only strike against the armours of combatants but penetrated through them. We saw, O monarch, many cars dragged over the field, by the fleet steeds that were harnessed to them, in consequence of the death of the heroes that rode them. Four and ten thousand car-warriors belonging to the Chedis, the Kashis and the Karushas, all well-known, and born of illustrious family, never retreating from field and owners of golden standards, prepared to lay down their lives in battle, encountering Bhishma who looked like Death himself with mouth wide open, were all despatched to the regions of the departed along with their steeds, cars and elephants.

21. We beheld, O monarch, chariots by hundreds and thousands then, some with their *Akikas* shattered and bottoms broken, some with their wheels broken.

22. Then, O monarch, with cars broken along with their wooden fences, with fallen car-warriors, with arrows, with beautiful but broken armours, with battle axes,

23. With maces, with short arrows, and whetted shafts, with car bottoms, with quivers, shattered wheels, O sire,

24. With arms, bows, words, and heads graced with ear-rings, with finger-protectors and gloves, and broken standards,

25. With bows splintered into pieces, the earth become strewn over. Then, O king, elephants with their riders slain, and slaughtered horsemen,

26—27. Began to fall down dead on the field by hundreds and by thousands. Striving their least, the heroic warriors of the Pandava army could not rally the car-warriors who, afflicted by the arrows of Bhishma, were flying then in all directions. That mighty host (of the Pandavas), slaughtered by Bhishma who equalled even Indra in prowess,

28. Were so completely broken that no two persons were seen to fly together. With its chariots, elephants and horses laid low and with its standards and flags overthrown in profusion,

29. The army of the sons of Pandu, deprived of its consciousness began to utter cries of "Oh" and "Alas." In that battle father slew his own son and son slew his own father,

30. And friend slew his dear friend urged on to the deed by Destiny. Many combatants of the Pandava army, doffing their armours,

31—32. Were seen to run away in all directions with their hair dishevelled. Then the troops belonging to the son of Pandu were seen to run hurriedly in fear like a herd of bulls throwing aside the yokes of cars; and the cries of distress that these troops then uttered were indeed fearful. Then the descendant of the Yadava race beholding the army thus routed,

33. Spoke to Vibhatsu the son of Pritha, reining in the excellent chariot he drove:—
"O Partha, the hour which you so ardently looked forward to, has now arrived.

24. Now strike, O foremost of men, or you shall be unconscious being overwhelmed by a swoon. O hero, the words you uttered before in the assemblage of kings,

35—36. In the city of Virata, before Sanjaya himself, O Pritha's son, those words are 'I will slay all the combatants of Dhritarashtra's son along with their followers, headed by Bhishma and Drona, all who will fight with me.' O son of Kunti, O grinder of foes, do you now verify those words of yours.

37. Remembering the duties of a Kshatriya go on fighting without harbouring any anxious feeling." Thus spoken to, by the son of Vasudeva, with his head hung down and looking askance,

38. Arjuna as if unwilling said these words to the former. "Either to acquire monarchy with hell at the end by the slaughter of those who ought not to be slain,

39. Or to suffer the woes of an exiled life,—which of these should now be considered as my duty? However, O Hrishikesha, urge the steeds on, I shall do your biddings.

40. I will lay low Bhishma the grand-sire of the Kurus." Thereupon that descendant of Madhu's race, drove those steeds of argentine hue,

41. To the spot, O king, where Bhishma; incapable of being gazed at like the sun himself, was staying. Thereupon the mighty army of king Yudhisthira, returned to the charge,

42. Beholding the mighty-armed son of Pritha rush for an encounter with Bhishma in that terrible fight. Thereupon, O foremost of the Kurus, Bhishma uttered his war-cry even like a roaring lion,

43. And then quickly covered the car of Dhananjaya with a shower of arrows. Within a moment Arjuna's car with the steeds and charioteer,

44. Were lost to view in consequence of that thick arrowy shower. But the son of Vasudeva, with the least delay and with patience, fearlessly

45. Drove forward those steeds mangled with the shafts of Bhishma. Then the son of Pritha taking up his bow of celestial make, and of twang as loud as the rumble of clouds,

46—47. Felled the bow of Bhishma having burst it open with whetted shafts. Then deprived of his bow, that foremost of the Kurus, viz. your father, within a moment made another bow ready for use. But Arjuna, waxing wroth, cut off even that bow of his.

48. Then the son of Santanu highly praised Arjuna's lightness of hand saying:—"Well-done well-done, O mighty-armed one, well-done, O son of Kunti."

49. Having thus applauded Partha and taking up another bow of great excellence, Bhishma sped, in that battle, arrows against the chariot of the former.

50. Then the son of Vasudeva displayed superior skill in the management of horses in as much as he baffled Bhishma's arrows by a swift whirling of the car in a circular motion.

51. Mangled with the shafts of Bhishma, those two foremost of men, (Arjuna and Krishna) then appeared beautiful like two heifers, enraged, and mangled with scratches of their horns.

52—54. Then that slayer of hostile heroes, that mighty-armed descendant of Madhu's race, viz., the son of Vasudeva, seeing that Arjuna was fighting mildly, and that Bhishma was continually pouring his showers of arrows in battle, also that the latter standing in the centre of the two hosts, was scorching (every thing) like the sun himself and was slaying the foremost combatants of the army of Pandu's son, and was producing in the army of Yudhisthira a total annihilation like that at the end of a Yuga, was unable to bear it any longer.

55. Then, O sire, throwing away the reins of Partha's steeds of argentine hue, that illustrious Yogin (Krishna) waxing irascible, jumped down from that huge chariot.

56—57. Then roaring repeatedly like a lion, Krishna endued with strength and fleetness, and of incomparable effulgence, that lord of the universe, having his bare arms for his weapons and wielding the whip in his hands, and with his eyes coppery in rage, rushed towards Bhishma, splitting the earth with his tread, and desirous of slaying the latter.

58. In that mighty battle, the hearts of your warriors were filled with terror as they beheld him of Madhu's race near Bhishma, ready to fall upon the latter.

59. Then, O mighty monarch, exclamations of 'Bhishma is slain, Bhishma is slain,' were heard there, uttered by your troops inspired with the fear of Vasudeva's son.

60. Then Janarddana, vested in yellow silk raiments and blue in complexion like the lapis lazuli, rushing towards Bhishma appeared beautiful like a rain cloud charged with lightning.

61. Just as the king of beasts uttering loud roars rushes towards the leader of an elephant-herd, so then that foremost of Madhu's race rushed impetuously towards Bhishma, uttering loud roars.

62. Then beholding in that dreadful battle, Krishna of eyes like lotus petals

rush furiously towards him, Bhishma began to stretch his strong and mighty bow.

63. Then addressing Govinda with a dauntless heart, he said :—" Come, come, O you of eyes like lotus petals! O god of gods, I do bow down unto you.

64. Lay me low, O foremost of the Satwata race, this day in this dreadful fight! O sinless one, slain by you in this battle, O god,

65. I shall reap great good, O Krishna, in every respect in this world. O Govinda, to-day, in the three worlds, have I attained great honour in battle.

66—68. Strike me as it pleases you, O sinless one, as I am merely a slave of yours." Meanwhile the mighty-armed son of Pritha, running behind Keshava, seized the latter embracing him with his two arms. That foremost of men viz Krishna of eyes like expanded lotuses, thus held by the son of Pritha proceeded even carrying the latter with him. Then that slayer of hostile heroes, that puissant warrior, the son of Pritha, forcibly encircling (with his two arms) the two legs

69—71. Of Hrishikesha stopped him when he was going to take the tenth step. Then his friend Arjuna, highly distressed, afflictionately addressing Kesava, who was then breathing like a snake and whose eyes were rolling in wrath, said :—" Stop, O mighty-armed one! It behoves you not to falsify those words of yours viz 'I will not fight,' that you had spoken before, O Kesava. Then, O descendant of Madhu's race, men will call you a liar.

72. Let all the burden be on me, I will slay the grandsire! I swear, O Kesava, by my weapons, by my troth and by my good achievements,

73. That, O destroyer of foes, I will do everything by which the destruction of the enemy may be accomplished. Even this day behold the invincible mighty car-warrior overthrown

74. By me, with the least difficulty like the crescent moon at the end of a Yuga." Hearing those words of the high-souled Phalguna, that descendant of Madhu's race,

75--76. Without speaking any thing, again mounted the chariot in rage. Then Bhishma the son of Santanu, once more covered those two foremost of men on their cars, with an arrowy downpour, like clouds drenching the mountain breast with showers of rain. Then your sire Devatra took the lives of all hostile warriors,

77. Like the sun drawing energies from all things with his rays at the end of the

winter season. As the sons of Pandu broke the ranks of the Kuru troops in battle.

78. So your father also broke the Pandava ranks in battle. The soldiers thus routed, and despondent and cheerless,

79—81. Slain, by hundreds and thousands, by Bhishma, were unable to gaze at the incomparable Bhishma, who was scorching the foe like the sun in the meridian. The Pandava troops then afflicted with terror, O monarch, (fearfully) looked at Bhishma who was achieving great feats with his superhuman prowess. Then, O Bharata, the Pandava troops thus crushed by Bhishma,

82. Could not find a protector, like kine sunk in slough, or like an ephemeral ant afflicted by a powerful creature.

83. The combatants of the Pandava hosts, O Bharata, were unable to look at that mighty car-warrior Bhishma, who was incapable of being shaken, who with his arrowy showers was afflicting the hostile kings, and who in consequence of his blazing shafts looked like the shining sun.

84. While he was thus crushing the Pandava troops, the sun of thousand rays went below the horizon. Then the hearts, of all those warriors exhausted with fatigue, yearned for the order of withdrawal.

Thus ends the hundred and seventh chapter, the termination of the ninth day's battle, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CVIII.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. While they were thus fighting and when the sun set, the pall of hideous twilight enveloped the earth, and the battle became lost to view.

2—4. Then, O Bharata, king Yudhis-thira, beholding that twilight had set in, and that his own soldiers, slaughtered by Bhishma, had thrown down their weapons, and that terror-struck and repulsed from the field of battle, they are flying away in all directions; beholding also the mighty car-warrior Bhishma inflamed with rage in battle and afflicting everybody, and seeing also the mighty car-warriors of the Somakas defeated and cheerless, pondered a while and then commanded the withdrawal of the forces.

5) Then king Yudhisthira withdrew his troops; so also the withdrawal of your forces was also done at the same time.

6. Then the mighty car-warriors, having withdrawn their forces, O foremost of the Kurus, entered their tents, with their bodies mangled with wounds.

7. The Pandavas, afflicted with the arrows of Bhishma and thinking of the feats achieved in battle, did not obtain any peace.

8. Having vanquished the Pandavas and the Srinjayas in battle and adored and honoured by your sons, Bhishma then, O monarch,

9. Accompanied by the delighted Kurus, entered his tent. Then night set in, that renders all creatures unconscious (in sleep).

10. In the beginning of that dread time of night, the Pandavas along with the Vrishnis and the invincible Srinjayas, sat together for consultation.

11. The highly powerful heroes, accomplished in drawing conclusion from inferences, coolly consulted about what would be most profitable to them under these circumstances.

12. Thereafter king Yudhisthira, O king, having pondered for a considerable length of time, addressed these words to the son of Vasudeva, casting his eyes on the latter.

13. "Behold, O Krishna, the high-souled Bhishma of fierce prowess crush my army like an elephant crushing a forest of reeds.

14. We dare not even look at that illustrious warrior when he licks, like a raging conflagration, all my troops up.

15. The mighty puissant Bhishma, possessed of sharp weapons and inflamed with rage in battle, appears like the mighty snake Takshaka of great ferocity and virulent venom.

16—17. Indeed the god of Death wrought up with wrath and shooting whetted shafts from his bow, or the king of the celestials armed with the thunder-bolt, or Varuna holding his mighty noose or the god of wealth wielding his mace, may be vanquished in battle. But Bhishma enraged in battle could not be vanquished.

18. When, O Krishna, such is the state of affairs, I am, in consequence of the weakness of my own understanding, sunk in sorrow, having to fight with Bhishma as an opponent in battle.

19. I will again retire, O invincible one, to the forests; even that is better for me now. Battle I no longer like, O Krishna, as Bhishma always slaughters our troops.

20. Just as an insect rushing at a blazing fire reaps only death, so have I reaped the same result having dared a combat with Bhishma.

21. Put as I may, my prowess forth, O descendant of the Vrishni race, I am being driven to destruction for the sake of my kingdom. My brave brothers are all sorely afflicted with the shafts of Bhishma.

22. Through their fraternal affection, they had to go into exile into the woods, for me, deprived of their kingdom. So also, O slayer of Madhu, Krishna had to undergo various troubles for me only.

23. I prize life very much; and it is dear and scarce to be obtained. If I can save it now, I shall husband out the rest of it in the performance of excellent deeds of piety.

24. If, indeed, I and my brothers be worthy of your grace, then O Keshava, advise me what will be beneficial to me, without clashing against our prescribed duties."

25. Hearing these many words of Yudhisthira describing the state of affairs in detail, out of compassion, Krishna spoke these words in reply to console the former.

26. "O son of Dharma, do not indulge so much in grief, O you who are always firm in truth, you who have got, heroic and invincible warriors, all slayers of foes, in your brothers.

27. Arjuna and Bhimasena are both powerful like the Wind and the Fire respectively. The twin sons of Madri equal in prowess even the Lord of the celestials himself.

28. Out of the friendship that exists between us, employ me also (to perform the task of slaying Bhishma). O son of Pandu, I will fight Bhishma. For you, O mighty monarch, what could I not do in battle.

29. Summoning that foremost of men Bhishma in battle, I will slay him, even before the very eyes of the Dhritarashtra's troops, if indeed Arjuna desists from slaying the former.

30. If, O son of Pandu, by the slaughter of Bhishma you see victory certain to yourself, then even this day riding on a single car, I will slay the venerable grandsire of the Kurus.

31. Behold, O king, my prowess in battle, to be equal to that of the great Indra himself. I will overthrow him (Bhishma) from his car, in spite of his shooting mighty weapons.

32. He that is inimical to the sons of Pandu, is surely inimical also to myself.

Those that are friendly to you are also so to me and those that are friendly to me are also so to you.

33. Your brother, Arjuna, is my friend, relative and pupil; O ruler of earth, I can cut off and give away my own flesh for Arjuna's sake.

34. This foremost of men also will lay down his own life for my sake. This, O sire, is our understanding, that we will protect one another.

35—36. So, O most excellent king, command me so that I may fight for you. The vow that formerly Partha took at Upaplavya saying 'I will slay the son of Ganga' before the presence of all creatures, even that vow of intelligent Partha should be kept inviolate.

37. But if the son of Pritha permits me, I will with certitude do it for him. As it seems to me the task of Phalguna is easy and it is not difficult for him to perform.

38. Arjuna will slay in battle, Bhishma that conqueror of hostile cities. Putting forth his energies in fight, Partha can achieve what is incapable of being achieved.

39. Arjuna is capable of slaying in battle, O ruler of men, the very immortals along with the Daityas and Danavas, exerting their best in the fight, what to speak of Bhishma.

40. The highly puissant Bhishma the son of Santanu, now perverted in his judgment, decayed in intelligence and in vitality surely knows not what he ought to do."

Yudhisthira said :—

41. It is even so as you say, O mighty-armed descendant of Madhu's race. All these (universe) taken together are not capable of bearing your force.

42. I am sure of obtaining all those things that I may desire,—I, O foremost of men, on whose side you are staying.

43. O foremost of those that are ever-victorious, with yourself as our master, we can conquer in battle, even the celestials with Indra at their head, what to speak of Bhishma that mighty car-warrior.

44. For my own glorification, I dare not falsify your words; so do you render me assistance, O Madhava, as promised, without fighting on my behalf.

45. Before this battle there was an understanding between me and Bhishma. He said:—'I will give you good counsel, but will not fight for your interests.'

46. 'I shall fight for the interests of Duryodhana; this I speak to you, O lord,

for certain.' Therefore, O you of Madhu's race, he may offer us salutary advice which will enable us to obtain the kingdom.

47. Therefore once more accompanied by you, O slayer of Madhu, we shall repair to Bhishma for enquiring of him the means of his own death.

48. So, O descendant of the Vrishni race, repairing speedily with you to that foremost of men Bhishma, we shall seek counsel from that descendant of Kuru's race.

49. He, O Janarddana, will truly offer us salutary advice; and O Krishna, in battle we will do, what he shall advise.

50. O you of firm vows, he will give us counsel as well as victory. We became fatherless when we were mere children. It was he who reared us.

51. O Madhava, even such an aged grandsire, I want to slay—him who is the father of our dear-loved father! Fie on the life of a Kshatriya."

Sanjaya said :—

52. Thereupon, O mighty monarch, he of the Vrishni race, said to that delighter of the Kuru race—"O highly wise king, your words find an echo in my soul.

53. Devavrata of fierce vows, is well-accomplished in weapons. He can consume the foe even by his glances only. Let us go to that son of the ocean-going Ganga for asking the means of his death.

54. It behoves him to speak the truth, specially when questioned by you. Therefore let us go to the grandsire of the Kurus for asking him about the means of his death.

55. Repairing to that aged son of Santanu, we shall seek counsel of him. And following the advice he will offer we shall fight with the enemy.

56. Having thus consulted, the heroic Pandavas, together with the highly powerful son of Vasudeva, went, O elder brother of Pandu,

57. Towards the tent of Bhishma, having previously cast off their armours and dresses. Then entering the tent, they all touched his feet with their hands.

58. Then, O mighty monarch, the Pandavas, saluting that foremost of the Bharatas with their bent heads, sought his protection.

59. Then the mighty-armed Bhishma the grand-sire of the Kurus thus addressed them saying :—"All hail, O you of Vrishni's race, all hail, O Dhananjaya.

60. Welcome to the son of Dharma, and also to Bhima and the twins. What act enhancing your delight shall I do now?

61. I shall do it with all my soul even if it be exceedingly difficult of being accomplished." When the son of Ganga had thus repeatedly addressed them with affection,

62. King Yudhisthira with a cheerful heart spoke these words to him affectionately. "O you who are acquainted with all these things, how shall we conquer and how shall we acquire our kingdom?"

63. How may stop be put to this destruction of creatures? Say, O lord, all this to me. Tell us yourself the means of your own death.

64. How, O hero, shall we be competent enough to withstand you in battle? You do not disclose even the slightest weakness to your enemy, O grandsire of the Kurus, whereby to overthrow you.

65. You are always seen in battle with your bow drawn to a circle. None can mark when you take up your shafts, place them in the bow-string or draw the string for shooting them.

66. O slayer of hostile heroes, slaying as you do, car-warriors, horsemen and elephant-riders, we behold you, O mighty-armed one, as a second sun on the chariot.

67. What person, O foremost of the Bharatas, dared vanquish you this day, when showering a arrowy downpour, you spread havoc among my troops.

68. My mighty army is every day being reduced by you in battle. How could we vanquish you in battle, how could sovereignty be ours?

69. How also could my troops be saved from this destruction? O grandsire, tell me the means for accomplishing all these ends." Thereupon, O elder brother of Pandu, the son of Santanu said these words to the Pandavas.

70. "O son of Kunti, so long as I am alive, you will not be able to obtain victory, O you who know everything. This I tell you truly.

71. When I shall be slain in battle, the Pandavas will surely win victory, in battle. Smite me down without delay, if you at all long to have victory in this war.

72. I permit you, O sons of Pritha, to strike me as you please. Indeed I consider it to be a favourable circumstance for you that you know me (to be invincible). When I shall be slaughtered, all else will be slaughtered. So do as I tell you."

Yudhisthira said:—

73. Tell us the means by which we may be able to vanquish your enraged self in battle—you who resemble the very god of Death himself wielding the mace.

74. We can vanquish the wielder of the thunder-bolt, or Varuna, or Yama himself, but you are incapable of being defeated by the celestials and Asuras united together with Indra at their head.

Bhisma said:—

75. O son of Pandu, O mighty-armed one, what you have said is indeed true. I am indeed incapable of being vanquished by the celestials and the Asuras united together with Indra at their head,

76. When with my weapons and my excellent bow in hand I engage myself in battle with care. But when I lay aside my weapons, even these mighty car-warriors may slay me.

77. One who lays his weapons aside, one who is fallen, one whose armour and standard have been shattered, one who flies away, one who is panic-struck, one who says "I am yours,"

78. One who is a female, one who bears a feminine designation, one who is disabled, one who has got only one son, and one who is a mean fellow,—with these I do not like to fight.

79. Hear also, O foremost of kings, about the vow that I had formerly taken. Beholding any inauspicious sign I would under no circumstance fight.

80. That mighty car-warrior, O king, that son of Drupada, who belongs to your army, who is known under the name of Sikhandin, who is wrathful in battle, valiant and ever attended with victory,

81. He was a female before, but afterwards attained manhood. You all know truly how all this came to pass.

82. Let the heroic Arjuna clad in mail placing Sikhandin in front of him assail me with exceedingly sharp shafts.

83. Beholding then an inauspicious man in the person of him who was female before, I will not strike though I may be armed with arrows.

84. Availing himself of that opportunity, let Pandu's son Dhananjaya quickly pierce me, O foremost of the Bharatas, on all sides.

85. Except the illustrious Krishna or Dhananjaya the son of Pandu, I do not find any one in the three worlds who can slay me in battle.

86—87. Therefore let Vibhatsu armed with weapons and exerting in battle to the best of his abilities and wielding his excellent bow, overthrow me in battle, placing (this Sikhandin or) any one else before him. Thus victory will be yours with certainty. O foremost of kings, O you of chaste vows, do as I tell you. Then you shall be able to slay in battle all the Dhritarastras assembled together.

Sanjaya said :—

88. Then the sons of Pritha, ascertaining all these things, went back to their own camps, having saluted the high-souled Bhishma the grand-sire of the Kurus.

89. When Ganga's son ready to repair to the regions of the departed, had thus spoken, Arjuna, afflicted with grief and with his face covered with blushes of shame, said :—

Arjuna said :—

90. "How, O Madhava, shall I fight in battle, with the venerable and aged preceptor of the Kurus, the grand-sire of accomplished understanding and intelligence.

91. O Vasudeva, while playing in the days of childhood, I used to soil the garments of the high-souled and illustrious one by climbing on his lap with my body smeared with dust.

92. O elder brother of Gada, in my childhood, climbing on the lap of the high-souled father of Pandu (our father), I used to say 'Father' ;

93. 'I am not your father, but your father's father, O Bharata' even these were the words he used to say in reply to me. Oh he who used to treat me thus how could he be now slain by me !

94. Let him slay all my troops. I will not fight with that high-souled one, whether thereby I reap victory or death. What do you, O Krishna, think ?"

Vasudeva said :—

95. O Jishnu, having promised to slay Bhishma in battle, how can you desist from slaying him without transgressing the duties of a Kshatriya ?

96. Overthrow, O son of Pritha, this Kshatriya ever invincible in battle, from his car. Without slaying Ganga's son in battle you can not hope to win victory.

97. It have been foredoomed, O Partha, by the gods that Bhishma shall go to the abode of Death. That must come to pass which has been destined by the gods.

98. Except yourself, O invincible one, none including the wielder of the thunder-bolt himself will be able to fight with Bhishma who resembles Death himself with wide open mouth.

99. Do you slay Bhishma, with great coolness. Hear also these words of mine which were said to Sakra formerly by the highly intelligent Vrihaspati.

100. 'One ought to slay even an aged man, or a person who is older than himself, or one who may be endowed with all virtues, if he comes as an enemy, or indeed any one else who comes for destroying him.

101. 'This, O Dhananjaya, is the eternal duty prescribed for Kshatriyas *vis*, they should fight, protect their subjects, and perform sacrifices, all without any maliciousness.

Arjuna said :—

102. Surely, O Krishna, Sikhandin has been born as the Death of Bhishma ; for as soon as Bhishma sees the Panchala prince, he desists from striking.

103. Therefore placing Sikhandin in front of him (Bhishma) and stationing him in our van, we shall, by this means, overthrow the son of Ganga. This is my opinion.

104. With my shafts I will check other fierce bow-men of the enemy's host ; and Sikhandin will fight with that foremost of warriors namely Bhishma.

105. I have heard that foremost of the Kurus *vis* Bhishma say—'I will never strike Sikhandin, in as much as formerly born as a daughter he attained manhood subsequently.'"

106. Having formed this resolution the Pandavas with him of Madhu's race went back to their tents with cheerful hearts, and with the permission of the illustrious Bhishma.

Thus ends the hundred and eighth chapter, the consultation after the withdrawal of troops from the ninth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CIX.

(BHISMA-BADHA PARVA.)—*Contd.*

Dhritarastra said :—

1. How did Sikhandin proceed in battle against the son of Ganga ? How also did Bhishma advance against the Pandavas ? Speak to me of all these, O Sanjaya.

Sanjaya said :—

2. Then towards the hour of sunrise, all the Pandava warriors, with the sound of drums, cymbals and Anakas,

3. And with the blare of conchs of the hue of curds, all around, placing Sikhandin at their van, marched forth in battle-array.

4. O mighty monarch, they disposed of their troops in an array capable of destroying all the foes; and O ruler of men, Sikhandin then occupied the van of all the troops.

5. Then Bhimasena and Dhananjaya became the protectors of his car-wheels. Behind him were the sons of Draupadi and the highly puissant son of Subhadra.

6. Then Satyaki and Chekitana, each a mighty car-warrior, became the protector of these last named. Behind them came Dhristadyumna protected by the Panchalas.

7. Then king Yudhishthira that mighty lord, with his twin brothers, Nakula and Sahadeva, proceeded to battle, O foremost of the Bharatas, uttering his war-cries aloud.

8. After him came Virata supported by his own divisions and then came, O mighty-armed one, king Draupada.

9. The five Kekaya brothers, and the highly powerful Dhristaketu, protected, O Bharata, the rear of the Pandava forces.

10. Having thus disposed of their troops in battle-array, the Pandavas, all prepared to lay down their lives in battle, charged your divisions.

11. The Kauravas also, O king, placing at the van of all their troops the mighty car-warrior Bhishma, advanced against the Pandavas.

12. That invincible warrior Bhishma, was protected by your sons, all endued with great might. Next behind him came the mighty bowman Drona along with his highly puissant son Aswathaman.

13. Next behind came Bhagadatta supported by a division of elephants. Kripa and Kritavarman followed Bhagadatta.

14. After them came the powerful Sudakshina, the king of the Kambojas, Jayatsena of the Magadha kingdom, and the son of Suvala, and Vrihadvala.

15. Other mighty royal bowmen headed by Susarman protected, O Bharata, the rear of your troops.

16. Day after day Bhishma the son of Santanu used to dispose of his troops in battle arrays such as *Pisachas*, *Rakshasas*, and *Asuras*.

17. Then ensued a fight, as they slew one another, between your troops and theirs, that added considerably to the population of Death's domain.

18. The sons of Pritha headed by Arjuna, placing Sikhandin in front of them, advanced towards Bhishma in battle, shooting arrows of various descriptions.

19. Then, O Bharata, your troops wounded with shafts shot by Bhima, exhausted with the loss of blood, repaired to the regions of the departed.

20. Then Nakula, Sahadeva, and the mighty car-warrior Satyaki, all approaching your troops began to afflict them with force.

21. Thus, O foremost of the Bharatas, slaughtered in battle, your troops were unable to resist the mighty army of the Pandavas.

22. Then your troops, being thus slain, crushed and afflicted by the mighty car-warriors, fled in all directions.

23. Being thus slaughtered, O foremost of the Bharatas, by the Pandavas and the Srinjayas, with their sharp arrows, your troops could not find a protector.

Dhritarastra said :—

24. Tell me, O Sanjaya, what did the mighty Bhishma wrought up with wrath do, when he saw my troops thus afflicted by the Parthas in battle?

25. Tell me also, O sinless one, how that afflicter of foes, that puissant hero confronted the Pandavas and slew the Somakas?

Sanjaya said :—

26. I shall tell you, O monarch, what did your father do, when the troops of your sons were afflicted by the Pandavas and the Srinjayas.

27. The heroic Pandavas, O elder brother of Pandu, with cheerful hearts, advanced slaying the forces of your son.

28. Then, O foremost of men, Bhishma did not tolerate that slaughter of men, elephants and steeds, of your host, by the enemy.

29—31. Then that fierce bowmen, that invincible hero, ready to lay down his life in battle, showered upon the Pandavas, the Panchalas and the Srinjayas, a downpour of sharp lances, and *Vatsadantas* and *Anjalikas*. Then, O king, wielding his weapons Bhishma with his shafts repulsed the five foremost and mighty car-warriors of the Pandava host who had been vigorously exerting themselves in battle. He held them in check by showering on them many weapons both

offensive and defensive, all sped with wrath and force.

32. Wrought up with rage, he slew in battle countless numbers of elephants and steeds. Then, O king, that foremost of men overthrowing many car-warriors from their cars,

33. Many horse-soldiers from the back of horses, and also many foot-soldiers, and elephant-riders from the back of the elephants, inspired terror into the hearts of the foe.

34. Then like the Asuras assailing the wielder of the thunderbolt, the Pandavas assailed, in a body, that single-handed mighty car-warrior Bhishma who was moving swiftly up and down the field of battle.

35. Then Bhishma was seen in all directions, with a terrible form and shooting sharp arrows of which the touch was as fatal as that of Indra's thunderbolt.

36. As Bhishma fought on, his bow that resembled the mighty bow of Indra (Rainbow) was seen to remain continuously in a circular form.

37. Then, O ruler of men, your sons beholding those mighty feats of Bhishma in battle, were amazed, and highly honoured the grandsire.

38. Then like the immortals looking, in the days of yore, at Viprachitti, the Parthas with depressed hearts began to look at your heroic father who was fighting fiercely ;

39-40. And they were unable to resist him who then looked like Death's self with wide-open mouth. On the tenth day of the battle, Bhishma began to consume with his sharp arrows the car-host of Sikhandin like fire consuming a forest. Then Sikhandin with three arrows pierced Bhishma between his breasts,

41. Bhishma—who then resembled an enraged snake of virulent venom or the Destroyer himself let loose by time. Thus sorely pierced by Sikhandin Bhishma looking at him

42. And waxing wrath, as if unwillingly said these words with a smile :—"Whether you strike me (with arrows) or not, I will never fight with you ;

43. You are even now the same Sikhandin as the creator made you before." Hearing these words of his, Sikhandin overwhelmed with rage,

44. Said these words to Bhishma in battle licking at the same time the corners of his mouth. "I know you, O mighty-armed hero, to be the destroyer of the Kshatriyas.

45. I have heard of the battle you fought

with the son of Jamadagni ; I have also heard of your divine prowess.

46. Knowing your prowess, I will still fight with you this day, desirous of doing a good turn to the Pandavas and to myself, O afflicter of foes.

47. O foremost of men, I will fight with you this day on the field of battle, and will, without doubt, slay you in battle. This I swear by my troth before you.

48. Having heard these words of mine do what you think to be your duty. Whether you strike me or not, you shall not escape me alive this day. So, O ever-victorious Bhishma, let your eyes take a good view of this world, (as they will no longer see its charms)."

Sanjaya said :—

49. Having thus spoken, he, with five shafts of depressed knots, pierced Bhishma in battle who had already been deeply pierced with the former's wordy arrows.

50. Hearing those words of Sikhandin, the mighty car-warrior Savyasachi (Arjuna) thinking that that was the right moment (to strike Bhishma) urged the former on saying :—

51. "I shall fight behind you crushing the enemy with my arrows"; now inflamed with wrath, do you assail Bhishma of dreadful prowess.

52. O mighty-armed hero, Bhishma will not be able to cause pain to you in battle, Therefore, O mighty hero, do you now assail Bhishma putting forth all your energies.

53. If, O sire, you do return without slaying Bhishma in battle, you, along with myself, shall be exposed to the derision of the world.

54. O hero, so exert yourself, that we may not be held in ridicule in this fierce battle. Struggling vigorously in battle, do you slay the grand-sire.

55. I, myself O mighty hero, shall look to your protection, repulsing all the car-warriors of the enemy's host. Do you overthrow the grandfather.

56. Drona and his son, Krishna, Suyodhana, Chitresana, Vikarna, Jayadratha the king of the Sindhus,

57. The two *Avanti* princes Vinda and Anuvinda, and Sudakshina the ruler of the Kambojas, the heroic Bhagadatta, the mighty ruler of the Magadhas,

58. The valiant son of Somadatta, the Rakshasa, Alamvusha, and the ruler of the Trigartas along with all the mighty car-warriors,—

59. All these warriors, I will resist like the banks resisting the waves of the mighty main. I will also hold at bay the mighty warriors of the Kuru army all united against us and fighting with us. Do you overthrow the grand-sire.

Thus ends the hundred and ninth chapter, the interchange of words between Bhishma and Sikhandin in the commencement of the tenth day's battle, in the Bhishma-badha of the Bhishma-parva.

CHAPTER CX.

(BHISHMA-BADHA PARVA)—

Continued.

Dhritarastra said :—

1. How did Sikhandin the prince of the Panchalas waxing wroth in battle rush against the son of Ganga, the grandfather of the Kurus, of illustrious soul and of regulated vows?

2. Who were those mighty car-warriors that actively defended Sikhandin in that occasion needing great activity, with their weapons upraised and heart longing for victory?

3. How did also Santanu's son, Bhishma possessed of great prowess, fought on the tenth day, with the Pandavas and the Srinjayas?

4. I am unable to brook the thought of Bhishma overthrown by Sikhandin in battle. Was then his (Bhishma's) car shattered or his bow burst?

Sanjaya said :—

5. Neither was the bow of Bhishma broken nor was his car shattered to fragments, when, O foremost of the Bharata, he fought on with the foe,

6. Slaying them in battle with many shafts of straight knots. Many hundreds and thousands of mighty car-warriors belonging to your army,

7. Many huge-tusked elephants, O king, as also many well-caparisoned chargers, advanced to battle, with the grandsire at their head.

8. In perfect harmony with his vow, O foremost of the Kurus, the ever-victorious Bhishma continuously went on slaughtering the troops of the Pandavas.

9. The Panchalas accompanied by the Pandavas were incapable of withstanding that fierce Bowman as he fought on, slaying the foe with his shafts.

10. When the tenth day arrived, Bhishma scattered the hostile army with his whetted shafts, by hundreds and thousands.

11. Then the Pandavas could not vanquish in battle that fierce Bowman that sire of Pandu, who then resembled the Destroyer himself with his noose in hand.

12. Thereupon, O mighty monarch, the invincible Vrihatsi, the conqueror of the god of wealth, who was able to use his weapons even with his left hand, rushed to the spot terrifying all the car-warriors present.

13. Then like the Destroyer himself, Pritha's son careered through the field, roaring constantly like a lion, twanging his bow-string and shooting myriads of arrows.

14. Terrified at his roars, your warriors, O foremost of the Bharatas, fled, O king, out of panic, like deer flying at the sight of a lion.

15. Then beholding the son of Pandu, to be the master of the field, and seeing his own troops greatly afflicted, Duryodhana, oppressed with fear thus addressed Bhishma :—

Duryodhana said :—

16. "Yonder stands the son of Pandu, owning cream-coloured steeds and Krishna himself for his charioteer, consuming my ranks, O sire, like fire itself consuming a forest.

17. Behold, O son of Ganga, O foremost of warriors, my troops routed and afflicted in battle, on all sides by that son of Pandu.

18. Just as a herds-man be labours his herd in the forest (with a cudgel), so, O afflicter of foes, see my army belaboured by Arjuna (with his arrows).

19. Routed and shattered by the arrows of Dhananjaya as my troops are, the invincible Bhima also is slaughtering them.

20. Satyaki, Chekitana, the twin sons of Madri by Pandu, and also Abhimanyu of great prowess,—all these warriors are crushing my hosts.

21. The heroic Dhristadyumna, and the Rakshasa Ghatotkacha, are also forcibly routing and driving away my troops in this fierce battle.

22. Of these troops who are being thus slaughtered by all these mighty car-warriors, I see no other refuge, regarding the staying on the field and fighting with the foe, O Bharata,

23. Than yourself, O foremost of men, who are equal to the celestials in battle. Therefore do you speedily confront those warriors, and so became the protector of my afflicted army."

24. Thus spoken to, O mighty monarch, your sire Devavrata, reflecting for a moment only and forming his determination,

25. Spoke these words to your son, consoling him therewith:—"O Duryodhana, O ruler of men, hear patiently what I now speak to you.

26. Before the battle commenced, O mighty hero, I vowed to you, that slaying ten thousand high-souled Kshatriya warriors

27. Every day, I would desist from fighting. O foremost of the Bharatas, I have acted up to my words.

28. This day, O highly puissant hero, I shall perform a marvellous feat. Either slain I shall lie on the field, or I will to-day slay the Pandavas.

29. To-day, O foremost of male being I will liquidate the debt I owe to you,—debt arising out of the food you gave me—by shuffling off this mortal coil in the very thick of battle."

30. Having thus spoken, O foremost of the Bharatas, that invincible hero scattering his arrows broadcast among the Kshatriyas, rushed against the ranks of the Pandavas,

31. Then, O foremost of the Bharatas, the Pandavas began to resist the son of Ganga, wrought up with rage, remaining in the centre of his divisions and looking like a snake of virulent poison.

32. Then, O delighter of the Kuru race, on that the tenth day of the battle, Bhishma exhibiting his own prowess, O king, slew hundreds and thousands of warriors.

33. Of those who were the foremost princes amongst the Panchâlas, he robbed the strength, like the sun drawing moisture with its rays.

34. Having slain ten thousand swift-moving elephants and also, O monarch, ten thousand chargers with their riders,

35. And full hundred thousands of foot soldiers, that foremost of men, Bhishma, seemed to blaze forth like fire without a streak of smoke.

36. None among the Pandava host was then able to look at him, as he then shone like the lustrous orb of the day shining in the Northern solstice.

37. Then those Pandava troops and the mighty car-warriors of the Srinjaya clan, thus afflicted by Bhishma, in battle, rushed to slay that fierce bowmen.

38. Then fighting with tremendous odds, Bhishma the son of Santanu looked like the mount Meru enveloped by clouds on all sides.

39. Your son Duryodhana supported by a mighty division protected Ganga's son by surrounding him on all sides. Then ensued a terrible combat.

Thus ends the hundred and tenth chapter, the colloquy between Bhishma and Duryodhana in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXI.

(BHISMA-BADHA PARVA)—

Continued.

Sanjaya said:—

1. Then, O king, Arjuna belolding Bhishma's prowess in battle, addressed Sikhandin saying:—"Confront the grand-sire.

2. You should entertain no fear from Bhishma to-day, I will dislodge him from his excellent car with my sharp arrows."

3. Thus spoken to by Partha, and having listened to the former's words, Sikhandin, O foremost of the Bharatas, rushed against the son of Ganga.

4. Then also, O king, Dhristadyumna and the mighty car-warrior the son of Subhadra, filled with delight at having heard Arjuna's word, rushed against Bhishma.

5. Also the two aged warriors Virata and Drupada, and Kuntivoja each protected with an armour, rushed against Ganga's son before the very eyes of your son.

6. Nakula, and Sahadeva, and the highly powerful Dharmtaraja Yudhishthira, as also the other inferior soldiers, O ruler of men,

7. All advanced against the son of Ganga. As to your warriors who confronted, to the best of their abilities and to the best of their energies, those united and mighty car-warriors of the enemy, hear me speak.

8. Chitrasena, O king, confronted in battle Chekitana who had been proceeding against Bhishma in battle like a tiger-cub rushing against a bull.

9. Kritavarman checked Dhristadyumna, O king, who having speedily approached Bhishma was then displaying his prowess in battle.

10. O monarch, then with great activity Somadatta's son encountered Bhimasena

inflamed with rage and exerting for the slaughter of Ganga's son.

11. Then Vikarna, desirous of protecting the life of Bhishma checked the heroic Nakula who had been shooting myriads of shafts.

12. Then Kripa, the son of Saradwata, wrought up with rage, checked, in battle, Sahadeva proceeding towards the car of Bhishma.

13. Then the powerful Durmukha rushed against the highly powerful Rakshasa of fearful deeds, that son of Bhimasena who was desirous of slaying Bhishma.

14—18. Your son (Duryodhana) resisted Satyaki proceeding to battle. Sudakshina, the ruler of the Kamvojas, checked, O king, Abhimanyu as he was rushing against the car of Bhishma. Aswathaman inflamed with wrath, O Bharata, checked the two aged warriors, those crushers of foes, Virata and Drupada. Then the son of Bharadwaja carefully fighting checked the son of Pandu (Yudhisthira), as he was proceeding desirous of slaying Bhishma. Then, O king, the fierce bow-man Dussasana checked in battle, Arjuna himself, who desirous of reaching near Bhishma was advancing, placing Sikhandin before him, and illumining the ten points of the compass.

19. Other warriors of your host resisted in that battle the mighty car-warriors of the Pandava host as they were proceeding towards Bhishma in battle.

20. Then excited to the highest pitch of fury, the mighty car-warrior Dhristadyumna rushed against Bhishma, repeatedly addressing the troops thus in a loud voice,

21. "Yon delighter of the Kurus Arjuna himself is rushing towards Bhishma. Rush you then upon the latter, and be not afraid. Bhishma will never be able to assail you.

22. Even Vasava himself is not capable of withstanding Arjuna in battle, what to speak of the heroic Bhishma whose energy is gone and life is exhausted?"

23. Hearing these words of their generalissimo, the mighty car-warriors of the Pandava host, with delighted hearts, rushed against the car of the son of Ganga.

24. Then those warriors of your army, all foremost of men, cheerfully resisted that onslaught of the Pandavas that looked like a furiously advancing mass of living energy.

25. Then, O mighty monarch, the great car-warrior Dussasana, desirous of saving Bhishma's life, confronted Dhananjaya, dismissing all fear from his mind.

26. So also the heroic Pandavas rushing towards the car of Ganga's son, assailed your sons, all mighty car-warriors.

27. Then, O monarch, we beheld a wonderful incident, namely that reaching Dussasana's car Partha could not advance further.

28. Just as the banks resist the mighty main with its waters agitated, so did your son resist that son of Pandu inflamed with rage.

29. Both of them were excellent car-warriors, both were invincible, O Bharata, and both resembled the moon and the sun in splendour and beauty.

30. Then like Maya and Sakra encountering each other in the days of yore, those two heroes encountered each other in battle, highly excited with wrath, and desirous of slaying one another.

31. Then, O monarch, Dussasana wounded the son of Pandu with three shafts in battle, and the son of Vasudeva with twenty.

32. Thereat Arjuna waxing wroth upon beholding him of the Vrishni race afflicted with arrows, sped hundred long shafts at Dussasana in that encounter.

33. Those shafts, penetrating through the latter's armour's drank his life-blood. Thereupon, inflamed with rage, Dussasana pierced Pritha's son with five shafts.

34. Then again, O foremost of the Bharata, he pierced Arjuna with three shafts of exceeding sharpness, on the forehead. Then with those arrows, stuck on the forehead, Pandu's son appeared beautiful like

35. The mount Meru with its crests towering high in the heavens. Pierced deeply by your son wielding the bow, that mighty bowman

36. Partha appeared beautiful like the flowering *Kinsuka* tree. Then that son of Pandu, greatly excited afflicted Dussasana,

37. Like the enraged Rahu afflicting the fullmoon on the fifteenth day of the light half of a month. Then thus afflicted by the powerful Partha, your son, O ruler of men,

38. Pierced the former with arrows winged with the feathers of the Kanka bird and whetted on stone. Then Partha bursting open Dussasana's bow and shattering his car with his arrows,

39. Shot at him numerous dreadful arrows resembling the mace of Death himself.

Then your son cut off those arrows before they could reach him.

40. Sped though they were by Partha exerting his best in battle. Indeed this appeared to be marvellous. Once more your son pierced the son of Pritha with shafts of exceeding sharpness.

41. Thereupon, wrought up with rage Partha fixing on his bow-string arrows furnished with golden wings and whetted on stone, discharged them at your son.

42. These shafts, O monarch, entered into the body of the illustrious Dussasana, like swans, O Bharata, diving into the waters of a lake.

43. Thus your son sorely afflicted by the illustrious son of Pandu, quickly avoiding him proceeded towards the chariot of Bhishma.

44. Then indeed Bhishma was like an island to him who was sinking into the fathomless deep (of pain). Then, O ruler of men, regaining his senses, your son,

45. Endued with bravery, and prowess, again began to check Partha with well-sharpened shafts, like Indra resisting Vritra. Your son of huge stature, penetrated Arjuna through and through but the latter did feel no pain at all.

Thus ends the hundred and eleventh chapter, the encounter between Arjuna and Dussasana, in the Bhishma-vadha of the Bhishma Parva.

CHAPTER CXII.

(BHISMA-VADHA PARVA) —

Contd.

Sanjaya said: —

1. The son of Rishyasringa, that fierce bowman resisted in battle Satyaki, who clad in mail was rushing towards Bhishma in battle.

2. Thereupon, O king, he of Madhu's race, wrought up with rage, wounded the Rakshasa with nine shafts, as if smiling.

3. So also, O king, the enraged Rakshasa with nine shafts afflicted the illustrious grandson of Sini of the race of Madhu.

4. Then that slayer of hostile heroes that descendant of Madhu race viz. the grandson of Sini, excited to the highest pitch of fury, shot numerous shafts at the Rakshasa in battle.

5. Then the mighty-armed Rakshasa, O you of prowess incapable of being baffled, pierced Satyaki with sharp arrows and uttered

aloud his war-cry.

6. Then that powerful descendant of Madhu's race also, though deeply pierced by the Rakshasa, depending on his own energy, smiled and uttered his war-cry.

7. Then, Bhagadatta, wrought up with wrath in battle, pierced with whetted shafts that descendant of Madhu's race, like a guide piercing a huge elephant with a hook.

8. Then leaving alone the Rakshasa in battle, that foremost of car-warriors namely the grandson of Sini, hurled darts of depressed knots against the ruler of the Pragjyotisas.

9. Then the ruler of the Pragjyotisas with a sharp-edged broad headed shaft cut off the mighty bow of the descendant of Madhu's race, displaying great lightness of hand.

10. Thereupon, that slayer of hostile heroes, taking up another bow of great toughness, pierced the enraged Bhagadatta with sharp shafts in battle.

11—13. Thus deeply pierced, that mighty bow-man, licking the corners of his mouth, hurled at Satyaki an iron lance decked with gold and lapises, of great toughness, and terrible like the mace of Death. Then Satyaki with his arrows cut off that lance, O king, that had been coursing swiftly towards him, being shot by the force of Bhagadatta's arm. Then that lance fell down with force on the ground like a large meteor shorn of its splendure.

14. Beholding that lance to be baffled, your son, O ruler of men, checked him of Madhu's race, surrounding him with a large number of cars.

15. Then seeing that mighty car-warrior of the Vrishni race thus surrounded, king Duryodhana highly excited with rage, thus spoke to his brothers:—

16. "Do you all so strive, O Kurus, that this Satyaki may not return back with his life from this mighty host of chariots.

17. If he be slain, I may then consider the whole host of the Pandavas as nothing more than slain." Then accepting his words by saying 'yea', the mighty car-warriors,

18—19. Stationed in front of Bhishma began to fight with the grandson of Sini. Then the powerful ruler of the Kambojas checked, in battle, Abhimanyu who had been vigorously advancing against Bhishma. Then the son of Arjuna having pierced the king with arrows of depressed knots,

20—21. Once more wounded the king with sixty-four arrows. Thereupon Sudakshina also, desirous of saving Bhishma's life in

battle, pierced Abhimanyu with five shafts and the latter's charioteer with nine arrows. Then the battle that ensued consequent upon the encounter of those two heroes, was exceedingly fierce.

22—23. Sikhandin that grinder of foes rushed against the son of Ganga. The two old mighty car-warriors, Drupada and Virata, inflamed with rage, rushed to fight with Bhishma, holding at bay the army of the Kauravas as they advanced. Thereupon that foremost of car-warriors namely Aswathaman, wrought up with wrath confronted both those warriors in battle.

24. Then, O Bharata, a dreadful fight ensued between him and the old heroes. O afflicter of foes, with ten broad-headed shafts Virata wounded

25. The mighty bowman, the son of Drona, the ornament of the field of battle as he advanced with velocity towards them. Drupada also with his sharp arrows pierced Aswathaman.

26. Then Ashwathaman pierced with numerous shafts those two mighty warriors who having neared the son of the preceptor, had been wounding him with arrows.

27. Still the heroes Virata and Drupada advanced towards Bhishma; we then beheld an admirable feat achieved by those two old warriors,

28. In as much as they repulsed all the dreadful arrows shot by Drona's son. Then Kripa the son of Saradwata rushed against the advancing Sahadeva,

29—30. Like one infuriated elephant rushing against a compeer in the same state, in the woods. Then the heroic Kripa quickly pierced that mighty car-warrior the son of Madri with seventy shafts all decked with golden wings. Then the son of Madri burst his bow in twain with his strong shafts.

31. Then the former pierced the latter whose bow has been cut asunder with nine shafts. The latter then taking up another bow capable of bearing great strain,

32. And desirous of saving the life of Bhishma and excited with anger, struck cheerfully on the breast the son of Madri with ten shafts of exceeding sharpness.

33. So also, O king, urged by the desire for slaying Bhishma, the son of Pandu also worked up with rage struck the wrathful son of Saradwata on his breast.

34—35. Then ensued a fierce fight of terrible aspect and capable of inspiring terror. Then that afflicter of foes viz., Vikarna, desirous of rescuing the grandsire, and waxed up with rage, pierced Nakula in

battle with no less than sixty shafts. Thus deeply pierced by your highly intelligent son, Nakula also

36. Penetrated Vikarna with seven and sixty sharp arrows. Then for the sake of Bhishma, those two foremost of men, those two afflictors of foes,

37—41. Those two heroes began to assail one another like two heifers amongst a herd of kine. Then for the sake of protecting Bhishma, the mighty Durmukha confronted the Rakshasa Ghatotkacha, who had been advancing to the fight slaying your troops. Then, O king, the son of Hidimva excited with wrath, struck that afflicter of foes viz., Durmukha on the breast with an arrow of straight knots. Then the heroic Durmukha, having cheerfully pierced Bhimasena's son with sixty keen-pointed arrows, uttered his war-cry, standing at the van of the army. Then that mighty car-warrior, the son of Hridika checked that foremost of car-warriors Dhristadyumna as he was advancing desirous of slaying Bhishma. Then the son of Prishata having pierced Hridika's son with five iron darts,

42—43. Once more quickly struck him between his breasts with fifty shafts. Similarly, O king, Hridika's son pierced the son of Prishata with nine arrows exceedingly sharp and effulgent and furnished with wings made of the feathers of Kanka birds. Then for the sake of Bhishma, a fierce battle raged between them,

44—45. As they struck one another with great ardour, like that between Vritra and the great Indra. Bhurisravas speedily came upon the mighty Bhimasena who had been falling upon Bhishma. Then the son of Somadatta wounded Bhima in the centre of his chest,

46. With a long shaft of great sharpness and golden wings. With that shaft stuck on his breast, the puissant Bhimasena appeared beautiful,

47—48. Like the Krouncha mountain, O foremost of kings, in the days of yore bearing the lance of Skanda. Then these two foremost of men, inflamed with fury, sped at one another, arrows of solar effulgence and burnished by the forgers themselves. Then Bhima desirous of slaying Bhishma fought with that mighty car-warrior viz Somadattas son,

49. Similarly the latter longing for the victory of Bhishma, struggled with the former, both striving to counteract one another in his feats.

50. The son of Bharadwaja held in check that son of Kunti, Yudhishthira, who

was coming upon Bhishma, surrounded by his large division.

51. Then, O king, hearing the clatter of Drona's chariot, that resembled the rumble of the rain-cloud Parjanya, the Prabhadrakas, O sire, quaked (with fear).

52. Thus assailed by Drona that mighty division of the son of Pandu could not stir one step forward, though striving vigorously.

53. Then your son Chitrasena, with a fearful expression, checked in battle Chekitana advancing, O ruler of men, against Bhishma.

54. Then for the sake of Bhishma, that mighty car-warrior (Chitrasena) endued with prowess and a praiseworthy quickness of hand, fought, O Bharata, to the best of his abilities, with Chekitana ;

55. Similarly Chekitana also fought with him with equal ardour. Then fierce was the battle that commenced consequent upon their encountering each other.

56. Then, O Bharata, Arjuna though repeatedly resisted by your son, repulsed the latter's divisions and began to crush your troops.

57. But Dussasana resisted Partha to the best of his powers, determined, O Bharata that the latter might not slay Bhishma.

58. Thus the army of your son being thus slaughtered, the foremost of car-warriors began, O Bharata, to betray signs of agitation.

Thus ends the hundred and twelfth chapter, the single-combats between the hostile heroes, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXIII.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1—2. Then that foremost of men, the valiant Drona, that fierce bow-man possessed of the prowess of an infuriate elephant and of great energy taking up and shaking his bow capable of checking even an infuriate elephant, began to crush the arrayed lines of the Pandavas, having penetrated into their very midst.

3. That highly powerful one conversant with the nature of all omens beholding various omens on all sides, thus addressed his son who had also been consuming the ranks of the enemy.

4. " This indeed is the day, O son, on which the highly powerful son of Pritha

desirous of slaying Bhishma in battle, will exert his utmost.

5. My arrows are coming out of their own accord, and my bow seems to gape. My weapons are falling off when I am trying to fix them on the bow-string, and my mind is losing its ardour and warmth.

6. Animals and birds are emitting fearful and inauspicious cries on all sides. The vultures are swooping down upon the mighty host of the Bharatas.

7. The sun seems to be waned in its effulgence ; all the points of the compass have assumed a crimson hue. The earth seems to be pained and to utter cries and to tremble on all sides.

8. The *Kanka* birds, the vultures and the cranes are incessantly uttering cries. The jackals are uttering inauspicious and dreadful yells foreboding a terrible calamity.

9. Mighty meteors seem to shoot out from the centre of the solar disc. The constellation Parigha with trunkless form seems to over-ride the sun.

10. The solar and the lunar discs have assumed dreadful aspects, foreboding terrible calamity to the kings, in the shape of the mangling of their bodies.

11. The images of gods consecrating the temples of the Kuru king are laughing trembling and dancing, and lamenting.

12. The planets are revolving, keeping the inauspicious sun to their left ; and the charming deity of the moon is risen with his horns downwards.

13. The persons of kings belonging to the host of Dhritarastra's son appear to have lost all splendour, and though clad in armour, they do not seem to be shining.

14. A loud uproar set up by the two armies is being heard, as also the blare of the conch Panchajanya, and the twang of bow of Gandiva.

15. Surely Vibhatsu will, with the help of his excellent weapons, leaving other warriors in battle, confront the grandsire.

16. The pores of the hair of my body are being contracted, and my mind mis-gives, thinking, O hero of long arms, of the battle that will ensue between Bhishma and Arjuna.

17. Placing before him that prince of the Pachalas, who is of sinful soul and who is ever inclined to deceitful behaviour, Partha is proceeding for battle towards Bhishma.

18. Bhishma had said before, *I will never slay Sikhandin. He was created a female*

by the Creator, but has become a man out of chance only.

19. This mighty son of Vajnasena is thus reckoned as an inauspicious sign. The son of the ocean-going Ganga will not therefore strike that inauspicious person.

20. Thus as I reflect, my mind misgives, knowing that Arjuna is rushing against the old grandsire of the Kurus, highly wrought up with rage.

21. These three namely, the wrath of Yudhisthira, the encounter between Bhishma and Arjuna and my exertions in this battle are surely very harmful to the creatures.

22. The son of Pandu is highly intelligent, endued with strength, heroic, accomplished in the use of weapons, possessed of great agility and lightness; he is capable of shooting his arrows to a great distance, and is firm in shooting them and is conversant with the nature of omens.

23. He is invincible in battle even by the celestials headed by Vasava himself. He is mighty, quick-witted, indefatigable and the foremost of all warriors;

24. He is ever victorious in battle and possessed of dreadful weapons. Avoiding his path do you repair to Bhishma of regulated vows.

25—27. This day you will behold in battle a terrible massacre. Auspicious, mighty and gold-decked armours of heroes will be splintered into pieces with arrows of close knots; the tops of standards, the *lomasas* and bows, and resplendent and sharp lances, and darts of the effulgence of gold and the caparisons of elephants shall this day be torn and broken by the enraged diadem-decked Arjuna.

28. This is not the time, O son for dependants to take care of their own lives. So, keeping paradise in view, do you rush to battle for winning victory and fame.

29. Yonder is Arjuna, with his banner bearing the emblem of an ape, crossing on his car the dreadful current of battle, having cars, elephants and chargers for its eddies and which is incapable of being crossed over.

30. Devotion to the Brahmanas, self-control, benevolence, asceticism, and laudable good conduct—these are to be found in that king only who owns for his brothers Dhananjaya,

31. The mighty Bhimasena and the two sons of Pandu begotten upon Madri, and who have the son of Vasudeva of the Vrishni race for his saviour.

32. It is the wrath, engendered by grief, of that Yudhisthira whose person

have been consumed by the austerities of asceticism, that is consuming the host of the wicked-souled son of Dhritarastra.

33. Yonder is seen the son of Pritha having Vasudeva for his protector, and checking all the troops of Dhritarastra's host.

34. Yon is seen the army agitated by the diadem-decked Arjuna, like the waters of the ocean agitated by a mighty whale.

35. Listen to the cries of 'Alas and Oh' and to the shrieks of agony and distress! Go, confront the son of the Panchala king. I will confront Yudhisthira.

36. Protected as it is on all sides with *Atirathas*, the centre of the very strong array of the mighty king's troops is difficult of being penetrated into, like the bowels of sea being difficult of access.

37. Satyaki, Abhimanyu, Dhristadyumna and Vrikodara, and the twins Nakula and Sahadeva are all engaged in protecting that foremost of men *vis* king Yudhisthira.

38. Blue-complexioned like the younger brother of Indra, and tall like a mighty Sala tree, yonder is Abhimanyu rushing to fight at the head of his division, like a second Phalguna.

39. Make your excellent weapons ready, grasp your mighty bow, and then rush against the royal son of Prisata and fight also with Vrikodara.

40. What person wishes not his dear-loved son to live for eternal years? But in view of the duties of Kshatriyas, I do command you to fight.

41. Yonder is Bhishma, equal in battle to Death himself or Varuna, O son, consuming the hostile host.

Thus ends the hundred and thirteenth chapter, the colloquy between Drona and Asvathaman in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXIV.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said :—

1. Having heard those words of the high-souled Drona, Bhagadatta, Kripa, Salya, Kritavarman,

2. The princes Vinda and Anuvinda from Avantī, Jayadratha the ruler of the Sindhus, Chitrāsena, Vikarna and Durmasana and others,

3. These ten warriors of your army engaged with Bhimasena in battle, supported by a large division consisting of troops recruited from various countries,

4. And desirous, O king, of winning great fame in that battle for Bhishma's sake. Then Salya pierced Bhimasena with nine arrows;

5. Kritavarman pierced him with three shafts, Kripa with nine, and, O sire, Chitrasena, Vikarna and Bhagadatta

6. Each pierced Bhimasena with ten arrows separately. The ruler of the Sindhus pierced Bhimasena with three arrows.

7. Vinda and Anuvinda pierced the son of Pandu, with five shafts each; and Durnarsana pierced him with twenty shafts of exceeding sharpness.

8—9. Then, O mighty monarch, that slayer of hostile heroes, *vis.*, the heroic son of Pandu wounded, one after another, all those mighty car-warriors of the Dhritarastra host, of world-wide fame. He pierced Salya with seven arrows, Kritavarman with eight;

10. And, O Bharata, he cut in the middle Kripa's bow with arrows fixed on the string, in that battle. Then again he pierced the latter whose bow had been cut in twain with seven shafts.

11. He also wounded Vinda and Anuvinda with three shafts each, and Durnarsana with twenty and Chitrasena with five.

12. Then Bhima having pierced Vikarna with ten arrows and the ruler of the Sindhus with five, roared out in delight; and then again he pierced Jayadratha with three arrows.

13. Thereafter that foremost of car-warriors, that son of Gotami, taking up another bow and waxing wroth, pierced Bhima with ten shafts of great sharpness.

14. Then like a huge elephant pierced with the hook, the mighty Bhimasena, pierced with those ten arrows, was worked up with rage, O monarch,

15—16. And he pierced the son of Gotami with numerous arrows in battle. Then with three arrows, that one of effulgence like that of the Destroyer himself despatched to the regions of Death, the steeds and driver of the ruler of the Sindhus. Then that mighty car-warrior quickly jumping down from the car, the steed of which were slain,

17—18. Discharged sharp arrows towards Bhimasena in that battle. Then, O sire, with a couple of broad-headed arrows Bhima cut in twain the bow, O foremost of

the Bharatas, of the illustrious ruler of the Sindhus. Then the latter, O king, with his bow burst, his horses and charioteer slain, and deprived of his car,

19. Speedily ascended, O king, the chariot of Chitrasena. Then that son of Pandu achieved marvellous feats in that battle,

20. In as much as piercing all those mighty car-warriors with arrows and resisting them, he deprived, O sire, the ruler of the Sindhus, of his car, before the eyes of all on-lookers.

21. Then Salya did not tolerate the the prowess of Bhimasena; and fixing sharp arrows burnished of the forgers,

22. He pierced Bhima in battle, exclaiming 'Stay, Stay.' Then Kripa and Kritavarman, and the highly powerful Bhagadatta,

23. And Vinda and Anuvinda from Avanti, and Chitrasena, and Durnarsana Vikarna, the valiant ruler of the Sindhus,

24. All these subduers of foes, then quickly pierced Bhima (with arrows), for rescuing Salya. He (Bhima) also pierced them in return, each with five shafts,

25. He pierced Salya first with seventy shafts and again with ten shafts. Salya also first piercing him with nine arrows next wounded him with five.

26. Then he pierced Bhima's charioteer deeply into the vitals with a broad-headed shaft. Then the mighty Bhimasena, beholding his charioteer Visoka thus mangled,

27—29. Wounded the king of the Madras in the breast and arms with three arrows. He then also pierced other bowmen in that battle, each with three shafts, and then roared aloud like a lion. Then all those bowmen, fighting with care, pierced Pandu's son, versed in all modes of warfare, in his vitals, each with three shafts of keen points. Though thus deeply pierced that fierce Bowman Bhimasena was not pained in the least,

30. Like a mountain washed with thick shower of rain poured down by the clouds. Then possessed with anger that mighty car-warrior of the Pandavas,

31. Of illustrious fame, having pierced the king of the Madras with three shafts, wounded the ruler of the Pragjyotisas, O king, with hundred shafts in battle.

32. Then that high-famed warrior having pierced Kripa with many arrows, cut off the bow and the arrows of the illustrious descendant of the Satwata race,

33—34. With horse-shoe-headed arrow of great sharpness, displaying the while great lightness of hands. Then that afflicter of foes Kritavarman taking up another bow, struck Vrikodara between his two brows with a long and sharp shaft. Bhima then wounding Salya in battle with nine shafts wholly made of iron, pierced, Bhagdatta with three and Kritavarman with eight arrows, and each of the other warriors including the son of Gotami &c, with two shafts.

35. Those heroes also, O king, pierced him with exceedingly sharp arrows. Though thus pierced by all those mighty car-warriors with all kinds of weapons,

36—38. Yet regarding them as mere straws, he careered through the field without the least pain. Those foremost of car-warriors also patiently sped at Bhima sharp arrows by hundreds and thousands. Then the highly powerful heroic Bhagdatta let go his lance of great velocity and of a golden staff at that illustrious warrior Bhima. The mighty-armed king of the Sindhus hurled at the latter a lance and a battle-axe.

39—40. Kripa hurled at Bhima a Sataghni, and, O king, Salya a fierce dart; of the other warriors each, aiming at Bhima, forcibly let go five shafts whetted on stone. Then the son of the wind-god (Bhima), with a horse-shoe-headed arrow, cut that lance in twain.

41. He also severed that battle-axe as if it were sesamum stalk with three arrows; he broke into pieces the Sataghni with nine shafts furnished with wings of the feathers of *Kanka* birds.

42. Then Bhimasena ever proud in battle cut off every weapon into three parts; and he also pierced all those fierce bowmen opposed to him, each with three arrows.

43. Then when the combat was thus raging fiercely, Dhananjaya came there on his car, and beheld Bhima that mighty car-warrior,

44. Slay in battle his opponents and fight with them with his arrows. Then beholding those two illustrious sons of Pandu together,

45—46. Your warriors, all foremost of men, did not cherish any hope of victory then. Then Arjuna, who was proceeding desirous of slaying Bhishma, with Sikhandin before him, seeing Bhima fight with the ten mighty car-warriors of your army, confronted them in battle.

47. Then, O monarch, out of a desire for doing an act pleasurable of Bhima,

Vibhatsu pierced those heroes who had been so coolly fighting with Bhima in battle.

48. Thereupon king Duryodhana urged king Susarman for bringing about the slaughter of Arjuna as also of Bhima.

49. "Go you, O Susarman, speedily surrounded by a large host of your troops. Slay me these two sons of Pandu, viz., Dhananjaya and Vrikodara."

50. Hearing these words of the king, the chief of the Trigartas, the ruler of Prasthala, assailing the two bowmen Bhima and Arjuna,

51. Surrounded them on all sides with many thousand chariots. Then ensued a fierce battle between Arjuna and his opponents.

Thus ends the one hundred and fourteenth chapter, the prowess of Bhimasena in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXV.

(BHISMA-BADHIA PARVA)—

Continued.

Sanjaya said:—

1. Arjuna covered over with his arrows of straightknots that mighty car-warrior Salya who had been fighting very carefully.

2. He pierced Susarman and Kripa, each with three shafts; then in that battle, the ruler of the Pragjyotisas, Jayadratha, the ruler of the Sindhus,

3. Chitrasena, Vikarna, Kritavarman, Durmarsana and, O king, the foremost car-warriors from Avanti,

4. All these warriors were pierced each with three shafts winged with *Kanka* and peacock feathers, by the *Atiratha* Arjuna, who had been afflicting your army.

5. Then, O Bharata, Jayadratha who was riding on the car of Chitrasena, having pierced Partha in battle, pierced Bhima also with his arrows.

6. Salya and Kripa those foremost of car-warriors also pierced in battle, Jishnu with myriads of shafts. O king, each capable of penetrating into the very vitals.

7—8. Then, O ruler of men, your sons headed by Chitrasena, in that battle quickly pierced Bhima and Arjuna, O sire, each shooting five arrows of exceeding sharpness. Then these two foremost of car-warriors the

two illustrious descendants of the Bharata race, viz., the sons of Kunti,

9. Afflicted in battle the mighty division of Trigarta troops; thereupon Susarman pierced Partha in battle with nine swift-coursing arrows.

10—12. And then he roared out his fierce war-cry, striking terror into the heart of the enemy's host. Other heroic car-warriors pierced Bhimasena and Dhananjaya with straight-going exceedingly sharp arrows, all furnished with golden wings. Those two foremost descendants of the Bharata race, viz., the two sons of Kunti, sporting on their cars amidst those car-warriors, appeared beautiful, and resembled two enraged lions looking out for flesh amidst a herd of cows.

13. Cutting off the bows and arrows of the heroes in battle, those two fierce warriors began to fell the heads of men by hundreds.

14. Many cars were shattered; and steeds by hundreds were slain and in that fierce conflict, elephants with their riders fell on the ground by hundreds.

15. Here and there car-warriors and horse-men were slain; and many were seen to tremble on all sides.

16. The earth became strewn over with slain elephants, and mangled foot-soldiers and chargers, and with cars broken into splinters.

17. In that battle we beheld the marvellous prowess of the mighty Arjuna, in as much as, checking those heroes by his shafts, he slew troops by hundreds.

18. Then Kripa and Kritavarman, and Jayadratha the ruler of the Sindhus, and Vinda and Anuvinda from Avanti, did not abandon the fight.

19. Then the fierce Bowman Bhima and the mighty car-warrior Phalguna began to crush severely the dreadful army of the Kurus.

20. Thereupon, the rulers of earth quickly began to pour on the car of Dhananjaya thousands and thousands of arrows.

21. Then checking those mighty car-warriors with the net-work of arrows woven by himself, Partha began to despatch them to the regions of Death.

22. Then in that battle, the mighty car-warrior Salva inflamed with wrath, pierced, as if sporting, Jishnu on the breast with broad-headed and straight-knotted shafts.

23. Then Partha having cut off the former's bow and gloves with five arrows, pierced him in his vital parts with arrows of great sharpness.

24. Thereupon taking up another bow capable of bearing great strain, the ruler of the Madras waxing wroth, pierced Jishnu in battle,

25. With three arrows, and the son of Vasudeva with five and Bhimasena on the breast and arms with nine shafts.

26. Then, O monarch, Drona and the king of the Magadhas, both being commanded by Duryodhana, hied to that spot,

27. Where the two mighty car-warriors, Partha and Bhimasena, the sons of Pandu, had been slaughtering the mighty divisions of the Kourava host.

28. O foremost of the Bharatas, then Jayatsena in that battle pierced Bhimasena possessed of terrible weapon, with eight sharp arrows.

29. Then Bhima piercing him with ten shafts again pierced him with five, and he felled the latter's charioteer from his seat on the box of the car.

30. Then borne by the unrestrained steeds flying hither and thither, the ruler of the Magadhas was carried away from the field of battle even before the every eyes of the on-looking troops.

31. Then, O foremost of the Bharatas, Drona availing himself of an weakness of Bhima pierced the latter with eight keen-pointed darts whetted on stone.

32. Then, O Bharata, Bhima, that hero ever proud in battle, pierced his sire-like preceptor first with five broad-headed arrows and then with another sixty of the same.

33. Arjuna also having pierced king Susarman with many shafts of iron, began to scatter the latter's host like a tempest scattering mighty masses of clouds.

34. Thereupon, Bhishma, king Duryodhana himself, the ruler of the Kosalas and Vrihadvala, all excited with rage assailed in a body Bhimasena and Dhananjaya.

35. So also the Pandava heroes, Prisata's son Dhristadyumna and others, rushed against Bhishma who then resembled Death with mouth wide open.

36. Sikhandin also approaching the grandsire of the Bharatas delightedly rushed at him, harbouring no fear from that mighty car-warrior.

37. The Parthas accompanied by the Srinjayas, and headed by Yudhisthira himself, with Sikhandin at their van fought on with Bhishma.

38. Similarly all your warriors with Bhishma of regulated vows at their forefront fought with the Partha warriors headed by Sikhandin.

39. Then the contest that ensued between the sons of Pandu and the Kouravas for the conquest of Bhishma, became terrible to the extreme.

40. In that battle, O ruler of men, that may be compared to a game at dice, for the sake of victory or the reverse, Bhishma was the stake of your warriors.

41. Then, O foremost of kings, Dhristadyumna urged on the troops to assail Ganga's son exclaiming, "Fear not, O excellent car-warriors."

42. Hearing the words of their generalissimo, the division of the Pandavas disregarding their lives quickly rushed at Bhishma.

43. Like the banks receiving the surging waves of the mighty main, Bhishma also, O monarch, that foremost of car-warrior, received that assailing host of the enemy.

Thus ends the hundred and fifteenth chapter, the prowess of Bhima and Arjuna, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXVI.

(BHISHMA-BADHA PARVA.)—*Contd.*

Dhritarastra said:—

1. How, O Sanjaya, did the highly puissant son of Santanu, viz., Bhishma fight on the tenth day with the Pandavas and the Srinjayas?

2. How did also the Kurus, check the Pandavas in battle? Describe to me the fierce battle that Bhishma, that ornament of battle-field, fought with the foe.

Sanjaya said:—

3. I shall, O Bharata, rehearse to you as to how did the Kurus fight with the Pandavas, and how also did that battle rage.

4. Day after day, the irate mighty car-warriors of your army were conveyed to the regions of the departed by the excellent weapons shot by the diadem-decked Arjuna.

5. That conqueror of assembled enemies, viz., Bhishma, that foremost of Kuru heroes ever redeeming his vows, also destroyed the hosts of the Pandavas.

6. Beholding Bhishma fighting at the head of the Kurus and Arjuna at the head of Panchala troops, we were unable, O

afflicter of foes, to divine as to which side would be victorious.

7. Then in that battle on the tenth day when Bhishma and Arjuna confronted one another, the carnage that was caused was indeed terrible to the extreme.

8. Then Bhishma, the son of Santanu, that hero conversant with excellent weapons, slew, O afflicter of foes, many warriors by millions and thousands.

9. Many were the number of those unretreating heroes, whose names and designations and families were not known, who lay slaughtered by Bhishma on the field of battle.

10. Having consumed the Pandava ranks for ten days, the high-souled Bhishma, O afflicter of foes, became disregarding of his life.

11—12. Then wishing his quick slaughter at the face of the armies, and thinking—'I will no longer slay foremost of car-warriors in battle,'—your mighty-armed father Devavrata, addressing Yudhishthira who was then near him said these words:—

13. "O Yudhishthira, O very wise one, O you familiar with all the Sastras! Hear, O sire, I speak these words, that are fraught with moral teachings and that are capable of securing paradise for any one.

14. O Bharata, O sire, I am disgusted with this body of mine. I have passed my days in slaying numerous creatures in battle.

15. So if you desire to do me a good turn, strive your best for slaying me, placing the Panchalas and Srinjayas with Partha, before yourself."

16. Ascertaining that to be the desire of Bhishma, king Yudhishthira of unerring sight rushed against Bhishma in battle with the Srinjayas for his supporters.

17. Thereupon, O king, Dhristadyumna and Yudhishthira the son of Pandu, having heard those words of Bhishma urged on their forces saying:—

Yudhishthira said:—

18. Proceed, fight! conquer Bhishma in battle; you will be protected by Jishnu of unerring aim who is ever the conqueror of foes;

19. This fierce Bowman the son of Prishata the commander of our hosts and Bhimasena also, will assuredly protect you all in battle.

20. Ho Srinjayas, entertain no fear, of Bhishma in battle to-day! Placing Sikhandin in our van we will assuredly conquer Bhishma in battle."

Sanjaya said:—

21. Then on the tenth day, making all these arrangements, the Pandavas determined to conquer or to go to the regions of Brahma; and infuriate with rage, they encountered Bhishma.

22. Placing Sikhandin and Dhananjaya the son of Pandu at their head, they struggled arduously to overthrow Bhishma.

23. Then numerous heroic rulers of various countries commanded by your son, accompanied by their sons, and by their own mighty divisions,

24. As also your highly puissant son Dussasana supported by all his uterine brothers, then began to support Bhishma staying in the midst of the troops.

25. Then all your warriors placing before them Bhishma of regulated vows began to fight with the Parthas having Sikhandin at their van.

26. Then that hero having the ape as the device on his standard, placing Sikhandin before him and accompanied by the Chedis and Panchalas, rushed against Bhishma the son of Santanu.

27. The grandson of Sini fought with Drona's son, Dhristaketu with the descendant of Puru and Yudhamanyu with king Duryodhana and his ministers.

28. Then, O afflicter of foes, Virata supported by his division confronted Jayadratha with his troops, that heir of Vridhakshatra.

29. Yudhisthira encountered the king of Madras supported by his soldiers. Bhishma also, well protected, assaulted the elephant division of the enemy.

30. The prince of the Panchalas wrought up with rage and supported by his uterine brothers rushed against Drona's son invincible, irresistible, and foremost of all wielders of weapons.

31. That subduer of enemies, viz., prince Vrihadvala, confronted Subhadra's son who bore the device of a lion on his standard and whose flag resembled a shaking *Karnikara* flower.

32. Then your sons accompanied by other monarchs, fell upon Sikhandin and that son of Pandu namely Dhananjaya, desirous of slaying them both.

33. Then when the fighters of the two hosts rushed impetuously against one another in that terrible combat, the earth shook underneath their tread.

34. Beholding Santanu's son in battle, the divisions of your army and those of the enemy clashed against one another, O Bharata.

35. Then when, infuriated, those two hosts rushed against one another, terrible was the din that filled all the different quarters of the earth, O Bharata.

36. And the din become still more awful being aggravated by the blare of conchs and the sound of drums and the roars of elephants and the war-cries of the troops.

37. Then the radiance emitted from the bracelets and diadems of all the royal warriors—radiance resembling the splendour of the sun or the moon—become bedimmed.

38. Clouds of dust were raised in which played the lightning consisting of the flashes of weapons. The twang of bows also became tremendous.

39. The whizzing of arrows, the blare of conchs, the loud sound of the drums, and the clatter of cars of the warriors of both the hosts were indeed awful.

40. The sky over the head of the two armies assumed a lowering aspect in consequence of the numerous darts, javelins, lances and arrows shot and hurled by them.

41. In that dreadful battle, car-warriors and horsemen, smote down one another. Elephants crushed elephants, and foot-soldiers slew foot-soldiers.

42. Then, O foremost of men, like the fight between two hawks for a piece of meat, the fight, for the sake of Bhishma, between the Pandavas and the Kurus, become very awful.

43. Then dreadful was the encounter in that battle between those two armies, each desirous of slaughtering and gaining victory over its rival.

Thus ends the hundred and sixteenth chapter, the advice of Bhishma, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXVII.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said:—

1. Then for the sake of Bhishma's slaughter, the highly powerful Abhimanyu, O mighty monarch, engaged with your son supported by his large division.

2. Thereupon king Duryodhana waxing wroth, pierced Krishna's nephew on the breast first with nine arrows of straight-knots, and then again with three shafts.

3. Then in that battle, Krishna's nephew, inflamed with wrath, let go at the car of

Duryodhana his lance that looked like the sister of Death himself.

4. Your son that mighty car-warrior, O ruler of men, with a horse-shoe-shaped arrow cut off in two that dreadful lance coursing swiftly towards himself.

5. Then the battle that raged between the two horses became awful and admirable to look at; and, O Bharata, it was gratifying to the senses and applauded by the rulers of earth.

6. The two heroes, viz., the son of Subhadra and the chief of the Kurus, fought fiercely with one another, the former for bringing about the slaughter of Bhishma and the latter for gaining victory over Arjuna.

7. Then that afflicter of foes, viz., Drona's son that foremost of Brahmanas encountering Satyaki in battle and waxing wroth, pierced the latter on the breast with a long shaft.

Then that grandson of Sini also possessed of generous heart, with nine shafts winged with *Kanka* feathers, pierced the preceptor's son, O Bharata, in all his vital parts.

9. Thereupon Ashwathaman pierced Satyaki in that battle, first with nine shafts, and next with thirty more on the breast and the arms.

10. Then that illustrious descendant of the Satwata race that great bowman thus deeply pierced by the son of Drona struck the latter with three shafts in return.

11. The mighty car-warrior, the descendant of the Kuru having covered that fierce, bow-man, viz., Dhristaketu with his shafts, wounded the latter on many parts of his body.

12. Similarly the mighty car-warrior Dhristaketu endued with great might, pierced in that battle that descendant of Kuru with three hundred shafts of great sharpness.

13. Thereupon the descendant of Puru, that mighty car-warrior, having cut off the bow of Dhristaketu uttered a loud roar and pierced the latter with many sharp arrows.

14. The latter then taking up another bow, wounded, O king, that descendant of Puru, with seventy-three sharp shafts whetted on stone.

15. Then those two fierce bow-men, both mighty car-warriors, and of gigantic proportions pierced each other with their thick arrowy showers.

16. Then, O Bharata, those two heroes waxed up with rage, having cut off one another's bow and slain one another's steeds, and being thus deprived of the use

of their cars, rushed against one another for fighting with the sword.

17—18. Then, O king, taking up two resplendent shields, made of bull's hide, and embossed and decked with hundred beautiful stars and moons on the ground, as also taking up two swords of dazzling effulgence, those two warriors assailed one another, like two lions, in the deep woods, both striving to consort with the same lioness in her season.

19. Longing to get near each other, they wheeled and moved, displaying various charming circles and various forward and backward movements.

20. Then the wrathful descendant of Puru, with his huge sword, struck Dhristaketu on the frontal bone, saying at the same time 'Stop, stop.'

21. The ruler of the Chedis also, with the sharp end of his mighty sword, wounded that descendant of Puru, that foremost of men, on his shoulder joint.

22. Then, O mighty monarch, those two subduers of foes, rushing against one another in that fierce combat, fell down, overthrown by one another's velocity,

23. Thereupon your son Jayatsena taking up the descendant of Puru carried him away from the field of battle on his own vehicle.

24. The highly powerful son of Madri, viz., Sahadeva, possessed of great prowess and heroism bore away Dhristaketu from the field on his own car.

25. Chitrasena having pierced Susarman with many iron shafts, again pierced him with sixty and again with nine shafts.

26. Susarman also waxing wroth in battle, O ruler of men, pierced your son with sets of ten sharp arrows each time.

27. He also pierced Chitrasena, O king, with nine shafts of depressed knots; then the latter inflamed with rage in battle pierced the former in return (with many shafts compassing the death).

28. Then in that conflict for Bhishma O king, Subhadra's son, acquiring great fame and honour fought with prince Vrihadvala,

29. Displaying his prowess, for helping his father Arjuna then rushing at the car of Bhishma. Then the ruler of the Kosalas having pierced Arjuna's son with five darts made of iron,

30. Once more pierced him with twenty shafts of straight-knots. Then Subhadra's son pierced the ruler of the Kosalas with eight iron-made darts.

31. But he could not make the latter tremble in battle before him, and so again pierced him with many arrows. Then the son of Phalguna cut off the bow of the Kosala king once more ;

32. And he struck him with thirty shafts furnished with wings of the *Kanka* feather. Thereupon that prince Vrihadvala taking up another bow,

33—34. And waxing irascible, pierced with many an arrow the son of Phalguna. Indeed, O afflicter of enemies, the battle, that took place for the sake of Bhishma, between them both, O king, inflamed with anger and both well-versed in all manner of warfare, was like that between Vali and Vasava in the days of yore on the occasion of the war between the celestials and the Asuras.

35. Bhimasena then fighting with the elephant division looked highly beautiful, like the wielder of the thunderbolt himself running upon the mountains.

36. Those elephants, huge-bodied like the hills, being thus slaughtered in battle fell down on the earth in large numbers, filling the earth with their roars.

37. Those elephants prodigious like hills and resembling broken heaps of antimony appeared beautiful, as they lay prostrate, like so many mountains covering the earth's surface.

38. Then king Yudhisthira that great bowman, protected by a mighty division encountering the Madra king in battle began to afflict him sorely.

39. The highly powerful ruler of the Madras also, for the sake of rescuing Bhishma began to afflict that mighty car-warrior the son of Dharma in battle.

40. The king of the Sindhus having pierced Virata with nine shafts of straight-knots once more pierced him with thirty shafts of keen edges.

41. Then Virata also that leader of a division, O king, in return pierced the ruler of the Sindhus with thirty sharp arrows between his breast.

42. Then those two kings of the Matsyas and the Sindhus, both of charming appearance and both furnished with beautiful armours, weapons and standards, and both wielding excellent bows and swords, appeared highly resplendent.

43. Then Drona being engaged in that dreadful battle with the son of the Panchala king, fought on fiercely with arrows of close knots.

44. Then Drona, O mighty monarch, having cut off the mighty bow of Prisata's

son, pierced the latter with a set of fifty shafts.

45. Then that slayer of hostile heroes namely Prisata's son, took up another bow, and then he hurled at Drona a terrible mace resembling the bludgeon of Death himself.

46. Then Drona with fifty shafts, in that battle repulsed that mace decked with plates of gold as it flew swiftly towards himself.

47. Then, O king, that mace cut into fragments by the arrows shot from Drona's bow, and splintered and shattered into pieces, fell down on the surface of the earth.

48. Beholding his mace thus destroyed that afflicter of foes, viz., the son of Prisata hurled at Drona his lance, excellent, and made of iron.

49. Drona, O Bharata, cut off that lance with nine arrows in the battle ; and he then began to afflict the great bowman, viz., Prisata's son in battle.

50. Then, O mighty monarch, for the sake of Bhishma, raged the fierce battle between Drona and Prisata's son,—battle that was dreadful to the extreme and terrible in its aspects.

51. Then Arjuna sighting the son of Ganga rushed at him discharging sharp arrows, like an infuriate elephant rushing in the woods at a compeer in the same state.

52. The highly puissant king Bhagadatta confronted Arjuna, and held the latter in check with a thick shower of arrows.

53. Thereupon Arjuna pierced the elephant of Bhagadatta rushing towards himself in battle, with many keen-pointed and iron-made arrows, all bright as silver.

54. The son of Kunti, O king, urged on Sikhandin, saying "Advance, advance upon Bhishma and slay him."

55. Thereupon, O elder brother of Pandu the ruler of the Pragjyotisas abandoning Pandu's son in battle, rushed swiftly, O king, towards the chariot of Drupada.

56. Thereat Arjuna, O mighty monarch, quickly advanced towards Bhishma, with Sikhandin in front of him, and then there raged a (dreadful) fight.

57. Thereupon, in that battle your warriors, uttering fierce yells, rushed quickly at the son of Pandu. Then all this appeared marvellous.

58. Then, O ruler of men, the army of your sons consisting of various divisions, Arjuna began to scatter away like a strong gale scattering away clouds in the welkin.

59. Then Sikhandin confronting the grandsire of the Bharatas, pierced patiently the latter with myriads of shafts.

60. Then Bhishma began to consume the Kshatriyas in battle, like a fire, having his chariot for its fire-chambers, his bow for its flames, his swords, lances and maces for its fuel and his numerous shafts for its dreadful scintillations.

61. Just as a conflagration fed with a constant supply of fuel leaps from house to house being aided by a breeze, so also did Bhishma then burn the hostile troops displaying his weapons of celestial make.

62. Then that mighty car-warrior Bhishma, holding in check the division of the son of Pandu (Arjuna), slew those Somakas in battle who followed Partha,

63. With arrows furnished with golden wings and of great sharpness and depressed knots; and he filled the points cardinal and subsidiary of the compass with the echoes of his war-cries.

64. He dislodged car-warriors from their cars, and felled, O king, horsemen with their chargers; he also made the mighty car-division look like Palmyra groves, with trees deprived of their leafy heads.

65. Then Bhishma that foremost of all wielders of weapons deprived, O king, the cars, the chargers and the elephants, of their respective riders, in that battle.

66. The troops then, O king, began to tremble, hearing the twang of his bow-string and the slap of his palms, that resembled the thunder itself.

67. Indeed, O lord of men, the arrows of Bhishma did never fail to hit their marks. Shot from his bow, the arrows did not stick merely on the skin of warriors and animals.

68. Then, O king, O ruler of men, we beheld cars deprived of their riders, dragged on all side, with the velocity of the wind by the fleet steeds that were yoked to them.

69—71. Full fourteen thousand high-famed mighty car-warriors of illustrious extraction, ready to sacrifice their lives in battle, and unretreating and heroic, and owner of standards adorned with gold, all belonging to the race of the Chedis, the Kasis and Karushas, confronting the heroic Bhishma who then appeared like Death himself with mouth wide open, were swiftly despatched to the other world with all their cars, elephants and chargers. There was

not a single mighty car-warrior, O king, among the Somakas,

72—73. Who having confronted Bhishma in that battle, was able to return alive from the engagement. Beholding all those warriors despatched to the domain of the lord of the departed, people then thought high of Bhishma's prowess. No car-warrior then ventured to encounter that hero.

74. Save and except that heroic son of Pandu, owning cream-coloured steeds, and having Krishna for his charioteer, and that prince of the Panchalas, Sikhandin of immeasurable energy.

Thus ends the hundred and seventeenth chapter, the dreadful battle and carnage, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXVIII.

(BHISMA-BADHA PARVA.)—*Contd.*

Sanjaya said:—

1. Then, O foremost of men, Sikhandin having encountered Bhishma in battle, pierced the latter on his breast with ten broad-headed shafts of great sharpness.

2. Then the son of Ganga looked at Sikhandin with his eyes blazing in rage, and, O Bharata, he seemed to burn the latter by his glance only.

3. But, O king, remembering his femininity, Bhishma did not wound him before the eyes of all in that battle. The latter however comprehended it not.

4. Therefore, O monarch, Arjuna said to Sikhandin, "swiftly rush at the grandsire and slay him.

5. What is that you want to speak, O hero? Slay the mighty car-warrior Bhishma, I do not see a man in the whole army of Yudhishthira,

6. Who is able to fight with Bhishma in battle, except yourself, O best of men? This I say to you forsooth."

7. Thus spoken to by Pritha's son, O foremost of the Bharatas, Sikhandin speedily covered the grandsire with arrows of various description;

8. But disregarding those arrows, your sire Devavrata, wrought up with wrath engaged to fight with Arjuna by means of his shafts.

9. That mighty car-warrior also despatched the forces of the Pandavas to the other world, O sire, with his sharp-pointed shafts.

10. On the other hand, O king, the sons of Pandu, supported by mighty divisions covered Bhishma over, like clouds covering the orb of the day.

11. Then, O foremost of the Bharata, that chief of the Bharatas thus surrounded on all sides, began to consume those heroes in battle like a raging conflagration burning the woods.

12. Then we beheld the wonderful prowess of your son as much as he simultaneously fought with Arjuna and protected the grand-sire.

13. Then all people were gratified with the feat achieved by your high-minded son Dussasana wielding his bow;

14. For then he, single-handed, fought with the Pandavas including Arjuna himself; he then fought so fiercely that the Pandavas were unable to resist him.

15. In that battle car-warriors were deprived of their cars by Dussasana; mighty horse-men and highly powerful elephant-riders,

16. Mangled with his shafts, fell down on the surface of the earth. Huge-tusked elephants afflicted with arrow-wounds ran in all directions.

17. Just as fire fed with fuel fiercely blazes forth with terrible flames, so did your son consume the troops of the Pandavas.

18. None of the heroic car-warriors of the Pandava host, O Bharata, was then able to vanquish, nay to encounter, that warrior of gigantic stature,

19. Except Arjuna the son of the great Indra, having white steeds and owning Krishna for his charioteer. Then, O king, the ever-victorious Arjuna defeating Dussasana in battle,

20. Rushed against Bhishma even before the very eyes of the people assembled there. Though vanquished, your son then depending greatly upon the strength of Bhishma's arms,

21. Furiously fought with the Pandavas comforting his own troops at the same time. Arjuna also, O king, engaged in battle appeared very beautiful.

22. Sikhandin also, O monarch, pierced the grandsire in battle with sharp arrows, of which the touch resembled that of the bolt of heaven and which were mortal like the virulent venom of snakes.

23. These shafts, O ruler of men, did not cause any the slightest pain to your father, and then the son of Ganga received those arrows with a smile.

24. Just as a man burning with thirst eagerly welcomes a shower of rain, so did also the son of Ganga receive the shower of arrows discharged by Sikhandin.

25. Then, O mighty monarch, the Kshatriyas beheld Bhishma look terrible, as he consumed the ranks of the high-souled Pandavas.

26. Then your son commanded, O sire, all your troops saying:—"Assail from all sides the heroic Phalguna.

27. The valiant Bhishma conversant with all duties will protect us in battle." Then those troops of yours dismissing all fears fought on with the Pandavas.

28. (Again did Duryodhana say) "Yonder is Bhishma, with his tall standard marked with the device of a golden palmyra, striving for saving the honour and armours of all the Dhritarastra warriors.

29. Even the celestials striving vigorously cannot overcome the mighty and high-souled Bhishma in battle, what to speak of the sons of Pritha who are mere mortals.

30. Therefore, O warriors, do you not run away getting Phalguna as an adversary in battle. I myself, putting forth my best energies, shall this day battle against the Pandavas,

31. United with all these rulers of earth, all exerting their best in battle." Hearing those words of your son wielding the bow,

32. All the valiant and highly powerful warriors wrought up with rage, belonging to the clans of the Videhas, the Kalingas, the Daserakas, and many other tribes,

33. Fell upon Arjuna in battle. The Nishadas, the Souviras, the Valhikas, the Daradas, the Westerners, the Northerners and the Malavas,

34. Abhishas, the Surasenas, the Sivas, the Vasatis, the Salavas, the Sakas, the Trigarttas, the Ambhasthas with the Kekayas,

35—38. Then rushed upon the son of Pritha like a flight of insects rushing at the flames of a fire. Then, O mighty monarch, that highly powerful hero Dhananjaya, always dreaded in battle, invoking celestial weapons, fixed them on his bowstring, and aiming them at those hundreds of enemy's divisions of car-warriors swiftly consumed them all, by means of those powerful darts of great velocity, like fire burning down a flight of insects. Then the bow Gandiva of that resolute bowman appeared resplendent as he shot myriads upon myriads of arrows from it. Then, O mighty monarch, those Kourava warriors with their tall standards splintered into pieces,

39-41. Ventured nor, even in a body, experienced against Arjuna owning the standard marked with the device of an ape. Afflicted with shafts by the diadem-decked Arjuna, car-warriors fell with their standards, horse-riders with their horses and elephant-riders with their elephants. Then the earth became soon covered with divisions of kings flying in all directions in consequence of the shafts shot by the arms of Arjuna. Then having completely crushed the enemy's ranks, the son of Pritha,

44. Sped numerous shafts at your son Dussasana. Those iron-tipped arrows, having pierced Dussasana.

43. Penetrated the earth like so many snakes entering their holes in ant-bills. Then Arjuna slew the steeds and charioteer of the latter.

44. Then that valiant hero deprived Vivinsati of his car with twenty shafts and wounded the latter with five shafts of straight knots.

45. Then the son of Kunti, owning white steeds, having pierced Kripa, Vikarana, and Salya with many iron arrows, deprived them of their cars.

46. Thus deprived of their chariots, O sire, Kripa, Salya, Dussasana, Vikarana and Vivinsati,

47. All fled away from the field of battle being completely worsted by Savyasachin. Then, O foremost of the Bharatas, having vanquished the mighty car-warriors at the forenoon,

48. Partha then blazed forth in battle like fire without even one curl of smoke. He then, in consequence of his pouring arrowy showers, looked like the sun scattering his myriad rays in all directions.

49. He felled also, O mighty monarch, many rulers of the earth all mighty car-warriors, having compelled them to turn their faces away from the field of battle.

50. Then, O Bharata, between the armies of the Kurus and the Padavas, he caused a mighty river of bloody current to flow.

51. Large bodies of elephants, steeds and car-warriors were slain by car-warriors; and many were the car-warriors slain by elephants and many the horse-men slain by foot-soldiers.

52. In all directions then fell many heads and bodies cut in the middle, of car-warriors, horsemen and elephant-riders.

53. The field of battle, O king, became strewn with fallen and falling bodies of many

royal car-warriors even then decked with bracelets and graced with car-rings.

54. The field was also covered over with many bodies mangled by car-wheels and trampled upon by elephants. Foot-soldiers, and horsemen with their chargers fled away in all directions.

55. Elephants and car-warriors left in all directions. Many were the gore of elephants; horses and car-warriors, appeared beautiful like the autumnal sky covered with specks of red cloud.

57. Dogs, crows, vultures, wolves, and jackals and other beasts set up loud yells, at the sight of food that was then before them.

58. Then, when Rakshasas and evil spirits were seen to roar there, various kinds of winds began to blow in all directions.

59. Strings of gold and precious standards were seen suddenly to be fluttered by the wind, and began to tremble.

60. Thousands of white umbrellas and many mighty car-warriors with their standards, were seen strewn on the surface of the earth.

61. Thereupon, O mighty monarch, Bhishma having invoked into existence a celestial weapon rushed at the son of Kunti even before the very eyes of all bowmen.

62. Then clad in mail Sikhandin confronted him rushing in battle. Whereupon Bhishma withdrew that dart resembling fire itself.

63. Meanwhile Kunti's son owning white steeds having confounded the grand sire began to slaughter your forces.

Thus ends the hundred and eighteenth chapter, the fierce battle and carvange, in the Bhishma-vadha of the Bhishma Parva.

CHAPTER CXIX.

(BHISMA-VADHA PARVA)-

Continued

Sanjaya said:-

1. When the division of the two armies strong in numbers and arranged in order of battle, met one another, all the unretreating heroes, O Bharata, then rushed to battle keeping in view the regions of Brahma.

2. In that pell-mell fight, neither similar divisions fought with their similars, nor car-warriors with car-warriors, nor foot-soldier with their foot-soldiers.

3. Horsemen then fought not with horsemen and elephant-riders fought not with other elephant-riders. But like men siezed with fury, O Bharata, they indiscriminately slaughtered one another, O monarch, in that battle.

4. Fierce and great was the carnage that then spread itself among the ranks of the two armies, as men and elephants, by hundreds, were scattered slain in all directions.

5. In that fierce battle the slaughter was indiscriminate. Then, O Bharata, Salya, Kripa, Chitrasena,

6. Dussasana and Vikarna, all riding on resplendent chariots, and all mighty heroes, made the host of the Pandavas tremble in battle before them.

7. The army of the Pandavas thus slaughtered by those high-souled warriors, was caused to wheel in various motions, like a bark tossed by the wind on the waters (of the sea).

8. Just as bleak wintry cold penetrates into the very vitals of the kine, so did then Bhishma cut the army of the sons of Pandu to the very quick.

9. Then many elephants of your army looking like newly-formed clouds, were felled by the high-souled son of Pritha in that battle.

10. The leaders of hosts of combatants were then seen to be crushed and mangled by the son of Pritha with his arrows and lances shot by thousands.

11—12. Mighty elephants fell there setting up loud yells of agony and distress. The field of battle then looked beautiful being strewn over with the ornament-decked bodies of slain warriors of high soul, as also with their heads graced with ear-rings. In that conflict, O monarch, so destructive of mighty heroes,

13—14. When both Bhishma, and Dhananjaya the son of Pandu were displaying their prowess, your sons beholding the grandsire strive vigorously in battle, O king, rushed at the head of their troops. Desirous of death in battle, and looking upon heaven as their final goal,

15. They rushed against the Pandavas in that battle destructive of many heroes. The Pandavas also, O monarch, remembering the diverse woes and hardships

16. Inflicted, O ruler of men, on them by you and your son and dismissing all fears, and desirous of attaining to the regions of Brahma,

17. Cheerfully fought on with your troops and your sons. Then that mighty

car-warrior the commander of the Pandava host addressing his troops said :—

18. "Rush you, O Somakas, together with the Srinjayas at the son of Ganga." Hearing those words of their commander-in-chief, the Somakas and the Srinjayas,

19. Though afflicted with showers of arrows rushed at the son of Ganga. Thus assailed, O king, your father, the son of Santanu,

20. Influenced by wrath fought with the Srinjayas. To your highly renowned father, O sire, in the days of yore, the intelligent Rama,

21. Imparted a lesson in the use of weapons that were capable of destroying the hostile ranks. Depending upon that instruction of his and thinning the ranks of the enemy,

22. The old grandsire of the Kurus, viz., Bhishma that slayer of hostile heroes day after day slaughtered ten thousand warriors belonging to the Pandava host.

23. On that the tenth day of the battle, O foremost of the Bharatas, from among the Matsyas and the Panchalas, Bhishma, single handed,

24. Having slain ten thousand elephants, slew also seven mighty car-warriors. Then the great grandsire also slew five thousand car-warriors.

25. In that fierce battle in addition to all this, fourteen thousand foot-soldiers, one thousand elephants, and ten thousand steeds

26. Were slain, O ruler of men, by your father through his superior education. Then reducing in number all the divisions led by rulers of earth,

27. Bhishma slew Satanika the dear-loved brother of Virata. Having slain Satanika in battle, the valiant Bhishma

28. Felled thousand royal warriors with broad-headed shafts. All those Kshatriyas of the Pandava host, that followed Dhananjaya,

29—30. Approaching Bhishma, were despatched to the abode of Death. Thus covering the ten points of the compass with the net-work of his arrows, as also the army of the Parthas, Bhishma remained the master of the situation. On that the tenth day of the battle, achieving marvellous feats,

31. Bhishma stayed between the two armies, holding his bow and arrows in his hands. O king, then none of the royal warriors were able to look at him,

32. Who then resembled the summer sun scorching the world from the meridian. Just as in the days of yore, Sakra afflicted the hosts of the Daityas,

33. So did, O Bharata, Bhishma then afflict the ranks of the Pandavas. Then beholding Bhishma thus display his prowess in battle, the slayer of Madhu,

34. That son of Devaki, joyfully addressed Dhananjaya saying :—"Yonder is Bhishma, the son of Santanu staying between the two armies.

35. Slay him by putting forth your prowess, and victory will be yours. Check him through your prowess even there where he is penetrating our ranks.

36. None among us, O lord, is capable of bearing the shafts of Bhishma save and except your mighty self." Then, O king, thus urged on, Dhananjaya owning a standard bearing the device of an ape,

37—38. Rendered Bhishma with his standard, chariot and horses, invisible by his shafts. Then that foremost of the Kuru chiefs (Bhishma) also, with the shower of his own arrows scattered the arrowy down-pour discharged by that son of Pandu. Thereupon the king of the Panchalas, and the valiant Dhristaketu,

39. Pandu's son Bhimasena, Prisata's son Dhristadyumna, the twins Nakula and Sahadeva, Chekitana, the five Kekaya brothers,

40. The mighty-armed Satyaki, the son of Subhadra, Ghatatka, the sons of Drupada, Sikhandin, the highly powerful Kuntivoja,

41. Susarman, and Virata, these and many other mighty heroes of the Pandava host were then afflicted by the shafts of Bhishma.

42. Then from the ocean of grief in which they were sunk, they were rescued by Phalguna. Thereupon grasping an excellent weapon Sikhandin

43. Assailed Bhishma, being protected by the diadem-decked Arjuna. Then slaying all the followers of Bhishma, and knowing what should be done in battle after what,

44. The unvanquished Vibhatsu rushed even at Bhishma himself. Then Satyaki, Chekitana, Dhristadyumna of the Prisata race,

45. Virata and Drupada, the two sons of Madri begotten by Pandu, all rushed against Bhishma, their attack being covered by the firm Bowman Arjuna.

46. Then in that battle, Abhimanyu and the five sons of Draupadi all with weapons upraised rushed against Bhishma.

47. All those firm bowmen, never receding from the fight, pierced Bhishma on many parts of his body with arrows steadily directed.

48. Then baffling all those arrows shot by those foremost rulers of earth, that warrior of undepressed soul (Bhishma) penetrated into the ranks of the Pandavas.

49. The grandsire then repulsed all those arrows as if in sport. He did not aim any shaft at the prince of the Panchalas, but laughingly looked at him now and then.

50. Remembering Sikhandin's femininity Bhishma sped not a single arrow at the former. But that mighty car-warrior then slew seven of the best car-warriors of Drupada's division.

51. Then as the Matsyas, the Panchalas and the Chedis rushed against that single-handed warrior, loud became the din and confusion that then arose.

52. Then like clouds covering the sun, all those heroes, O afflicter of foes, covered on all sides with foot-soldiers, horse-men and car-warriors and with a net-work of arrows,

53. That single-handed son of Bhagirathi, viz., Bhishma, who was then scorching the foe in battle. Then in that battle between Bhishma on one side and all the Pandava heroes on the other—battle that resembled the one between the gods and the Asuras—Kiritin placing Sikhandin in front of him began to pierce Bhishma,

Thus ends the hundred and nineteenth chapter, the prowess of Bhishma, in the Bhishma-budha of the Bhishma Parva.

CHAPTER CXX.

(BHISMA-BADHA PARVA.)—Contd.

Sanjaya said :—

1. Thus all the Pandavas, placing Sikhandin before them and surrounding Bhishma on all sides began to pierce him in battle.

2. Then with terrible *Sataghnis*, with bludgeons, battle-axes, maces, mallets, thick short clubs, and lances, and other missiles,

3. With arrows furnished with golden wings, with darts, javelins and *Kampanas*, with *Narachas*, *Vatsadantas*, and *Blusundis*,

4. The Srinjayas united together began to wound Bhishma in battle. Then when his armour was shattered and he himself overwhelmed with many arrows.

5-7. Bhishma experienced no pain, pierced though he was to the very vitals. On the other hand Bhishma then appeared fearful to his enemies like the all-destructive fire at the expiration of a Yuga,—fire, whose flames were constituted by his effulgent arrows and bow, whose (friendly) gale was constituted by the vibrations of air produced by the shafts shot by him, whose heat was constituted by the clatter of his car-wheel, whose splendour was constituted by his mighty weapons, tongues by his variegated bow and fuel by the destruction of heroes. Wheeling in the midst of those car divisions, he sometimes came out of the press,

8. And sometimes again was seen to career rapidly through them. Thereafter without regarding the king of the Pan-chalas and Dhristaketu,

9-11. Bhishma, O rule of men, penetrated into the very heart of the Pandava ranks. Then with arrows of excellent make and great sharpness, all capable of penetrating all kinds of armour and producing great whizz, and charged with great velocity, Bhishma pierced deeply the following six car-warriors, viz., Satyaki, Bhima, Dhananjaya the son of Pandu, Drupada, Virata, and Dhristadyumna of Prisata's race. These mighty car-warriors also resisting those sharp arrows shot by Bhishma,

12. Pierced him with force, each shooting ten arrows. Those dreadful arrows which that mighty car-warrior Sikhandin shot,

13. And which were furnished with wings of gold and whetted on stone, quickly penetrated the body of Bhishma. Thereupon the diadem-decked Arjuna waxing wroth rushed at Bhishma,

14. And placing Sikhandin before him, he cut off the bow of the latter. Then the following seven mighty car-warriors did not brook that cutting off of Bhishma's bow, warriors namely,

15. Drona, Kritavarman, Jayadratha the ruler of the Sindhus, Bhurisravasa, Sala, Salya, and Bhagadatta.

16. These seven car-warriors waxing irascible and displaying weapons of celestial make rushed against the diadem-decked Arjuna.

17. Indeed excited to the highest pitch of fury they fell upon that son of Pandu shrouding him (with those arrows). Great

was the din that arose as they rushed against Phalguna's chariot.

18. Hearing that dreadful din, the mighty car-warriors of the Pandava host rushed to battle desirous of rescuing that foremost of the Bharatas, viz., Phalguna.

19. Then Satyaki, Bhimasena, Prisata's son Dhristadyumna, both Virata and Drupada, the Rakshasa Ghatatkacha,

20. The enraged Abhimanyu, all these seven warriors seized with fury and wielding variegated bows rushed to battle, at the top of their speed.

21. Then, O foremost of the Bharatas, like the battle between the celestials and the Danavas, the battle between those seven car-warriors of each army raged fiercely causing the hair to stand erect.

22. In that battle, protected as he was by Dhananjaya, that excellent warrior Sikhandin, with ten shafts pierced Bhishma whose bow had been cut off.

23. He then pierced the latter's charioteer with ten shafts and with another one shaft cut off his standard. Then Ganga's son took up another bow of superior toughness.

24-25. But that again was cut off with three sharp shafts by Phalguna. Thus that scorcher of foes that son of Pandu namely Savyasachin, excited with wrath again and again cut off all the bows that Bhishma took up. Then excited with wrath in consequence of his bows being cut off and licking the corners of his mouth,

26. Bhishma took up a lance with lightness, that was capable of rending even the breasts of mountains; and inflamed with rage he hurled that lance at the car of Phalguna.

27. Beholding that lance course towards himself like the blazing bolt of Heaven, the son of Pandu took up five sharp broad-headed arrows.

28. Then, O foremost of the Bharatas, inflamed with rage, Arjuna with those five arrows, splintered into five fragments that lance hurled with strength of Bhishma's arms.

29. Then shattered by the wrathful Arjuna decked with a diadem, that lance fell down like forks of lightning torn away from large masses of clouds.

30. Beholding his lance severed, Bhishma became inflamed with rage; and that hero that subduer of hostile cities began to think with the help of his understanding thus:—

31. "I can slay even with a single bow all these Pandavas, if the highly powerful Visaksena (Krishna) be not their protector.

32. I shall not fight with the Pandavas for two reasons, viz., for the unslayableness of the Pandavas and for the femininity of Sikhandin.

33. Formerly on the occasion of his marrying Kali, my father gratified with me, accorded me two boons, viz., death at my pleasure, and unslayableness in battle.

34. I now think that the proper time for my death has arrived." Ascertaining this to be the intention of Bhishma of immeasurable energy,

35. The *Rishis* and *Vasus* stationed in the firmament then thus addressed Bhishma saying:—"What you have resolved upon O sire, is also our dear will.

36. Therefore, O monarch, follow up in action what you have resolved; and withdraw your heart from fight." At the conclusion of these words there began to blow an auspicious breeze,

37. Fragrant and moistened with sprinkles of water, from all directions. Celestial drums were also sounded emitting great din.

38. And, O sire, over Bhishma fell a shower of blossoms. As those *Rishis* and *Vasus* spoke, O king, none heard then

39. Save the mighty-armed Bhishma and myself through the prowess of the sage (Vyasa). O ruler of men, great was the flurry that was then found among the Gods,

40. As they thought of the fall of Bhishma, that favourite of all the worlds. Then hearing those words of the celestials, that hero of great ascetic wealth, viz.,

41. Santanu's son Bhishma assailed not Vibhatsu, although he was then being pierced by sharp shafts capable of penetrating through all armours,

42. Then, O mighty monarch, Sikhandin inflamed with wrath struck the grandsire of the Bharatas on the breast with nine shafts of great sharpness.

43. Then, O mighty monarch, Sikhandin inflamed with wrath struck the grandsire of the Bharatas on the breast with nine shafts of great sharpness.

44. Then smiling and stretching his bow Gandiva, Vibhatsu wounded Ganga's son with twenty-five short thick shafts.

45. Then again under the influence of wrath, Dhananjaya pierced him quick on all parts of his body and to the vitals, with one hundred shafts more.

46. Thus pierced by many other warriors with thousands of arrows, the mighty car-warrior Bhishma pierced them all in return quickly with his own arrows.

47. Then Bhishma of prowess unfailing in battle, with his own shafts of depressed knots simultaneously baffled all these arrows shot by the hostile warriors.

48. Those arrows furnished with golden wings and whetted on stone that Sikhandin the mighty car-warrior shot at him could not produce any the slightest pain to him.

49. Thereupon inflamed with wrath the diadem-decked Arjuna placing Sikhandin before him rushed at Bhishma and cut off the latter's bow.

50. Then he pierced Bhishma with ten arrows and with another cut down the latter's standard; then with ten other arrows he caused Bhishma's charioteer to tremble.

51—52. Then that son of Ganga took up another bow of great toughness. Then in that battle, within a twinkling of the eye, Arjuna cut off with three sharp broad-headed arrows that bow as soon as it was taken up. Thus Arjuna cut off successively all the bows that the son of Ganga took up one after another.

53. Thereupon Bhishma the son of Santanu did no longer assail Vibhatsu; then the latter pierced the former with twenty-five small arrows.

54. That mighty bowman thus deeply pierced addressing Dussasana said:—"This mighty car-warrior of the Pandava host, viz., Pritha's son Arjuna, inflamed with rage,

55. Is afflicting me in battle with many thousands of arrows. This one is incapable of being conquered even by the wielder of the thunderbolt.

56. Regarding me, I may say that all the heroic celestials, Danavas and Rakshasas, united together, can not vanquish me in battle, what to speak of human car-warriors?"

57. Thus when they were conversing with one another, Arjuna, placing Sikhandin before him, began to pierce Bhishma in battle with shafts of great sharpness.

58. Thus pierced with sharp arrows by the wielder of the Gandiva, Bhishma once more addressing Dussasana smilingly said:

59. "These arrows of touch resembling that of the thunderbolt, coming in an unbroken line towards me have been discharged by Arjuna. Surely they are not Sikhandin's.

60. Eating into my very vitals, and penetrating even through my invulnerable armour, these arrows are striking in

like so many bludgeons. Surely they are not Sikhandin's.

61. Of the touch like that of a Brahmana's rod, of velocity like that of the thunderbolt and incapable of being repulsed, these arrows are sucking out my vital energies. Surely they are not Sikhandin's.

62. Of touch heavy like that of a mace or a bludgeon these arrows are destroying my vital breaths like so many messengers of Death. Surely they are not Sikhandin's.

63. Like infuriate snakes of virulent venom with their tongues protruding out, these arrows are penetrating into my very vitals. Surely these are not Sikhandin's.

64. These are the arrows of Arjuna and not of Sikhandin, arrows that are cutting me to the quick like the bleakness of winter cutting kine to the quick.

65. Save and except the heroic wielder of the Gandiva bow, that owner of the standard marked with the device of an ape, viz., the ever-victorious Arjuna, all the other monarchs united together can not afflict me."

66. Having thus spoken, the highly powerful Bhishma, as if desirous of consuming the Pandavas, hurled at Pritha's son a (terrible) lance.

67. Thereupon with three arrows cutting that lance into three pieces, Arjuna felled it down on the ground, O Bharata, even before the very eyes of all the Kurus heroes.

68. Thereafter Ganga's son grasped a buckler of the polish of gold, as also a resplendent sword, desirous of reaping either victory or death.

69. But before he (Bhishma) could descend from his chariot, Arjuna with his shafts splintered that buckler into hundred fragments. Indeed that looked like something marvellous.

70. Thereupon, king Yudhisthira urged on his own division saying:—"Assail the son of Ganga. Entertain not the slightest fear."

71. Thereupon from all sides, those troops, with darts, lances, arrows, battle-axes, excellent swords, long shafts of great sharpness,

72. With *Vatsadantas*, and broad-headed arrows, rushed against that single warrior. Then loud was the din of war-cries that rang through the Pandava ranks.

73. Similarly, O king, your sons all desirous of seeing Bhishma victorious rushed forward for rescuing that single hero, and

they also set up a mighty uproar caused by their yells and war-cries.

74. Then on that the tenth day when Bhishma and Arjuna contested with one another, fierce was the fight that raged between your soldiers and those of the enemy.

75. Then at the spot where the hostile troops clashed and smote down one another an eddy seemed to start up into existence like that occurring at the spot where Ganga meets the ocean.

76. Deluged with blood the earth then assumed a hideous aspect, and her undulations were lost to sight.

77. Having slain ten thousand warriors on that the tenth day of the fight, Bhishma stood on the field while his vitals were being pierced into by Arjuna.

78. Then Partha, holding his bow and standing at the head of his divisions, broke the Kuru ranks in the very centre of their array.

79. Then afraid of that son of Kunti viz., Dhananjaya the owner of cream-coloured steeds and afflicted with his sharp arrows, we then began to fly away from the field of battle.

80. Then the Souviras, the Kitavas, the Westerners, the Northerners and the Malavas, the Abhishahas, the Surasenas, the Sinis, the Vasatis,

81. The Salwas, Sakas, the Trigarttas, the Amvastas, the Kekayas,—all these illustrious warriors, afflicted with shafts, and pained with their cuts,

82. Did not abandon Bhishma in battle who had been fighting with the diadem-decked Arjuna. Then surrounding the single car-warrior Bhishma, large numbers of the enemy,

83. Covered him with arrowy showers, having at first defeated the rest of the Kuru warriors. "Slay" "Seize" "Fight" "Cut into pieces,"

84. Such were the cries, O king, that were then heard round Bhishma's chariot. Bhishma then slaughtered his foes by hundreds and thousands.

85—86. But then there was not even a space of two fingers in all his body that was not mangled with shafts. Thus then your father, mangled with keen-pointed darts shot by Phalguna, fell down from his car on the field with his head laid towards the East, a little before sunset before the very eyes of your sons.

87. Then at the overthrow of Bhishma loud lamentations of "Alas" and "Oh"

were heard, O Bharata, among the kings, and the celestials in the heaven.

88. Beholding the illustrious grandsire fall, we all became dejected and depressed at heart.

89. That foremost of all bowmen, that mighty-armed hero fell like an uprooted standard in honour of Indra, causing the earth tremble for the while.

90. Covered closely with arrows he did not then touch the earth's surface. Then as that mighty bowman, that foremost of all male beings lay prostrate on his arrowy bed,

91. Being overthrown from his car, a divine inspiration took possession of him. The rain-cloud Parjanya then poured down its contents and the earth quaked.

92. When falling Bhishma had marked the sun to be then on the Southern solstice and that hero considering that hour to be inauspicious for paying his debt to nature did not allow his senses to depart.

93. He then also heard divine utterance in the heaven, viz., "Why should that foremost of all wielders of weapons, Oh, why should the illustrious son of Ganga,

94. Why should that foremost of men give up his life when the sun is in the Southern solstice?" Hearing those words Ganga's son said "I am still alive."

95. Then desirous of yielding his life up during the Northern solstice, the grandsire of the Kurus, viz., Bhishma though fallen on earth still retained his vital breaths.

96. Ascertaining that to be his intention, Ganga, the daughter of the Himalayas sent great sages under the disguise of swans then to Bhishma.

97. Then those sages disguised under the forms of swans inhabiting the Manasa lake flew to the sky, and in a line came to see Bhishma, the grandsire of the Kurus,

98. At the spot where that foremost of men was lying on his arrowy bed. Then coming to Bhishma those sages under the forms of swans,

99. Beheld that perpetuator of the Kuru race, viz., Bhishma laid on his bed of arrows. Then beholding that illustrious one, and circumbulating

100. That foremost of the Bharatas, that son of Ganga, the sages, knowing the sun to be then in the Southern solstice addressing one another said :-

101. "Why should the high-souled Bhishma pass away when the sun is in the Southern solstice." Having thus spoken,

the swans flew towards the Southern directions.

102. Then that highly intelligent Bhishma beholding them and reflecting for a while said to them, "I shall not yield up my life,

103. As long as the sun will remain in the Southern solstice. This indeed is my determination, I shall repair to my own former abode,

104. When the sun will be in the Northern solstice; this, O Swans, I tell you forsooth. I shall retain my vital breaths looking anxiously forward for the Northern solstice.

105. In as much as my giving up of my life is under my thorough control, therefore shall I retain it desirous of dying during the Northern solstice.

106. The boon that my illustrious father accorded me, viz., that I shall die at my own pleasure, let that boon be true.

107. As the yielding up of my vital breaths lies entirely with me, I shall retain them." Having then thus spoken to the swans, he remained (motionless) on his arrowy bed.

108. Thus when the crest of the Kurus, viz, the highly puissant Bhishma was overthrown the Pandavas and the Srinjayas set up a loud war-cry.

109. When that grandsire of the Bharatas, possessed of great strength was overthrown, O foremost of the Bharatas, your sons knew not what to do.

110. Then the Kurus were totally confounded; and Kripa and Duryodhana and others began to wail aloud drawing long and heavy sighs.

111. With their senses deprived of their powers in consequence of grief, they remained inert and reflected for long and did not think of fighting.

112. They could not then rush against the Pandavas as if their thighs were locked and seized in a vice. When that unslayable son of Santanu, viz, Bhishma endued with great prowess was overthrown,

113. O king, the destruction of the Kuru monarch became apparent. Mangled with sharp shafts and with our foremost heroes slain,

114. And crushed completely by Savya-sachin (Arjuna), we did not then know what to do. Then obtaining victory, and a highly blessed state of existence (hereafter), the Pandavas,

115. All endued with heroism and possessed of bludgeon-like arms, blew their

mighty conchs and, O ruler of men, the Somakas together with the Panchalas then were filled with great delight.

116. Then when thousands of drums were struck up, the highly powerful Bhimasena uttered his fierce war-cries and slapped his arms.

117. On the fall of that illustrious son of Ganga, the heroic combatants of the two armies laying down their weapons, fell to thinking.

118. Some wept aloud, some ran wildly, some were overwhelmed with swoon ; some then censured the life of a Kshatriya and some worshipped Bhisma.

119. The sages and the Patriarchs all applauded Bhisma. The ancestral manes of the Bharata race also began to praise him.

120. Then the highly intelligent son of Santanu, viz., Bhisma endued with great prowess, be taking himself to the Yoga taught in the Upanishadas and reiterating prayers in his mind, remained quite, anxiously looking forward for his last hour.

Thus ends the hundred and twentieth chapter, the overthrow of Bhisma, in the Bhisma-vadha of the Bhisma Parva.

CHAPTER CXXI.

(BHISMA-VADHA PARVA.) —Contd.

Dhritarastra said :—

1. How then, O Sanjaya, did my warriors fair, when they were deprived of the aid of the valiant Bhisma of god-like nature, who lived a life of celibacy for the sake of his father ?

2. Even then did I regard the Kurus slain by Pandavas, when out of despire, Bhisma desisted from wounding the son of Drupada (Sikhandin).

3. Wretch that I am, I hear this day the news of my father's death. Alas, what greater amount of grief can overtake me, O Sanjaya.

4. Surely, O Sanjaya, my heart is made of the hardest adamant, in as much as, it does not burst forth at the news of Bhisma's slaughter.

5. Tell me, O you of illustrious vows, what did that foremost of the Kurus, that one ever desirous of victory namely Bhisma do, when he was overthrown in battle.

6. Oh, I cannot brook even the thought of Devavrata's slaughter in battle. He, who was not formerly slain by the celestial weapons of Jamadagni's son, alas, even he

is now slain by Sikhandin the prince of the Panchalas !

Sanjaya said:

7. Overthrown at the hour of evening, Bhisma, the grandsire of the Kurus, infused grief into the hearts of the Dhartarastras and delight in to those of the Panchalas.

8. He then lay on his arrowy bed with his skin not touching the earth. When Bhisma was overthrown from his car and when he fell on the earth's surface,

9. Loud wails of 'Alas' and 'Oh' were uttered by all creatures. When that ornament of an assembly when that boundary-tree of the Kurus was overthrown.

10. The Kshatriyas, O king, of the two armies were all seized with panic. Be-holding Santanu's son Bhisma, with his armour and standard shattered,

11. The Kurus, and the Pandavas, both ceased fighting, O ruler of men ; then a pall of darkness overspread the firmament, and the luminary of the day lost its effulgence.

12. On the fall of Bhisma, the son of Santanu, the earth seemed to shriek out fierce yells. This one is the best of all the Veda-knowing sages—This one is the foremost of those conversant with the Vedas.

13. These were the words that creatures then addressed to that foremost of men lying on his arrowy bed. "Formerly knowing his sire Santanu to be under the influence of desire, this one.

14. This foremost of men, deprived himself of the pleasure of carnal intercourse." Even thus, was the foremost of the Bharatas lying on his arrowy bed,

15. Addressed by the seers and Siddhas and Charanas. On the fall of Bhisma, the son of Santanu and the grand-sire of the Bharatas,

16. Your sons, O sire, knew not what to do ; and, O Bharata, their faces became cheerless and their appearance lost all beauty and charm ;

17. And they stood, ashamed and overwhelmed with bashfulness and with countenances cast down. The Pandavas on the other hand having obtained victory, and remaining the masters of the field,

18. Blew their mighty conchs decorated with net-works of gold. Then, O sinless one, when thousands of trumpets were blown giving breath to their joys,

19. We beheld, O monarch, the valiant Bhimasena, that son of Kunti, dance in consequence of his ecstatic delight.

20. He then slew many hostile warriors possessed of great strength. A great confusion then overwhelmed the Kurus.

21. Karna and Duryodhana breathed long and heavily. When Bhishma the grandsire of the Kurus was overthrown,

22. Distressful cries of *Alas* and *Oh* arose from all directions; and all regard for every thing (life and limb) was lost. Beholding Bhishma overthrown, your son Dussasana

23. Ran at the top of his speed towards the division of Drona. Clad in mail and supported by his own division, he was commissioned by his royal brother for the protection of Bhishma.

24. Now that foremost of men went to the division of Drona, making at the same time his own troops cheerless. Beholding him approach the Kurus surrounded him,

25. Desirous, O king, of hearing what Dussasana might say. Then that descendant of the Kuru race spoke to Drona of the slaughter of Bhishma.

26. Hearing that doleful news, Drona suddenly fell down from his car; but the valiant son of Bharadwaja soon regaining consciousness,

27—28. Prevented his own troops, O sire, from fighting any longer. Beholding the Kurus desist from the fight, the Pandavas also prevented their own divisions from fighting, through messengers riding fleet chargers. When the troops of both the armies had ceased fighting,

29. All the kings doffing their armours approached Bhishma. Then hundreds and thousands of warriors giving up fighting,

30. Respectfully paid their homages, (to Bhishma) like the immortals paying homages to the creator himself. Then approaching that foremost of the Bharatas lying on his arrowy bed, all those heroes,

31. The Kurus and the Pandavas saluting him stood there. Then to those Kurus and the Pandavas who stood before him having at first saluted him,

32. The virtuous-souled son of Santanu viz., Bhishma spoke these words:—"Hail, O eminent heroes, hail, O mighty car-warriors.

33. O god-like heroes, I am indeed pleased by looking at you." Having thus addressed them, he with his head hanging down once more said:—

34—35. "My head is greatly hanging down; give me a pillow to place my head on." Thereupon the kings fetched many pillows made of fine stuff and very soft, and also excellent. But the grandsire liked

them not. Thereupon that foremost of men smiling said to those kings:—

36—37. "O kings, these pillows do not suit a hero's bed." Then beholding that foremost of men, that chief of all car-warriors in the three regions, viz., Pandu's son Dhananjaya of long arms, Bhishma addressed him saying:—"O mighty-armed Dhananjaya, my head is hanging, O son, give me a pillow that you think to be suited to this bed of mine.

Thus ends the hundred and twenty-first chapter, the withdrawal of the forces after the tenth day's fight, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXXII.

(BHISHMA-BADHA PARVA)—*contd.*

Sanjaya said:—

1. Then Arjuna, fixing the string on his mighty bow and saluting the grandsire and with his eyes overflowing with tears thus spoke.

2. "Command me, O foremost of the Kurus, O chief of all wielders of weapons; I am your slave, O invincible one. What, O grandsire, shall I do for you."

3. The son of Santanu then thus replied to him saying:—"My head, O sire, is hanging down. Fetch me, O foremost of the Kurus, O Phalguna, a pillow,

4. That will be suitable to my bed, and, O hero, give that to me soon. You only, O Partha, are equal to the task, you are the foremost of all the bowmen;

5. You are conversant with the duties of a Kshatriya and are endowed with keen intelligence and modesty and bravery." Then Phalguna of great might saying *yea* to his words, prepared to do what Bhishma bade him do.

6. Then taking up the Gandiva bow and shafts of close knots, and purifying them with *Mantras* and obtaining the permission of that illustrious car-warrior of the Bharatas, Arjuna,

7—8. With those sharp arrows charged with great velocity supported Bhishma's head. Then, O foremost of the Bharatas, seeing that Savyasachin had rightly divined his thought, Bhishma of illustrious soul conversant with the essence of all things became gratified with Arjuna; and then greatly praised Dhananjaya for having given him that pillow.

9. Then casting his glances on the Bharatas present there, Bhishma said to that descendant of the Bharatas, namely Kunti's son, that foremost of all warriors, and that enhancer of the delight of his friends:—

10. "O son of Pandu, you have indeed fetched me a pillow becoming my bed. Had you fetched me something else, I would have cursed you in rage.

11. O mighty-armed hero this indeed is the way in which a Kshatriya not transgressing his duties, should sleep on the battle-field lying on an arrowy bed."

12. Having thus spoken to Vibhatsu he said to all the kings and princes present there, the following words.

Bhishma said:—

13. Behold you all, the pillow the son of Pandu has supplied me with! I shall lie on this bed until the sun rolls back to the Northern solstice.

14—15. Those kings that will then come to me shall see me (give up my life). When the maker of the day (sun), on his swift moving car yoked with seven horses, will proceed towards the point of the compass occupied by Vaisravana, then shall I yield up my vital breaths, like a friend, bidding adieu to his dear friend.

16. O kings, dig up an entrenchment around here; mangled with hundreds of arrows as I am, I will offer my homages to the sun. You, O kings, do desist from the battle, vanishing all thoughts of hostility.

Sanjaya said:—

17. Thereafter there came several practitioners of the healing art, all well-trained and skilful in drawing out shafts, carrying with them all the necessary balms and appliances.

18. Beholding them, Ganga's son said to your son:—"Paying proper respect to these physicians, and rewarding them with money, do you dismiss them.

19. Reduced to this condition, what necessity have I of physicians? I have attained to that blessed existence that is so applauded in those that observe the Kshatriya duties.

20. As I lie on this arrowy bed, it is not indeed my duty to allow myself to be treated by these physicians. I should like, O rulers of earth, to be consumed even by these arrows,"

21. Having heard those words of his, your son Duryodhana dismissed all those physicians, having honoured them duly.

22. Then the rulers of the various countries, beholding the religious firmness of Bhishma of infinite prowess, were greatly amazed.

23. Then having offered that pillow to your sire, all those kings, together with the mighty car-warriors of the Kurus and the Pandavas,

24. Again approached the illustrious Bhishma prostrate on his excellent bed of arrows. Then having saluted and three times circumambulated that illustrious one viz.,

25—27. Bhishma, and having arranged for his protection, the heroes entered their respective camps, for taking rest, at the hour of sun-set, with their bodies bespattered with blood, and thoughtful and extremely pained. Then approaching, at a suitable season, the Pandavas,—those mighty car-warriors cheerfully seated together and rejoicing at the fall of Bhishma,—the mighty Madhava said these words to Yudhishthira the son of Dharma.

28. "Through good fortune, O best of the Kurus, have you attained victory; through good fortune has Bhishma, that mighty car-warrior of un-erring aim, incapable of being slain by men, been overthrown.

29. Or it may be, that having, through Destiny, obtained you that slay with your very glances for a foe, that one though conversant with the use of all weapons has been destroyed by your angry looks."

30. Being thus spoken to, the very virtuous king Yudhishthira replied to Janarddana saying:—"Victory comes to a man through your grace; and defeat overtakes him through your wrath.

31. You are our sole refuge, O Krishna: You give assurances of safety to your devotees. Victory is not a marvel for those whom, O Keshava,

32. You always protect in battle, and for whose welfare you always concern yourself. Having yourself for our protector, I do not consider anything wonderful for us."

33. Thus spoken to, Janarddana smilingly replied:—"Indeed, O foremost of all the rulers of earth, these are words suited to fall from your lips only."

Thus ends the hundred and twenty-second chapter, the giving of a pillow to Bhishma, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXXIII. (BHISMA-BADHA PARVA)—

Continued.

Sanjaya said :—

1. O monarch, after the night had passed away, all the kings belonging to the Pandava and Dhartarastra hosts approached the grandsire.

2. Then all the Kshatriyas, having saluted that foremost of the Kurus, that hero prostrate on a hero's bed, that chief of all Kshatriyas, stood near him.

3. Repairing there by thousands, maidens covered the son of Santanu on all parts of his body, with pulverised sandal-wood, field-paddy, and garlands of flowers.

4. Women, old men and children, and numerous other, spectators approached the son of Santanu, like the Bhutas approaching the rising luminary of the day.

5. Trumpeteers, courtezans, mimes, actors and dancers and artizans, in crowds, repaired to that venerable grandsire of the Kurus.

6. Desisting from fight and doffing their armours and laying aside their weapons, the Kurus and the Pandavas together,

7. Approached the invincible Devavrata that subduer of foes. Then as in former days, they were friendly to one another, and addressed one another in agreeable words.

8. Then that assembly crowded with numerous Bharata kings, and ornamented by the presence of Bhishma, appeared beautiful like a conclave of the gods in the heavens.

9. And that assembly of kings paying their respects to the son of Ganga, appeared beautiful like that of the gods adoring their lord the venerable Grandsire (Brahma).

10. Then, O foremost of the Bharatas, Bhishma, having overcome his pain by his patience, and afflicted with many darts, breathed like a snake.

11. His body was burning with the pain caused by the arrows stuck therein, and he was being deprived of his senses in consequence of the weapon-cuts. Beholding those kings, he then said :—"Bring me water."

12. Thereat those Kshatriyas, O king, brought many excellent viands, and jars filled with cold water.

13. Thereupon Santanu's son beholding water brought for him said :—"This day forward, O son, I will no longer use articles of human enjoyment.

14. I have passed away from the society of men, and am now lying on this bed of arrows. I am lying here expectant of the change in the courses of the sun and moon."

15. Having thus spoken, and censuring those kings with (cruel) words, Bhishma said, O Bharata :—"I desire to see Arjuna."

16. Thereupon that mighty-armed hero Arjuna approaching and saluting the grandsire stood there with palms folded, and said "What shall I do."

17. Beholding that son of Pandu stand before him with folded palms, the virtuous-souled Bhishma highly pleased, said these words to Dhananjaya :—

18. "My body is burning, and I am covered with your arrows. All the vital parts of my body are suffering extreme pain and my mouth is becoming dry.

19. Afflicted as my body is with extreme pain, give me water, O Arjuna, to drink. It is you alone, O mighty bowman, that are capable of supplying me with proper drink now."

20. Thereupon the highly puissant Arjuna saying "yea" to Bhishma's words, mounted on his chariot. Then fixing the string to his mighty bow Gandiva, he began to stretch it.

21. Then hearing the twang of his bow and the slap of his arms that resembled the rumble of thunder, the troops and kings there, were inspired with terror.

22. Thereafter that foremost of car-warriors (Arjuna) circumambulating that prostrate chief of the Bharatas, that foremost of all wielders of weapon, viz., Bhishma,

23. And fixing on his bowstring an effulgent arrow inspired with aphorisms and identified with the Parjanya weapon, before the very eyes of all the people present,

24. Penetrated the earth a little to the right of the spot where Bhishma lay. Thereupon, there gushed out a jet of water pure and auspicious,

25. And cool and nectar-like and fraught with celestial fragrance and tastefulness. Then with that cool jet of water did the son of Pritha gratify

26. That foremost of the Kurus, viz., Bhishma of god-like achievements and prowess. Then seeing that feat of Pritha son, that resembled that of Indra himself,

27. All the rulers of the earth present there, were filled with wonder. Then beholding that feat of Vibhatsu that indicated his superhuman prowess,

28. The Kurus began to shiver like kine afflicted with the chill of winter. Out of amazement the kings then began to waive their garments ;

29. And the sound of drums and the blare of conchs on all sides became deafening. Then, O king, Santanu's son, being greatly gratified, thus addressed Vibhatsu,

30. Applauding him before all the heroic rulers of earth. "O mighty-armed hero, this feat is not a marvel in respect to you, O delighter of the Kurus.

31. You have been spoken of by Narada as an ancient sage, O you of dazzling effulgence. Having the son of Vasudeva for your help-mate, you shall achieve great feats,

32. That even the lord of the celestials with his heavenly host dare not accomplish. Those that are conversant with the knowledge of every thing, regard you, O Arjuna, to be the foremost bowman among all the Kshatriyas.

33. Among all human wielders of bows, you are unrivalled ; you are the foremost of all men. As man is the foremost of all created beings of this world, as Garuda is the chief of all winged creatures,

34. As the Ocean is the chief of all reservoirs of water, as the cow is the best of all quadruped animals, as the sun is the foremost of all luminaries, as the Himavat is the chief of all mountains, as the Brahmana is the foremost of all castes, so are you the foremost of all wielders of bows.

35. The son of Dhritarastra paid no heed to the (salutary) counsel repeatedly offered by myself, by Vidura, Drona, Raina, Jarardana and Sanjaya.

36. Reft of his reason, and like one senseless, Duryodhana then disregarded our words. Past all counsel, he shall have soon to lie on the field crushed by the might of Bhima."

37. Hearing these words of Bhishma, Duryodhana, the lord of the Kurus, became depressed at heart. Then the son of Santanu, casting his eyes on him once more said :—"Hear me, O king, renounce your wrath.

38. You have seen, even now, O Duryodhana, how the intelligent Partha created that jet of water, cool and fraught with nectarious fragrance.

39. There is none in the universe who can achieve the self-same feat. The

weapons of which the presiding deities respectively are *Agni, Varuna, Soma, Vayu, Vishnu,*

40. *Indra, Pasupati, Paramesthi, Prajapati, Dhata, Tashtra, Savita, and Vivvasu,*

41. All these weapons are known to Dhananjaya only, as also to Krishna, the son of Devaki, and not to any one else.

42. This son of Pandu, O sire, is incapable of being defeated in battle, by the celestials and the Asuras united together. These are the super-human feats achieved by this illustrious hero.

43. Therefore, O monarch, let peace be soon concluded with that truthful hero that ornament of the field, accomplished in all modes of warfare.

44. As long as the mighty-armed Krishna is under his own control let, O sire, O foremost the Kurus, peace be made with this heroic sons of Pritha.

45. As still, O king, these your uterine brothers and these myriad kings here survive the battle, let peace be concluded.

46. As long as Yudhishthira does not burn down your army with his eyes flashing the fire of wrath, let peace be concluded with him, O sire.

47. As long as Nakula, Sahadeva, and Pandu's son Bhimasena, do not totally crush your army down, let peace be made with them.

48. It likes me best to see amity established between you and the heroic Pandavas. Let the war terminate with my fall. Let, O sire, peace be concluded with the Pandavas.

49. Let these words, O sinless one, uttered by me, be agreeable to you. This conclusion of peace do I consider to be beneficial to you and to your dynasty.

50. Renouncing your wrath, do you conclude peace with the sons of Pritha. Enough has already been accomplished by Phalguna. Let amity be established among you with the death of Bhishma. Let the rest (of the warriors) live! Relent, relent, O monarch!

51. Give half of your kingdom to the Pandavas. Let Yudhishthira repair to Indraprastha. Be not despised by the rulers of the earth for having brewed in testine broils. Do not, O foremost of the Kurus, attain a sinful notoriety.

52. With my passing away, let peace be enjoyed by the people ; let these kings embrace one another out of friendship.

Let father be reconciled to his son, let nephew be reconciled to his uncle; let brother be reconciled to his brother, O king.

53. If through perverted understanding, and possessed by folly, you do not listen to these reasonable words of mine, then--this I tell you for certain--you shall have to rue your folly hereinafter. Therefore let the war end here."

54. Having, out of affection, spoken these words to Duryodhana among all those kings, the son of Ganga remained silent; though his vital parts were then being consumed by those arrow-wounds, he, overcoming his agony, kept himself tranquil.

Sanjaya said:—

55. Hearing these salutary and peaceful words of counsel, fraught with virtue and worldly profit, your son refused to act up to them, like a dying man refusing to take medicine.

Thus ends the hundred and twenty-third chapter, the counsel of Bhishma, in the Bhishma-badha of the Bhishma Parva.

CHAPTER CXXIV.

(BHISMA-BADHA PARVA)—Contd.

Sanjaya said:—

1. After Bhishma the son of Santanu had ceased speaking, O mighty monarch, all the rulers of earth that had come there, went back to their respective quarters.

2. Hearing of the slaughter of Bhishma, that best of men, Vikartana's son, terrified to a certain extent, quickly came to the spot where Bhishma lay.

3. There he saw the illustrious hero lying on his arrowy bed, like the heroic lord Kartikeya lying after his birth on his bed of reeds.

4. Then the highly effulgent Vrisha (Karna), with his voice choked with tears of grief, approaching that hero lying with his eyes shut, fell at his two feet.

5. "I am Radha's son, O foremost of the Kurus, who, whenever he became the object of your sight, was looked upon with enmity by you." These were the words he then addressed to Bhishma.

6—7. Hearing those words of his, the venerable Kuru grandsire, viz., the son of Ganga, slowly looking at him with his eyes covered with film, and seeing the place to be solitary and dismissing his guards

and embracing Karna with one arm like a father embracing his son, thus affectionately addressed him saying:—

8. "Come, come, you were ever my opponent, and ever tried to outvie me. Every thing would not surely have fared well with you, had you not come here.

9. You are the son of Kunti, and not that of Radha; Adhiratha is not your father; all this, O mighty-armed one, regarding you, I have heard from Narada,

10. As also from Vyasa. All this therefore can not but be true." I tell you, O son, forsooth, that I entertain no malice against you.

11. I used to apply harsh words to you only for reducing your prowess. O you of excellent vows, you abuse the Pandavas without any reason whatsoever.

12. Your very birth was attended with transgression of virtue. Therefore is your intellect thus (perverted). In consequence of your arrogance and also association with the mean, your heart harbours malice against even the meritorious.

13. For this reason did I use harsh language against you in the assembly of the Kurus. I know your prowess in battle incapable of being borne by the foe,

14. Your devotion to the Brahman, your bravery, and your great love for deeds of benevolence. Among men there is none capable of rivalling you, O you resembling an immortal.

15. Apprehending intestine quarrels, I always applied harsh words to you. In archery, in fixing the arrows on the string, in lightness of hands, in the force of your weapons,

16. You are equal to Phalguna or the illustrious Krishna. In the city of the Kasis, O Karna, holding the bow single-handed.

17. You humiliated in battle all the other kings, for securing the bride for the king of the Kurus. Even the invincible king Jarasandha ended with might,

18. Ever boastful in battle, could never cope with you in fight. You are devoted to the Brahmanas, you always love fair fight. In prowess and in might,

19. You certainly are equal to a celestial child, and are far-superior to men. I relinquish to-day the wrath I formerly harboured against you.

20. Human effort can never overcome Destiny. O slayer of your foes, the Pandavas are your uterine brothers.

21. O mighty-armed hero, if you desire to do what is agreeable to me, then be re-

conciled to them. O son of the Sun, let hostilities see their end at my fall. Let all kings of the earth be relieved of their burden of anxiety and dangers.

Karna said :—

22. I know all this, O mighty-armed hero; there is nothing to be doubted in what you have spoken. You speak truly, O Bhishma. I am Kunti's son, and not that of a charioteer.

23. I was however disowned by Kunti, and I have been brought up by a charioteer. Having enjoyed the wealth of Duryodhana so long, I can not venture to disappoint his hopes.

24—25. Like the son of Vasudeva who is firmly resolved to do good to the Pandavas, I also, have set at naught, O you that bestow profuse gifts to the Brahmanas, my wealth, my sons, my wife and even my own body and honour. Death resulting from disease is not, indeed, a meet end for a Kshatriya, O you of Kuru's race.

26. For the interests of Duryodhana, I have hitherto always incited the Pandavas against me; the result is inevitable and none possibly can prevent it.

27. What person ever ventures to overcome Destiny by human endeavour? Numerous portents, O grandsire, indicating the destruction of the earth,

28. Were seen and declared in the assembly by you. I perfectly know that the Pandavas and the son of Vasudeva

29. Are invincible by other men. Even with them do I propose to fight. I have firmly set my heart upon vanquishing the sons of Pandu in battle.

30. I can not, on the other hand, renounce this fierce hostility that I cherish for the Pandavas. With a joyful heart performing the duties of my order, I will fight with Dhananjaya.

31. Determined as I am to fight, it behoves you, O sire, to accord me your permission. With your permission, O hero, I intend to fight.

32. It also befits you, to forgive me any cruel word I might have uttered against you at any time, as also any act injurious to you, that I might have done, through malice or fickleness.

Bhishma said :—

33. If indeed you can not cast off the fierce hostility you have imbibed against the Pandavs, then O Karna, I accord you my permission. Fight, actuated by a desire for attaining paradise.

34. Free from wrath and malice, do you carry out the commissions of the king, to the best of your abilities and energies, and observant of the conduct of the righteous.

35. I do accord you my unqualified permission; attain what you desire to attain. Through the instrumentality of Dhananjaya, you shall attain to those (posthumous) regions that are secured by the observance of a Kshatriya's duties.

36. Casting off arrogance and depending on your own prowess and strength, engage yourself in the fight; for, what is there more desirable to a Kshatriya than a righteous battle?

37. For long and strenuously, did I strive to bring about peace. But I failed to accomplish the task; this, O Karna, I tell you forsooth.

Sanjaya said :—

38. When Ganga's son had thus spoken, the son of Radha, having saluted and propitiated the former, mounted his chariot and drove towards the pavilion of your son.

Thus ends the hundred and twenty-fourth chapter, the meeting of Bhishma and Karna, in the Bhishma-badha of the Bhishma Parva.

FINIS BHISMA PARVA.

PARIMAL PUBLICATIONS
77 ANSARATI NAGAR DELHI 110007